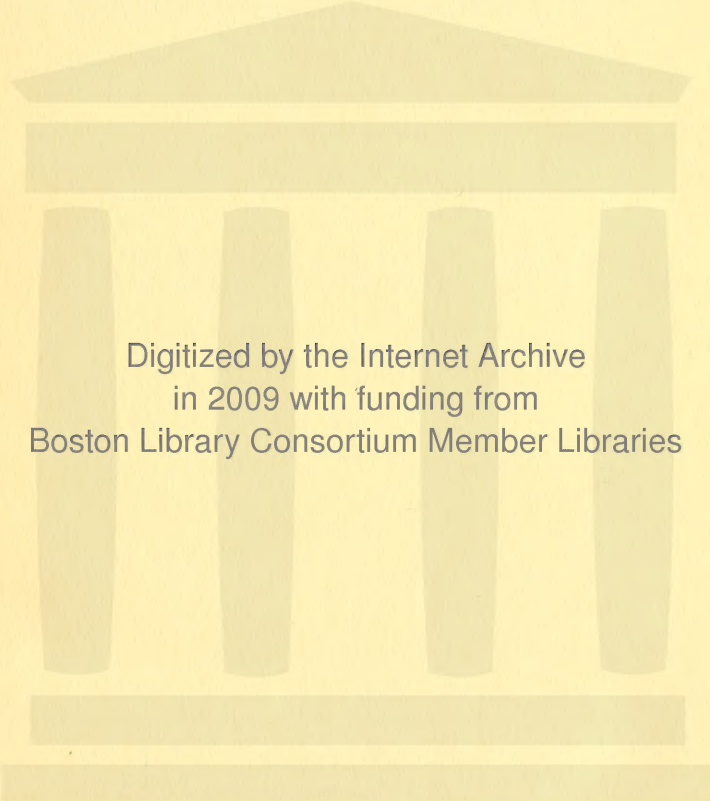


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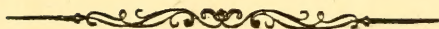
GENERAL CONFERENCE

OF THE

PROTESTANT MISSIONARIES OF CHINA.

HELD AT

SHANGHAI, MAY 7—20, 1890.



SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS.

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GENERAL CONFERENCE

1890

PROTESTANT MISSIONS OF CHINA

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PREFACE.

THE GENERAL CONFERENCE of Missionaries to China, which was held in Shanghai in May, 1890, appointed a Committee of three of its Secretaries to publish a record of its proceedings. The enterprise and energy of the Presbyterian Mission Press removed all financial difficulties, and the result is the issue of this volume before the end of the same year. The distances intervening between the homes of the three editors have materially increased the labour and difficulty of decision on points of detail, and the result has been that an undue share of the burden has fallen on the shoulders of the only one resident in Shanghai. Should a similar Conference occur in the future, it would be wise to appoint a Committee residing in the place of publication.

The Essays had been previously issued in pamphlet form, but, to secure greater correctness and elegance, the stereotypes have been broken up, the pages carefully revised throughout, and inlet headings inserted to facilitate reference. The Record will be found to be complete, as all important discussions, taken down in shorthand, by the senior Secretary, are fully reported. To the Rev. C. W. Mateer, D.D., LL.D., of Tungchow, we owe the preparation of the Introduction, and to the Rev. G. F. Fitch, of Shanghai, the arrangement of the List of the members of the Conference.

The few months that have intervened since the Conference broke up, have been singularly fatal to health, and not far short of a score of missionaries have gone to the reward of their faith. We cannot do otherwise than briefly refer to the loss to China in the unexpected death of the Rev. Dr. Williamson, to whom more than any other the meeting of the Conference was due, and who acted as the Treasurer of the whole undertaking.

The work now completed is sent forth to the world as the crystallised memory of a most exhilarating and successful gathering, with thanks to Him who blessed it for the impetus given to hundreds of workers in all parts of the empire.

WUCHANG, *November 4th*, 1890.

W. J. LEWIS,	<i>Shanghai,</i>	} EDITORIAL. COMMITTEE.
W. T. A. BARBER,	<i>Wuchang,</i>	
J. R. HYKES,	<i>Kiukiang,</i>	

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INTRODUCTION.

WHEN Dr. CARSTAIRS DOUGLAS adjourned the Conference of 1877, he announced, in accordance with a resolution previously adopted, that another Conference would meet in ten years. In pursuance of this idea, a move was made in 1885 for a Conference in 1887, and articles were written in the *Chinese Recorder* advocating it. Other articles were written opposing it, and proposing to postpone it till 1890. The general sentiment seemed to be in favor of postponement, and the Shanghai Missionary Association made no move on the subject. In 1887 the matter was again brought up, and the Shanghai Missionary Association appointed a committee, consisting of the Revs. M. T. Yates, D.D., W. Muirhead, Archdeacon Moule, Y. J. Allen, D.D., LL.D. and A. Williamson, LL.D., "to invite the missionaries of China to meet here at such time as may be decided upon, and to elect members of a committee of arrangements." This committee issued a circular, asking a vote from all the missionaries in China, as to whether a Conference should be held, and when and where. Four hundred and eighty circulars were sent out, yet, after several months, only one hundred and fifty replies had been received. It was accordingly decided by the Association to send out a second circular to those who had not replied, asking for an immediate answer. As the result, it was reported to the Association in June that two hundred and thirty missionaries had voted in favor and only twenty-three against, and that nearly all were in favor of 1890. The Association at once voted that a General Conference be invited to meet in Shanghai in 1890, and appointed a committee to make the necessary arrangements. This committee consisted of Revs. A. Williamson, LL.D., E. Faber, *Dr. Theol.*, G. F. Fitch, Dr. H. W. Boone and Mr. D. S. Murray. The committee at once issued a circular letter asking for suggestions as to subjects and writers, also dividing China into seven districts, each of which was asked to select a representative to act on the general committee of arrangements. In pursuance of this circular the following committee was duly elected:—Revs. H. Blodget, D.D., J. L. Nevius, D.D., Griffith John, D.D., E. Faber, *Dr. Theol.*, J. R. Goddard, C. Hartwell and B. C. Henry, D.D. As several of this committee were unable to serve, it was finally constituted as follows:—Revs. E. Faber, *Dr. Theol.*, chairman; H. Blodget, D.D., A. Williamson, LL.D.; C. Hartwell, J. W. Stevenson; G. F. Fitch, and J. R. Goddard, secretary. A meeting of this committee was held in Shanghai in Nov., 1888.

Preliminary
committees.

It took in hand the matter collected by the Shanghai local committee, and, in conjunction with material gathered by itself, drew up a programme covering ten days, which was afterwards somewhat modified by correspondence with the parties interested.

As the time for the Conference drew on, it became evident, from answers to the circulars sent out by the Shanghai local committee, that the attendance at the Conference would be large, and the question of the entertainment of members became a

Entertainment
of members
of Conference.

very serious one. Not only did the missionaries in Shanghai enlarge their hospitality to the utmost, but a large number of the mercantile community opened their doors, so that in the end all were accommodated in private houses, save a few who came with families of children. For these, several gentlemen offered the free use of empty houses, which were supplied with hired furniture by the committee, and thus accommodation was finally provided for all. The problem was simplified by the fact that the China Inland Mission provided for all its members in the fine new buildings just erected by it. The local committee and the committee of Shanghai ladies who assisted in making arrangements for the entertainment of so many guests, are worthy of especial praise for the time, labor and pains bestowed on this most difficult and embarrassing work.

Four hundred and twenty members were present on the opening day, and twenty-six more arrived subsequently. The trustees of the Union Church had generously placed their spacious building at the service of the Conference throughout its sessions; but, lest it should not be large enough, the first day's sessions were held in the Lyceum Theatre, where the opening sermon was preached and the permanent organization effected. The subsequent sessions were held in the Union Church, which proved to be admirably fitted for the purpose.

As usual on such occasions, a photograph of the Conference was proposed, the taking of which nearly ended in a catastrophe. A scaffolding, supported by bamboo poles, was hastily constructed by the photographer. It consisted of about twelve seats, rising in tiers and extending to a height of about eighteen feet, and was large enough to seat the whole Conference. It looked frail, and many were dubious of its safety, but, reassured by others, they ascended to their seats. As it proved, the poles were not set in the ground with sufficient firmness, and when nearly all were seated, the hinder and higher seats began to sway forward on the others, and the whole structure doubled up like a fan, piling men and women, young and old, in one mass at the foot, and catching the feet and legs of a number between the folding timbers. Not a scream was heard, but those who first got on their feet, set to instantly to lift up and drag out those who were piled up, seven or eight deep, before them. It was but a few minutes before all were released. Many received cuts, bruises or sprains, but only a few wounds were serious, and none of these so serious as to endanger life, or, we hope, involve permanent injury. Looking back at the accident now, it seems a wonderful providence that more serious results did not follow. This deliverance was not the least of the causes which the Conference had for thankfulness.

An important feature of the Conference was the fact that nearly all the papers were printed and distributed beforehand, so that much time was saved which must otherwise have been spent in reading; moreover, in this way, the papers were more fully in the possession of the Conference. But for this plan it would

have been impossible to get through so crowded a programme, and leave sufficient time for discussion and for business. The committee of arrangements is worthy of all praise for this excellent plan.

The Conference appointed committees on a large number of important subjects. These committees brought in carefully prepared reports, which were also printed and distributed before being taken up for discussion and adoption. It is worthy of especial remark that although these committees were large, consisting of twelve or more, they in nearly every case brought in unanimous reports, and in no case was there a minority report. Much of the success of the Conference is to be attributed to the vigorous and efficient work done by these bodies. The hearing and discussion of so many important reports consumed much time, especially during the latter half of the Conference, thus cutting short the discussion of papers and giving rise to a feeling of hurry and crowding. Notwithstanding the fact that the sessions were extended two days beyond the programme, some subjects failed to receive the attention their importance demanded. This, no doubt, gave rise to a feeling of dissatisfaction in the minds of some, while others were compelled to leave before the end of the Conference. This was an incident for which no ordinary foresight could provide. Moreover, the very important practical measures set on foot more than compensated for these losses and inconveniences, however great they may have been.

Work of
committees.

The most distinguishing feature of the Conference was the spirit of harmony that prevailed. This spirit not only characterized the discussions, but was especially exhibited in the unanimity with which various important and delicate practical measures were acted upon. Conspicuous amongst these was the subject of Bible translation and revision. It was known beforehand that this subject, which had been the source of so much discussion and division in the past, would come up for consideration. Much prayer had been offered for the Conference with reference to this especial point. Many felt very sceptical as to the possibility of reaching any practical result, and few felt sanguine of success. When the large representative committees appointed to consider the subject, brought in unanimous reports, proposing practical schemes for realising the end desired, there was a general feeling of surprise; and when twenty-four hours later, the Conference unanimously adopted these reports, the high-water mark of unanimity and of enthusiasm was reached. This achievement was no doubt the *great* work of the Conference, the attainment of which alone is worth far more than all the Conference cost. It is hard to see how it could have been accomplished in any other way than by the agency of such a Conference. Few went home without feeling that the hand of God was in this thing, and thankful that by His blessing it had been accomplished.

Measures ac-
complished:
Bible trans-
lation.

Another practical matter, only second in importance to this, was the appointment of a representative committee to prepare a preface and explanatory readings for the Chinese Bible, and to urge their publication by the Bible Societies. It is

Annotated
Bible.

hoped that this will at length be the means of securing to the missionaries the kind of Bible they have been so long and so ardently desiring for circulation amongst the heathen.

Another very important measure, and one which, we trust, will mark this Conference with a lasting remembrance, is the grand appeal for one thousand men in five years. The key-note of this appeal was struck in the opening sermon by the Rev. J. HUDSON TAYLOR. It represents the united prayer of those in the field to the churches at home for help, and embodies their faith in the power of a risen Saviour to move the church to respond to the full measure of what is asked.

The Conference afforded an occasion of the highest social enjoyment, an enjoyment which brought with it both physical and intellectual, as well as spiritual profit. These enjoyments were heightened not a little by the fact that many of those who shared in them are ordinarily deprived, by their isolation, of the privilege of such enjoyments. Old acquaintanceships were renewed, and many new ones were formed, which will yield the parties concerned enjoyment and inspiration for years to come, in many cases for life. Many doors will be opened for mutual help and co-operation, which would not otherwise have been opened. Many sympathies will be felt which would not otherwise have been felt; and many prayers will be offered which would not otherwise have been offered.

One of the very pleasant incidents of the Conference was the delightful social gathering on the beautiful lawn of the China Inland Mission premises. The extensive and admirable buildings, just completed, added inspiration to the occasion. It was with no ordinary feeling that the members of the Conference gathered in their ample compound to bid God speed to the grand enterprise known as the China Inland Mission.

Another occasion of special enjoyment was the evening given to denominational reunions. English, Americans and Germans united in family groups, and met together for social intercourse, to cement the ties of their family relationships. Thus was illustrated the unity in variety, which so strongly marked the character and spirit of the Conference.

The Conference of 1890 will mark an era in the history of missions in China. It gave to the missionary body in China new prominence and weight in the eyes of the Christian world. The attention of the foreign communities in China was drawn to missions and missionaries as it never was before. The daily papers in Shanghai gave up a large portion of their space to full and careful reports of each day's proceedings. The various plans adopted for the accomplishment of important practical ends will have a permanent influence on missionary work, and it is safe to say that in most cases they could have been set on foot in no other way. God grant that the next Conference may be able to record, at the same time that it gives thanks for, the successful accomplishment of all these plans.

With this goodly volume the permanent records of the Conference pass into history. The essays and discussions contain a vast fund of information and instruction on all the important questions connected with mission work in China. They will be circulated widely, as well as handed down to the new missionaries of coming years, and will add much to the great work the Conference has already accomplished. With thankfulness to God for His blessing in the preparation of this volume it is now committed to His gracious providence in the hope that it may be used for His glory.

Value of these
records.



The following abbreviations are used in this volume :—

- A. B. C. F. M.—American Board of Commissioners for Foreign Missions.
- A. B. M. U.—American Baptist Missionary Union.
- A. B. S.—American Bible Society.
- A. M. E. M.—American Methodist Episcopal Mission (*IV*).
- A. P. E. M.—American Protestant Episcopal Mission.
- A. P. M.—American Presbyterian Mission (*IV*).
- A. R. M.—American Reformed Mission.
- A. S. B. M.—American Southern Baptist Mission.
- A. S. M. E. M.—American Southern Methodist Episcopal Mission.
- A. S. P. M.—American Southern Presbyterian Mission.
- B. C. M.—Bible Christian Mission.
- B. F. H.—Berlin Foundling House.
- B. M.—Berlin Mission.
- B. M. S.—Baptist Missionary Society (English).
- C. E. Z. M.—Church of England Zenana Mission.
- C. I. M.—China Inland Mission.
- C. M. S.—Church Missionary Society.
- C. P. M.—Canadian Presbyterian Mission.
- E. P. M.—English Presbyterian Mission.
- E. M. A.—Evangelical Missionary Alliance.
- E. W. M.—English Wesleyan Mission.
- F. C. M. S.—Foreign Christian Missionary Society.
- G. E. P. M.—General Evangelical Protestant Mission.
- I. P. M.—Irish Presbyterian Mission.
- L. M. S.—London Missionary Society.
- N. B. S.—National Bible Society of Scotland.
- S. D. B. M.—Seventh Day Baptist Mission.
- S. M. S.—Swedish Missionary Society.
- S. P. F. E.—Society for Promotion of Female Education in the East.
- S. U. P. M.—Scotch United Presbyterian Mission.
- S. D. C. G. K.—Society for Diffusion of Christian and General Knowledge.
- S. W. P. U.—Soul Winning and Prayer Union.
- U. B.—United Brethren in Christ.
- U. M. F. C.—United Methodist Free Church.
- W. U. M.—Woman's Union Mission.

RECORDS

OF THE

General Conference of the Protestant Missionaries of China,

HELD AT

SHANGHAI, MAY 7-20, 1890.

LIST OF MEMBERS.

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Abbey, Rev. R. E.	1882	A. P. M.	Nanking
" Mrs.	1873	"	"
Ackerman, Miss J.			Chicago
Allen, Rev. Y. J., D.D., LL.D.	1860	A. S. M. E. M.	Shanghai
" Mrs.		"	"
Anderson, Rev. D. L.	1882	"	Soochow
Andrews, Miss E. C.	1887	W. U. M.	Shanghai
Apperson, Miss	1889	C. E. Z. M.	Foochow
Archibald, Mr J.	1877	N. B. S.	Hankow
Arnold, Mr. T.	1889	F. C. M. S.	Chu-chou
Ashburner, Miss L. S.	1885	L. M. S.	Amoy
Ashmore, Rev. Wm., D.D.	1851	A. B. M. U.	Swatow
Atkinson, Miss A. P.	1882	A. S. M. E. M.	Tokio
Baller, Rev. F. W.	1873	C. I. M.	Ganking
Banbury, Rev. J. J.	1887	A. M. E. M.	Kiukiang
" Mrs.			"
Barber, Rev. W. T. A.	1885	E. W. M.	Wuchang
Barclay, Rev. T.	1874	E. P. M.	Taiwanfu
Bear, Rev. J. E.	1887	A. S. P. M.	Chinkiang
Beebe, Dr. R.	1884	A. M. E. M.	Nanking
Beauchamp, M.	1885	C. I. M.	Pao-ning
Begg, Mr. T. D.	1888	"	Hwuy-chow
Bergen, Rev. P. D.	1883	A. P. M.	Chinanfu
Black, Miss M.	1884	C. I. M.	Lao-ho-k'eo
" Miss J.	1883	"	"
" Miss E.	1885	E. P. M.	Swatow
Blodget, Rev. H., D.D.	1854	A. B. C. F. M.	Peking
Boileau, Miss	1889	C. M. S.	Foochow
Bonafield, Miss J. A.	1888	A. M. E. M.	"
Bonnell, Rev. W. B.	1884	A. S. M. E. M.	Shanghai
" Mrs.			"
Boone, H. W., M.D.	1880	A. P. E. M.	"
" Mrs.	1879	"	"
Bostick, Rev. G. P.	1889	A. S. B. M.	Tungchow
Brewster, Rev. W. N.	1888	A. M. E. M.	Singapore
Bridie, Rev. W.	1882	E. W. M.	Canton
" Mrs.			"
Britton, Rev. T. C.	1888	A. S. B. M.	Soochow
" Mrs.			"
Broomhall, Miss G.	1884	C. I. M.	T'ai-yüen
" Mr. H.	1884	"	"

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Browne, Miss Emily	1887	L. M. S.	Shanghai
Brunton, Miss K. R.	1886	W. U. M.	"
Bryan, Rev. R. T.	1886	A. S. B. M.	Chinkiang
" Mrs.	"	"	"
Bryant, Rev. E.	1865	B. & F. B. S.	Tientsin
Bryson, Rev. T.	1866	L. M. S.	"
" Mrs.	"	"	"
Burdick, Miss S. M.	1889	S. D. B. M.	Shanghai
Burdon, Rt. Rev. Bishop	1853	C. M. S.	Hongkong
" Mrs.	"	"	"
Burke, Rev. W. B.	1887	A. S. M. E. M.	Songkaung
" Mrs.	"	"	"
Burnett, Miss M. A.	1875	Unconnected.	Shanghai
Butler, Miss A. E.	1885	E. P. M.	Tai-wan-fu
" Miss E. M.	1881	A. P. M.	Canton
Campbell, Rev. Geo.	1887	A. B. M. U.	Swatow
Cardwell, Rev. J. E.	1868	C. I. M.	Shanghai
" Mrs.	"	"	"
Carr, Miss J.	"	"	U. S. A.
Cassels, Rev. W. W.	1885	C. I. M.	Pao-ning
" Mrs.	1886	"	"
Chappell, Rev. L. N.	1889	A. S. B. M.	Chinkiang
" Mrs.	"	"	"
Clark, Miss C. P.	1886	C. I. M.	Yangchow
Collyer, Mr. C. T.	1888	B. & F. B. S.	Kiukiang
Couling, Rev. S.	1884	B. M. S.	Chingchow
Cooper, Rev. W.	1881	C. I. M.	Gank'ing
" Mrs.	1889	"	"
Cooper, Mr. E. J.	1889	"	"
Corbett, Rev. H., D.D.	1863	A. P. M.	Chefoo
" Mrs.	1888	"	"
Corbin, Miss H. L.	1888	A. B. M. U.	Ningpo
Cort, Miss M. L.	1874	A. P. M.	Siam
Curtis, Rev. F. S.	1888	"	Hiroshima
Dalziel, Mr. Jas.	1878	A. B. S.	Shanghai
" Mrs.	"	"	"
Darroch, J.	1887	C. I. M.	Ku-ch'en
Davis, Rev. J. W., D.D.	1873	A. S. P. M.	Soochow
" Mrs.	1878	"	"
Davis, Rev. D. H.	1880	S. D. B. M.	Shanghai
" Mrs.	"	"	"
Davies, Miss M.	1888	C. E. Z. M.	Foochow
Day, Mr. Leonard J.	1887	B. & F. B. S.	Shanghai
Dodson, Miss S. L.	1888	A. P. E. M.	"
Donald, Mr. J. S.	1889	C. I. M.	Gank'ing
Douthwaite, Rev. A. W., M.D.	1874	"	Chefoo
Du Bose, Rev. H. C.	1872	A. S. P. M.	Soochow
Duffy, A.	1888	C. I. M.	Ku-ch'en
Dyer, Mr. S.	1875	B. & F. B. S.	Shanghai
" Mrs.	"	"	"
Dyer, Mr. A. S.	"	"	Bombay
Edkins, Rev. J., D.D.	1848	"	Shanghai
Ellis, Miss	1887	C. I. M.	Chefoo
Elwin, Rev. A.	1870	C. M. S.	Hangchow
" Mrs.	"	"	"
Evans, Miss J. G.	1872	A. B. C. F. M.	T'ungchow
Evans, Mr. D. T.	1884	B. & F. B. S.	Tientsin

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Evans, Mr. E.	1889	Unconnected	Shanghai
" Mrs.			
Ewbank, Mr. C. A.	1888	C. I. M.	Hwuychow
Eyres, Mr. T.	1888	"	Kwan-teh-chow
Faber, Rev. E., Dr. theol.	1847	G. E. P. M.	Shanghai
Falconer, Miss M.	1886	E. P. M.	Swatow
Farnham, Rev. J. M. W., D.D.	1860	A. P. M.	Shanghai
" Mrs.			
Ferguson, Rev. J. C.	1887	A. M. E. M.	Nankin
" Mrs.			
Field, Miss A. M.	1866	L. M. S.	Hongkong
Fitch, Rev. G. F.	1870	A. P. M.	Shanghai
" Mrs.			
Forsyth, Mr. R. C.	1884	E. B. M.	Chingchow
" Mrs.			
Foster, Rev. J. M.	1887	A. B. M. U.	Swatow
" Mrs.			
Foster, Mrs. A.	1871	L. M. S.	Hankow
French, Miss	1888	C. M. S.	Ningpo
Fryer, Mr. John	1861		Shanghai
" Mrs.	1880		
Fulton, Dr. Mary.	1884	A. P. M.	Canton
Fulton, Rev. T. C.	1885	I. P. M.	Newchwang
" Mrs.			
Funk, Miss M. A.	1888	E. M. A.	Wuhu
Funk, Miss E. C.	1889	"	"
Gaines, Miss N. B.	1887	A. M. E. M.	Hiroshima
Gale, Dr. Mary	1887	W. U. M.	Shanghai
Garel, Miss R.	1890		
Garritt, Rev. J. C.	1889	A. P. M.	Hangchow
Garst, Rev. Chas. E.		F. C. M. S.	Shonai, Japan
Gates, Miss C.	1887	C. I. M.	Fan-ch'eng
Gatrell, Mr. T. J. M.	1888	A. B. S.	Shanghai
Gibson, Rev. J. C.	1874	E. P. M.	Swatow
Gifford, Rev. D. L.	1889	A. P. M.	Seoul, Korea
" Mrs.	1888		
Gilfillan, Miss C. J.	1887	L. M. S.	Shanghai
Goddard, Rev. J. R.	1868	A. B. M. U.	Ningpo
" Mrs.	1870		
Goforth, Rev. J.	1888	C. P. M.	Linch'ing
Goldie, Miss	1888	C. M. S.	Hok-ning-foo
Goodrich, Rev. C.	1865	A. B. C. F. M.	T'ungchow
Gould, Rev. L. A.	1888	A. B. M. U.	Shaohing
Graham, Miss H.	1890		
Grant, Dr. J. B.	1889	A. B. M. U.	Ningpo
Grant, Mr. W. H.			Philadelphia
Graves, Rev. R. H., M.D., D.D.	1856	A. S. B. M.	Canton
Graves, Miss M. L.	1887	A. B. C. F. M.	Nūgata
Grey, Rev. H. L.	1889	A. S. M. E. M.	Songkaung
Guinness, Miss G.	1888	C. I. M.	Honan
Hail, Rev. J. P.	1877	C. P. M.	Osaka
Hamilton, Miss D.	1884	A. S. M. E. M.	Shanghai
Happer, Rev. A. P., D.D.	1844	A. P. M.	Canton
Hardman, Mr. M.	1890	C. I. M.	Gank'ing
Harmon, Rev. F.	1883	E. B. M.	Chou'ping
Harrison, Mr. M.	1885	C. I. M.	Ninghai
Hartwell, Rev. C.	1853	A. B. C. F. M.	Foochow
" Mrs.	1868		
Hartmann, Rev. F.	1883	B. F. H.	Hongkong

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Harvey, Rev. T. H.	1889	C. M. S.	Ningpo
Haslep, Dr. Marie	1888	A. P. E. M.	Wuchang
Hayes, Rev. J. N.	1882	A. P. M.	Soochow
" Mrs.	"	"	"
Haygood, Miss L.	1884	A. S. M. E. M.	Shanghai
Hearnden, Rev. E. P.	1886	F. C. M. S.	Chu-chen
Hendry, Rev. J. L.	1888	A. S. M. E. M.	Soochow
" Mrs.	"	"	"
Henry, Rev. B. C., D.D.	1873	A. P. M.	Canton
Herring, Rev. D. W.	1886	A. S. B. M.	Shanghai
" Mrs.	"	"	"
Higginbotham, Miss	1887	S. P. F. E.	Ningpo
Hill, Rev. D.	1865	E. W. M.	Hankow
Hill, Rev. M. B.	1888	A. S. M. E. M.	Naeziang
Hoag, Dr. Lucy	1872	A. M. E. M.	Chinkiang
Hodde, Mr. A.	1887	C. I. M.	Hwuy-luh
Hodge, Rev. S. R., M.D.	1887	E. W. M.	Hankow
Hopkins, Dr. N. S.	1885	A. M. E. M.	Tientsin
" Mrs.	"	"	"
Hoste, Mr. D. E.	1885	C. I. M.	Hung-t'ung
Howe, Miss G.	1872	A. M. E. M.	Kiukiang
Hubbard, Rev. G. H.	1884	A. B. C. F. M.	Foochow
Hubrig, Rev. F.	1866	B. M.	Canton
Hughes, Miss L. E.	1887	A. S. M. E. M.	Shanghai
Hughesdon, Mr. E.	1884	C. I. M.	Pao-ning
Hunnex, Rev. W. J.	1879	A. S. B. M.	Chinkiang
" Mrs.	"	"	"
Hunt, Mr. E.	1888	C. I. M.	Gank'ing
Hunt, Mr. W. R.	1889	F. C. M. S.	Chu-chen
Hunter, Rev. Geo.	1890	C. I. M.	Ganking
Hunter, Rev. S. A., M.D.	1879	A. P. M.	Chefoo
" Mrs.	"	"	"
Huntley, Mr. G. A.,	1889	C. I. M.	"
Hutton, Mr. T.	1884	"	Chinkiang
" Mrs.	1886	"	"
Hykes, Rev. J. R.	1873	A. M. E. M.	Kiukiang
" Mrs.	"	"	"
Inveen, Miss E.	1879	A. B. M. U.	Ningpo
Jackson, Mr. J. A.	1866	Unconnected.	Shanghai
James, Rev. F. H.	1876	E. B. M.	Chinanfoo
Jellison, Dr. E. R.	1889	A. M. E. M.	Nanking
" Mrs.	1890	"	"
Jenkins, Rev. H.	1860	A. B. M. U.	Shaohing
" Mrs.	"	"	"
Johnston, Miss J.	1885	E. P. M.	Amoy
Jones, Rev. A. G.	1876	E. B. M.	Chou-p'ing
Jones, Miss H. M.	1889	A. S. P. M.	Soochow
Judd, Miss H. A.	1887	C. I. M.	Wenchow
Judson, Rev. J. H.	1879	A. P. M.	Hangchow
" Mrs.	"	"	"
Kenmare, Mr. A.	1883	B. & F. B. S.	Canton
" Mrs.	"	"	"
Kerr, Dr. J. G.	1854	A. P. M.	"
" Mrs.	1873	"	"
Key, Mr. W.	1884	C. I. M.	Sihchow
Kinnear, Dr. H. N.	1889	A. B. C. F. M.	Foochow
Kip, Rev. L. W., D.D.	1861	A. R. M.	Amoy
Kirkland, Miss H.	1874	A. S. P. M.	Hangchow

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Knight, Miss A. E.	1887	C. I. M.	Chefoo
Knox, Rev. H. C.	1889	C. M. S.	Foochow
Lacy, Rev. W. H.	1887	A. M. E. M.	Foochow
Lambuth, Dr. W. R.	1877	A. S. M. E. M.	Kobe
Lancaster, Rev. R. V.	1887	A. S. P. M.	Hangchow
" Mrs.	1890		
Lane, Miss E. F.	1889	A. P. M.	Nanking
Langman, Mr. A.	1884	C. I. M.	Kinhwa
" Mrs.			
Leaman, Rev. C.	1874	A. P. M.	Nanking
" Mrs.	1873		
Lees, Rev. J.	1861	L. M. S.	Tientsin
" Mrs.			
Lewis, Rev. W. J.	1885	C. I. M.	Shanghai
" Mrs.	1886		
Little, Rev. E. S.	"	A. M. E. M.	Kiukiang
" Mrs.			
Loomis, Rev. H.	1872	A. B. S.	Yokohama
Lowry, Rev. H.	1867	A. M. E. M.	Peking
" Mrs.			
Lund, Mr. F. E.	1888	S. M. S.	Honan
Lyall, Dr. A.	1879	E. P. M.	Swatow
" Mrs.			
Lyon, Rev. D. N.	1870	A. P. M.	Soochow
MacGregor, Mr. H. N.	1887	C. I. M.	Ningkwoh
Macklin, Dr. W. E.	1886	F. C. M. S.	Nanking
Macoun, Mr. T.	1889	C. I. M.	Gank'ing
Main, Dr. D.	1882	C. M. S.	Hangchow
" Mrs.			
Mason, Rev. G. L.	1880	A. B. M. U.	Huchow
" Mrs.			
Mateer, Rev. C. W., LL.D.	1863	A. P. M.	Tungchow
" Mrs.			
" Rev. R.	1881		Weihien
Mathews, Dr. P. W.	1888	A. P. E. M.	Shanghai
" Mrs.			
McCarthy, Rev. J.	1867	C. I. M.	Yangchow
McCarthy, Miss F.	1889		
McClellan, Miss M.	1888	A. S. M. E. M.	Shanghai
McDonald, Miss N.	1889	A. P. M.	Soochow
McGillivray, Rev. D.	1888	C. P. M.	Tihching
McIntosh, Mr. G.	1885	S. D. C. G. K.	Shanghai
" Mrs.			
McIver, Rev. D.	1879	E. P. M.	Swatow
McKee, Rev. W. J.	1879	A. P. M.	Ningpo
McMin, Miss M.	1888	A. S. P. M.	Canton
McMullan, Mr. J.	1884	C. I. M.	Suchow
" Mrs.	1886		
McNair, Mr. M.	1888	"	Shisheo
McQuillan, Miss A.	1887	"	Fanch'eng
Meigs, Rev. F. E.	1887	F. C. M. S.	Nanking
Miles, Miss A.	1887	C. I. M.	Taning
Miller, Miss O.	1885	L. M. S.	Amoy
Miller, Mr. G.	1884	C. I. M.	Ningkwoh
Milligan, Miss E.	1889	C. M. S.	Ningpo
Mitchell, Miss E.	1889	A. M. E. M.	Nanking
More, Miss A.	1889	E. M. A.	Shanghai
Morgan, Rev. E.	1884	E. B. M.	T'aiyünfu
Morley, Dr. A.	1886	E. W. M.	Hankow

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Mosely, Rev. C. B.	1887	A. S. M. E. M.	Kobe
Moule, Mr. A. J. H.	1886	C. M. S.	Shanghai
Muirhead, Rev. W.	1847	L. M. S.	"
" Mrs.	1885		"
Murdock, Dr. Virginia	1881	A. B. C. F. M.	Kalgan
Murray, Rev. W. H.	1871	N. B. S.	Peking
" Mrs.	1889		"
Murray, Mr. D. S.	1883	B. & F. B. S.	Shanghai
" Mrs.	1887		"
Murray, Miss C. K.	1884	C. I. M.	Yangchow
" Miss M.	1884	"	"
Næstegaard, Mr. O. S.	1888	C. I. M.	Yuncheng
Nevins, Rev. J. L., D.D.	1854	A. P. M.	Chefoo
Newcombe, Miss R.	1888	C. E. Z. M.	Shanghai
" Miss S.	1888	"	"
" Miss	1886		Foochow
Nichols, Rev. D. W.	1887	A. M. E. M.	Nanking
Nickalls, Rev. E. C.	1886	E. B. M.	Chouping
" Mrs.	"		"
Nisbet, Miss	1889	C. E. Z. M.	Foochow
Noyes, Miss H.	1868	A. P. M.	Canton
Ohlinger, Rev. F.	1870	A. M. E. M.	Seoul
" Mrs.	"		"
Orr-Ewing, Mr. A.	1886	C. I. M.	P'ing'iao
" Mrs.	1887	"	"
Oshikawa, Rev.	"		Japan
Ost, Rev. J. B.	1879	C. M. S.	Hongkong
Painter, Rev. G. W.	1873	A. S. P. M.	Hangchow
Palmer, Miss M.	1887	C. I. M.	Shanghai
Park, Dr. W. H.	1882	A. S. M. E. M.	Soochow
Parsons, Rev. C. H.	1890	C. I. M.	"
Partch, Rev. V. F.	1888	A. P. M.	Ningpo
" Mrs.	"		"
Pearce, Rev. T. W.	1879	L. M. S.	Canton
Peters, Miss S.	1888	A. M. E. M.	Chinkiang
Philips, Dr. Mildred	1884	A. S. M. E. M.	Soochow
Philips, Miss L.	1884	"	"
Pigott, Mr. T. W.	1879	C. I. M.	Shuenteh
" Mrs.	1882	"	"
Pilcher, Rev. L. W., D.D.	1870	A. M. E. M.	Peking
" Mrs.	"	"	"
Plumb, Rev. N. J.	1870	"	Foochow
Porter, Dr. H. D.	1872	A. B. C. F. M.	P'angchuang
" Mrs.	"		"
Posey, Miss M.	1888	A. P. M.	Shanghai
Pott, Rev. F. L. H.	1886	A. P. E. M.	"
" Mrs.	"		"
Price, Rev. F. M.	1887	A. B. C. F. M.	Tientsin
Price, Rev. P. F.	1890	A. S. P. M.	Soochow
Pritchard, Dr. E. T.	1886	L. M. S.	Peking
" Mrs.	"	"	"
Ramsay, Miss L. E.	1890	E. P. M.	Chinchow
Randolph, Rev. G. H.	1888	S. D. B. M.	Shanghai
" Mrs.	"	"	"
Rapalje, Rev. D.	1859	A. R. M.	Amoy
" Mrs.	"	"	"
Reagan, Miss A.	1887	A. S. M. E. M.	Nacziang

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Reid, Rev. G.	1882	A. P. M.	Chinanfoo
Reid, Rev. C. F.	1879	A. S. M. E. M.	Shanghai
" Mrs.	"	"	"
Rhind, Miss	1888	S. W. P. U.	Nanking
Richard, Rev. T.	1869	B. M. S.	Tientsin
Ricketts, Miss C. M.	1878	E. P. M.	Swatow
Ridley, Miss M. L.	1889	C. M. S.	Hongkong
Righter, Miss C. E.	1888	A. B. M. U.	Kinhwa
Robbins, Rev. W. E.	"	A. M. E. M.	Bombay
Robertson, Miss J. D.	1886	C. I. M.	Chichow
Roberts, Dr. F. C.	1887	L. M. S.	Tientsin
Roberts, Miss M.	1888	"	"
Roberts, Miss K. R.	1887	A. S. M. E. M.	Naeziang
Ross, Rev. J.	1872	S. U. P. M.	Moukden
" Mrs.	"	"	"
Ross, Rev. R. M.	1885	L. M. S.	Chiangchiu
Rudland, Rev. W. D.	1866	C. I. M.	Taichow
" Mrs.	"	"	"
Redfern, Mr. F. A.	1887	"	Singanfoo
Saw, Mr. A. F. H.	1889	F. C. M. S.	Chucheu
Schaub, Rev. M.	1874	Basile M.	Hongkong
Schofield Mrs.	1880	C. I. M.	Chefoo
Seed, Miss	1883	"	Hiao-i
Shaffner, Miss L. R.	1890	U. B. M.	Canton
Shorrocks, Rev. A. G.	1887	B. M. S.	T'aiyuanfu
Shaw, Rev. C.	1882	C. M. S.	Foochow
Sheffield, Rev. D. Z.	1869	A. B. C. F. M.	Peking
" Mrs.	"	"	"
Sickafoose, Rev. Geo.	"	U. B.	U. S. A.
Silsby, Rev. J. A.	1887	A. P. M.	Shanghai
Sites, Rev. N. D. D.	1861	A. M. E. M.	Foochow
Smalley, Mr. S. E.	1889	A. P. E. M.	Shanghai
" Mrs.	"	"	"
Smith, Rev. A. H.	1872	A. B. C. F. M.	Pangchuang
" Mrs.	"	"	"
Smith, Rev. J. N. B.	1881	A. P. M.	Shanghai
" Mrs.	1882	"	"
Smith, Miss F.	1888	W. U. M.	"
Soothill, Rev. W. E.	1882	U. M. F. C.	Wenchow
" Mrs.	1884	"	"
Sparham, Rev. C. G.	1884	L. M. S.	Hankow
Stenvall, Rev. A.	1888	B. & F. B. S.	Canton
Steven, Mr. F. A.	1883	C. I. M.	Takut'ang
" Mrs.	1886	"	"
Stevenson, Rev. J. W.	1866	"	Shanghai
Stevenson, Rev. T. R.	1889	"	"
" Mrs.	"	"	"
Stewart, Miss E.	1886	A. B. M. U.	Ningpo
Stooke, Mrs. J. A.	1887	C. I. M.	Chefoo
Stott, Mrs. G.	1866	"	Wenchow
Struthers, Miss M.	1890	S. U. P. M.	Moukden
Stuart, Rev. J. L.	1868	A. S. P. M.	Hangchow
" Mrs.	1874	"	"
Stuart, Dr. G. A.	1886	A. M. E. M.	Wuhu
" Mrs.	"	"	"
Stuart, Miss J.	1885	E. P. M.	Taiwanfoo
Sugden, Miss L. S.	1886	E. W. M.	Hankow
Swinney, Dr. Ella	1883	S. D. B. M.	Shanghai
Sydenstricker, Rev. A. S.	1881	A. S. P. M.	Tsinkiangpoo
" Mrs.	"	"	"

NAME OF MEMBER.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Talmage, Miss C. M.	1874	A. P. M.	Amoy
Talmage, Miss M. E.	1874		
Tatum, Rev. E. F.	1888	A. S. B. M.	Shanghai
" Mrs.	1889		"
Taylor, Rev J. Hudson	1854	C. I. M.	London
Taylor, Dr. F. H.	1890		Ganking
Taylor, Dr. G. Y.	1887	A. P. M.	Peking
Thomson, Dr. J. C.	1881		Macao
Thorne, Rev. S. F.	1885	C. I. M.	Chaot'ung
" Mrs.	1883	"	"
Thwing, Prof E. P., M.D.			Brooklyn, N. Y.
Tomalin, Rev. E.	1879	C. I. M.	Fuhshan
" Mrs.	1866	"	"
Underwood, Miss M. J.	1888	C. I. M.	Ch'ichowfu
Vaughan, Miss M.	1886	C. M. S.	Hangchow
Walker, Rev. W. F.	1873	A. M. E. M.	Tientsin
Walker, Mrs. J. E.	1872	A. B. C. F. M.	Foochow
" Miss		"	"
Walley, Rev Jno.	1886	"	Wuhu
" Mrs.			"
Ware, Mr. Jas.	1881	A. B. S.	Shanghai
" Mrs.	1884		"
Watson, Dr. J. R.	1885	B. M. S.	Tsingchow
" Mrs.			"
Watson, Rev. W. H.	1883	E. W. M.	Hankow
Wheatley, Rev. E. P.	1888	C. M. S.	Shaohing
" Mrs.			"
Wells, Mr. H. R.	1886	A. B. S.	Canton
Wherry, Rev. J.	1864	A. P. M.	Peking
Whitechurch, Miss	1884	C. I. M.	Hiao-i
Whitehouse, Mr. S. F.	1888	"	Shanghai
Whitney, H. T., M.D.	1877	A. B. C. F. M.	Foochow
Williams, Rev. E. T.	1887	F. C. M. S.	Nanking
Williamson, Rev. A., LL.D.	1855	S. U. P. M.	Shanghai
Williamson, Rev. J.	1866	C. I. M.	Funghwa
Williamson, Miss	1887	"	Shanghai
Wilson, Miss E.	1888	A. S. P. M.	Hangchow
Wilson, Miss	1890	S. U. P. M.	Moukden
Winterbotham, Miss... ..	1887	L. M. S.	Tientsin
Wishard, Mr. L. D.		Y. M. C. A.	U. S. A.
" Mrs.			"
Wood, Mr. F. M.	1883	C. I. M.	Ganking
" Mrs.			"
Wood, Miss A.	1886	E. W. M.	Canton
Woodbridge, Rev. S. I.	1882	A. S. P. M.	Chinkiang
" Mrs.	1884	"	"
Woodhull, Dr. Kate... ..	1884	A. B. C. F. M.	Foochow
Wright, Rev. A. C.	1889	A. M. E. M.	Chinkiang
Wright, Rev. W., D.D.		B. & F. B. S.	London
" Mrs.		"	"
Yates, Mrs. M. T.	1847	A. S. B. M.	Shanghai
Yen, Rev. Y. K.	1864	A. P. E. M.	"
" Mrs.			"
Young, Miss A.	1888	A. S. B. M.	Kinhwa

ANALYSIS OF MEMBERS ATTENDING THE CONFERENCE.

MISSIONS REPRESENTED.						MALE.	FEMALE.	TOTAL.
American Presbyterian .. .. .	..	..	..	..	..	27	22	49
„ Southern Presbyterian .. .. .	..	..	..	..	..	9	8	17
„ Board .. .. .	..	..	..	..	..	11	11	22
„ Methodist Episcopal .. .. .	..	..	..	..	..	19	16	35
„ „ „ South .. .. .	..	..	..	..	..	11	14	25
„ Protestant Episcopal .. .. .	..	..	..	..	..	4	9	13
„ Baptist Missionary Union .. .. .	..	..	..	..	..	8	8	16
„ Southern Baptist .. .. .	..	..	..	..	..	8	8	16
„ Reformed Church .. .. .	..	..	..	..	..	2	1	3
„ Bible Society .. .. .	..	..	..	..	..	5	2	7
Baptist Missionary Society .. .. .	..	..	..	..	..	10	3	13
British and Foreign Bible Society .. .. .	..	..	..	..	..	9	4	13
Canadian Presbyterian .. .. .	..	..	..	..	..	3	—	3
China Inland Mission .. .. .	..	..	..	..	..	47	37	84
Church Missionary Society .. .. .	..	..	..	..	..	9	10	19
Church of England Zenana .. .. .	..	..	..	..	..	—	6	6
English Presbyterian .. .. .	..	..	..	..	..	4	8	12
„ Wesleyan .. .. .	..	..	..	..	..	6	3	9
Evangelical Missionary Association .. .. .	..	..	..	..	..	—	3	3
Foreign Christian Missionary Society .. .. .	..	..	..	..	..	8	—	8
Irish Presbyterian .. .. .	..	..	..	..	..	1	1	2
London Missionary Society .. .. .	..	..	..	..	..	8	12	20
National Bible Society .. .. .	..	..	..	..	..	2	1	3
Society for Diffusion of Christian and General Knowledge .. .. .	..	..	..	..	..	1	1	2
Seventh Day Baptist .. .. .	..	..	..	..	..	2	4	6
Society for Promoting Female Education in the East .. .. .	..	..	..	..	..	—	1	1
Swedish Missionary Society .. .. .	..	..	..	..	..	1	—	1
Soul-winning Prayer Union .. .. .	..	..	..	..	..	—	1	1
United Methodist Free Church .. .. .	..	..	..	..	..	1	1	2
„ Presbyterian .. .. .	..	..	..	..	..	2	3	5
„ Brethren .. .. .	..	..	..	..	..	1	1	2
Woman's Union .. .. .	..	..	..	..	..	—	5	5
Basle Mission .. .. .	..	..	..	..	..	1	—	1
Berlin .. .. .	..	..	..	..	..	1	—	1
Berlin „ .. .. .	..	..	..	..	..	1	—	1
Berlin Foundling House .. .. .	..	..	..	..	..	1	—	1
General Evangelical Protestant .. .. .	..	..	..	..	..	1	—	1
Unconnected .. .. .	..	..	..	..	..	10	8	18
						233	212	445

THE RULES OF PROCEDURE OF THE CONFERENCE.

(Final Form.)

1. That the chairman observe in the conduct of business the ordinary and generally accepted rules for deliberative bodies.

2. That the Committee on Arrangements and Entertainment be continued.

3. That a Committee, consisting of Revs. Chauncey Goodrich, H. H. Lowry and J. C. Gibson, be appointed on Devotional Services.

4. That a committee of five be appointed by the chairman to receive and introduce to the Conference any resolutions or matters of business not included in the printed programme; this committee to be called the Committee on Business and Resolutions.

5. That when thought desirable by the Conference, committees be appointed, composed of not less than twelve persons, to report to the Conference what action, if any, is desirable on the subject or subjects of the day; that the two presidents shall appoint a Standing Committee of Nomination, composed of twelve men, representative of all parts of the empire, and that when committees on special subjects are agreed to, the number of its members shall be fixed by the Conference and the members nominated by the Standing Committee.

6. Authors shall be restricted to five minutes in presenting a resumé of their essays.

7. The discussion of the subjects introduced by the essays each forenoon and afternoon of the Conference, shall be opened by two persons specially prepared for doing so, who shall be selected by the Committee on Business and Resolutions. Members of the Conference, thus prepared, are requested to hand their names to that committee.

8. Speakers in the debates shall be limited to five minutes, unless extension of time is voted by the Conference.

9. Authors shall have five minutes to close the discussion on their essays, if they wish.

10. In all discussions which may arise in the Conference, whether on resolutions, substitutes or amendments, speakers shall be restricted to three minutes.

11. All members of the Conference, including ladies, are entitled to vote.

ABSTRACT OF PROCEEDINGS.

FIRST DAY.—MORNING SESSION.

SHANGHAI, WEDNESDAY, *May 7th*, 1890.

The second General Conference of the Protestant Missionaries of China assembled at the Lyceum Theatre, Shanghai, at 10.30 a.m.

The first half hour was spent in devotional exercises, conducted by Rev. H. Blodget, D.D., of Peking.

At 11 a.m. the opening sermon was preached by Rev. J. Hudson Taylor. Subject—Christ feeding the multitude (Matt xv. 29-39).

AFTERNOON SESSION.

2.30 p.m.

The Conference met for organisation. Rev. Ernst Faber, *Dr. Theol.*, of Shanghai, Chairman of the Committee of Arrangements, called the meeting to order, and on his motion the Rev. H. Blodget, D.D., of Peking, acted as temporary chairman, and Rev. G. F. Fitch, of Shanghai, as temporary clerk.

Rev. G. F. Fitch called the roll of members. (See the list of members.)

In accordance with the recommendation of the Committee of Arrangements, two chairmen, one from British, one from American missions, six secretaries and a treasurer were chosen.

The following persons were duly elected :—

Chairmen— Rev. David Hill, of Wuchang.
Rev. J. L. Nevius, D.D., of Chefoo.

Secretaries—Rev. W. J. Lewis, of Shanghai.
Rev. B. C. Henry, D.D., of Canton.
Rev. W. T. A. Barber, of Wuchang.
Rev. J. R. Hykes, of Kinkiang.
Mr. W. R. Hunt, of Nanking.
Rev. A. H. Smith, of P'ang-chuang.

Treasurer— Rev. A. Williamson, LL.D., of Shanghai.

Rev. G. F. Fitch, chairman of the Shanghai Missionary Association, gave an address of welcome to the Conference on behalf of the missionaries of Shanghai.

A telegram of greeting was despatched to the annual meeting of the British and Foreign Bible Society, then in session in London.

Rules for the guidance of business were adopted.

The organisation of the Conference being completed, a paper was read by Rev. Y. J. Allen, D.D., LL.D., of Shanghai, on "The Changed Aspect of China."

EVENING SESSION.

8 p.m.

Rev. A. P. Happer, D.D., of Canton, presided.

An open meeting was held in the Union Church.

A paper by the Ven. Archdeacon Moule on "The Relation of Christian Missions to the Foreign Residents," was read by the Rev. H. C. Hodges, M.A., of Shanghai Cathedral.

Addresses were delivered by Prof. E. P. Thwing, M.D., Ph D., of Brooklyn, and Rev. W. Ashmore, D.D., of Swatow.

SECOND DAY.—MORNING SESSION.

THURSDAY, May 8.—9.30 a.m.

Rev. Dr. Nevius presided.

The Conference met at Union Church.

A devotional service was conducted by Rev. W. Wright, D.D., editorial superintendent of the British and Foreign Bible Society.

The chairman announced the names of the Committee on Business and Resolutions and the Committee on Arrangements during the Conference. (See Committees I. and II.)

Papers were presented by Rev. W. Muirhead, of Shanghai, and Rev. J. Wherry, of Peking, on "Historical Summary of the Different Versions of the Holy Scriptures, with their terminology and the feasibility of securing a standard version in *Wen-li* and a corresponding version in the Mandarin Colloquial."

A paper on the same subject, by Rt. Rev. Bishop Schereschewsky, formerly of Wuchang, was presented by Rev. G. L. Mason, of Huchow.

After discussion of the papers, a committee was appointed to report to the Conference on the feasibility of a united *Wen-li* version. (See Committee III.)

A paper was presented by Rev. J. C. Gibson, of Swatow, on "A Review of the Various Colloquial Versions and the Comparative Advantages of Roman Letters and Chinese Characters."

Papers on the same subject, by Rev. S. F. Woodin, of Foochow, and the Rt. Rev. Bishop Burdon, of Hongkong, were presented by Rev. G. H. Hubbard, of Foochow, and Rev. J. B. Ost, of Hongkong.

A committee was appointed to report on the question of Colloquial Versions. (See Committee IV.)

AFTERNOON SESSION.

2.30 p.m.

Rev. Dr. Nevius presided.

The chairman announced the names of the Committee of Nomination. (See Committee V.)

A committee was appointed to report on the feasibility of a united version of the Old and New Testaments in the Mandarin Colloquial. (See Committee VI.)

Rev. A. Williamson, LL.D., of Shanghai, presented a paper on "The Need of Chinese Historical, Geographical, Ethnological and Philological Notes; also headings to the chapters, brief introductions to the books, and a general preface, being added to the Bible in the Chinese language.

Mr. S. Dyer, of Shanghai, presented a paper on "Bible Distribution in China, its methods and results."

A committee was appointed to report on the papers of the afternoon. (See Committee VII.)

The papers were discussed until the hour of adjournment.

EVENING SESSION.

8 p.m.

Rev. D. Z. Sheffield, of Tung-chow, presided.

Addresses were delivered by Rev. W. Wright, D.D., of the British and Foreign Bible Society, and Mr. L. D. Wishard, of the Y. M. C. A., U. S. A.

THIRD DAY.—MORNING SESSION.

FRIDAY, May 9.—9.30 a.m.

Rev. D. Hill presided.

A devotional service was conducted by Rev. L. W. Pilcher, D.D., of Peking.

A committee was appointed to prepare an address to the Emperor of China.

Rev. J. Hudson Taylor presented a paper on "The Missionary; his qualifications, introduction to his work and mode of life."

Rev. David Hill, of Wuchang, presented a paper on "Lay Agency in Chinese Missions, to what extent desirable and under what conditions."

The papers were discussed till the hour of adjournment.

AFTERNOON SESSION.

2.30 p.m.

Rev. D. Hill presided.

Rev. J. L. Nevius, D.D., of Chefoo, presented a paper on "Historical Views of Missionary Methods, past and present, in China, and how far satisfactory."

Revs. B. C. Henry, D.D., of Canton, and H. H. Lowry, of Peking, presented papers on "Preaching to the Heathen in Chapels, in the Open Air and during Itineration."

Rev. F. H. James, of Chinan Fu, presented a paper on "The Secret Sects of Shantung."

The papers of the day were discussed till the hour of adjournment.

A committee was appointed to report on "Lay Agencies and the Representation of that Subject to the Home Churches." (See Committee VIII.)

A committee was appointed to report on the question of the Union of Protestant Missions in this Country and the Formation of a Protestant Missionary Association for China. (See Committee IX.)

EVENING SESSION.

8 p.m.

Rev. W. Muirhead presided.

Rev. A. H. Smith, of P'angchuang, delivered an address on "The Relation of Christianity to Universal Progress."

FOURTH DAY.—MORNING SESSION.

SATURDAY, May 10.—9.30 a.m.

Rev. Dr. Nevius presided.

A devotional service was conducted by Rev. J. R. Goddard, of Ningpo.

A paper by Miss A. C. Safford, of Soochow, on "A General View of Women's Work, in China, and its results," was presented by Mrs. J. L. Stuart, of Hangchow.

Papers were presented by Miss Hattie Noyes, of Canton, and Miss L. Haygood, of Shanghai, on "Girls' Schools."

A paper was presented by Miss C. M. Ricketts, of Swatow, on "Best Methods of Reaching the Women."

A paper on the same subject, by Miss C. M. Cushman, of Peking, was presented by Miss J. G. Evans, of T'ungchow.

AFTERNOON SESSION.

2.30 p.m.

Rev. Dr. Nevius presided.

A paper was presented by Miss M. Murray, of Yangchow, on "The Feasibility of Unmarried Ladies engaging in General Evangelistic Work in New Fields."

A paper by Miss A. M. Fielde, of Swatow, on "The Training and Work of Native Female Evangelists," was presented by Mrs. J. M. Foster, of Swatow.

A paper was presented by Mrs. A. H. Smith, of P'angchuang, on "The Christian Training of the Women of the Church."

A committee of twelve ladies was appointed to report on the subjects of the papers of the day, with special reference to an appeal to the women of Europe and America for large reinforcements. (See Committee X.)

The papers of the day were discussed until the hour of adjournment.

EVENING SESSION.

8 p.m.

Rev. T. Bryson, of Tientsin, presided.

The meeting was devoted to memorials of members of the last Conference who had since died.

FIFTH DAY.—MORNING SESSION.

MONDAY, May 12.—9.30 a.m.

Rev. D. Hill presided.

A devotional service was conducted by Rev. G. F. Fitch, of Shanghai.

A paper was presented by Rev. A. W. Douthwaite, M.D., of Chefoo on "Medical Work as an Evangelising Agency."

A paper by Miss Mary Niles, M.D., of Canton, on "Medical Mission Work in China by Lady Physicians," was presented by Miss E. M. Butler, of Canton.

A resolution was adopted on the value of the voluntary work in mission hospitals of medical-men at the open ports. (See Resolution I.)

The subject of the ordination of medical men was referred to the Committee on Lay Agency, with the addition of three medical missionaries.

The papers read were discussed till the hour of adjournment.

AFTERNOON SESSION.

2.30 p.m.

Rev. D. Hill presided.

Communications in reference to the prohibition of the opium traffic were presented from—

The Central China Mission of the A. M. E. Church, the Representative Meeting of the Society of Friends in London, and the Society for the Suppression of the Opium Trade.*

A paper was presented by Rev. F. Hartmann, of Hongkong, on "Orphanages, Asylums for the Blind, Deaf and Dumb and other Charitable Institutions."

A paper was presented by Rev. W. H. Murray, of Peking, on "Asylums for the Blind."

A paper was presented by Dr. H. T. Whitney, of Foochow, on "The Value and Methods of Opium Refuges."

A paper by Dr. J. Dudgeon, of Peking, on "Statistics and Resolutions on the Evils of the Use of Opium," was presented by Dr. J. G. Kerr, of Canton.

A letter of greeting from Dr. Lockhart, the oldest surviving medical missionary to China, was read.

A committee was appointed to report on steps necessary for combating the opium and morphia evils. (See Committee XI.)

A committee was appointed to report on the merits of various systems of teaching the blind and deaf-mutes in China. (See Committee XII.)

The papers were discussed till the hour of adjournment.

SIXTH DAY.—MORNING SESSION.

TUESDAY, May 13.—9.30 p.m.

Rev. Dr. Nevius presided.

A devotional service was conducted by Rev. J. W. Stevenson, of Shanghai.

A paper by Rev. R. Lechler, of Hongkong, on "The Method of Dealing with Enquirers, Conditions of Admission to Church Fellowship and Best Methods of Discipline," was presented by Rev. F. Hubrig, of Canton.

A paper was presented by Rev. H. Corbett, D.D., of Chefoo, on "Church Discipline."

A telegram of greeting was received from the native M. E. Church at Shan Hai Kwan, Chihli, and was answered.

Rev. R. H. Graves, M.D., D.D., of Canton, presented the Report of the Committee on Bible Notes and Distribution.

The report was discussed and recommitted.

*See Appendix A.

AFTERNOON SESSION.

2.30 p.m.

Rev. Dr. Nevius presided.

Rev. J. C. Gibson, of Swatow, presented the Report of the Committee on Vernacular Versions.

The report was discussed, amended and adopted. (See Report IV.)

Papers were presented by—

Rev. R. H. Graves, M.D., D.D., of Canton, on "The Deepening of the Spiritual Life and Stimulating the Church to Aggressive Work."

Rev. C. Goodrich, of T'ungchow, on "Service of Song in China."

Rev. T. Richard, of Tientsin, on "The Relation of Christian Missions to the Chinese Government."

Rev. G. L. Mason, of Huchow, on "The Methods of developing Self-support and Voluntary Effort."

The papers were discussed till the hour of adjournment.

EVENING SESSION.

8 p.m.

Rev. W. Ashmore, D.D., of Swatow, presided.

The meeting was devoted to questions put by younger and answered by senior missionaries.

SEVENTH DAY.—MORNING SESSION.

WEDNESDAY, May 14.—9.30 a.m.

Rev. D. Hill presided.

A devotional service was conducted by Mr. L. D. Wishard, of the U. S. A.

The Report of the Committee on the Memorial to the Emperor was presented, discussed and postponed.

The discussion of the papers of the preceding day was continued.

A committee was appointed to report on "The Relation of Christian Missions to the Chinese Government."

AFTERNOON SESSION.

2.30 p.m.

Rev. D. Hill presided.

Rev. D. Hill presented the Report on Lay Agency, which was amended and adopted. (See Report XV.)

Papers were then presented by—

Rev. N. J. Plumb, of Foochow, on the "History and Present Condition of Mission Schools and what future Plans are desirable."

Rev. C. W. Mateer, D.D., LL.D., of Tungchow, on "How may Educational Work be made most to advance the Cause of Christianity in China?"

Rev. D. Z. Sheffield, of T'ungchow, on "The Relations of Christian Education to the Present Condition and Needs of China."

Rev. M. Schaub, of Canton, and } on "The Best Method of selecting and
Rev. J. Lees, of Tientsin, } training Efficient Native Assistants."

Rev. A. P. Parker, D.D., on "The Place of the Confucian Classics in Christian Colleges and Schools."

A resolution was adopted to observe in China the day set apart in the West for prayer for schools and colleges. (See Resolution II.)

A committee was appointed to prepare a brief account in Chinese of the essays read and resolutions adopted by the Conference. (See Permanent Committee XIII.)

The papers of the day were discussed till the hour of adjournment.

EVENING SESSION.

Miss C. M. Ricketts, of Swatow, presided.

This was a meeting for ladies only.

EIGHTH DAY.—MORNING SESSION.

THURSDAY, May 15.—9.30 a.m

Rev. Dr. Nevius presided.

A devotional service was conducted by Rev. T. R. Stevenson, of Union Church, Shanghai.

Papers were presented by—

Rev. W. Muirhead, of Shanghai—"Report of the School and Text Book Series Committee."

Rev. A. Williamson, LL.D., of Shanghai—"What Books are still needed?"

John Fryer, Esq., of Shanghai—"Scientific Terminology; Present Discrepancies and Means of securing Uniformity."

A vote of thanks was unanimously passed to the School and Text Book Series Committee. (See Resolution III.)

A committee was appointed to consider the subject of the work of the School and Text Book Series Committee. (See Committee XIII.)

The papers were discussed until the hour of adjournment.

AFTERNOON SESSION

2.30 p.m

Rev. Dr. Nevius presided.

Papers were presented by—

Rev. E. Faber, *Dr. Theol.*, of Shanghai, on "Christian Literature in China; its Business Management."

Rev. J. M. W. Farnham, D.D., of Shanghai, on "Christian Periodical Literature."

Rev. J. Edkins, D.D., of Shanghai, on "Current Chinese Literature: How far is it antagonistic to Christianity?"

A telegraphic greeting to the Conference, from the British and Foreign Bible Society, was read.

A committee was appointed to report on the subject of Christian Periodical Literature. (See Committee XIV.)

A committee was appointed to devise plans for securing harmonious working in the production of Christian Literature. (See Committee XV.)

The papers of the afternoon were discussed.

The discussion of the Report of the Committee on the Memorial to the Emperor was continued and left unfinished at the hour of adjournment.

EVENING SESSION.

8.30 p.m.

Rev. C. Goodrich, of T'ungchow, presided.

Rev. H. D. Parker, M.D., of P'angchuang, presented greetings from the Congregational Churches of the U. S. A.

Rev. Mr. Ostrom presented greetings from the churches of Hawaii.

Rev. F. Ohlinger presented greetings from the Christians of Corea.

A letter of greeting was read from the Methodist New Connexion North China Mission.

Miss J. Ackermann, World Missionary of the Women's Temperance Union, addressed the Conference.

NINTH DAY.—MORNING SESSION

FRIDAY, May 16.—9.30 a.m.

Rev. D. Hill presided.

A devotional service was conducted by Rev. N. J. Plumb, of Foochow.

A committee was appointed to prepare an appeal for ordained missionaries. (See Committee XVI.)

Dr. J. G. Kerr presented the Report of the Committee on Opium

The report was discussed, amended and recommitted.

Rev. W. Muirhead presented a Report of the Committee on a Simple Wen-li Version. The Report was adopted. (See Report I.)

AFTERNOON SESSION.

2.30 p.m.

Rev. D. Hill presided.

A resolution was adopted, expressing thankfulness to Almighty God for His preserving mercy during the dangerous collapse of the staging erected for photographing the Conference. (See Resolution IV.)

A permanent committee was appointed to collect facts in reference to the use of alcoholic liquors by native Christians and report to next Conference. (See Permanent Committee I.)

Rev. C. W. Mateer, D.D., LL.D., presented the Report of the Committee on a Mandarin Version of the Scriptures.

The report was adopted. (See Report III.)

Rev. R. H. Graves, M.D., D.D., presented the Second Report of the Committee on Bible Notes and Distribution.

The report was discussed, amended and adopted. (See Report V.)

The report on the Memorial to the Emperor of China was recommitted with instructions that the committee should amalgamate with that on the Relations of Christian Missions to the Chinese Government. (See Committee XVII.)

TENTH DAY.—MORNING SESSION.

SATURDAY, May 17.—9.30 a.m.

Rev. Dr. Nevius presided.

A devotional service was conducted by Rev. T. Barclay, of Formosa.

Dr. J. G. Kerr presented the Second Report of the Committee on Opium.

The report was discussed, amended and adopted. (See Report XII.)

Mrs. C. W. Mateer presented the Report on Women's Work and the Appeal for more Lady Workers.

The report and appeal were adopted. (See Report XVI.)

Rev. R. H. Graves, M.D., D.D., presented the Report of the Committee on Union.

The report was adopted. (See Report IX.)

A resolution of farewell greeting to Rev. A. P. Happer, D.D., of Canton, the senior member of the Conference, was unanimously adopted. (See Resolution V.)

AFTERNOON SESSION.

2.30 p.m.

Rev. Dr. Nevius presided.

Rev. J. Edkins, D.D., of Shanghai, presented the Report of the Committee on the Education of the Blind and Deaf Mutes.

The report was adopted. (See Report XIII.)

Rev. W. Muirhead, of Shanghai, presented a Supplementary Report of the Committee on a High *Wen-li* Version of the Scriptures.

The report was adopted. (See Report II.)

A paper was presented by Rev. J. W. Stevenson, of Shanghai, on "The Division of the Field."

A paper by Rev. J. McCarthy, of Yangchow, on "Co-operation," was read by Rev. W. W. Cassells, of Pao Ning Fu.

The papers were discussed till the hour of adjournment.

ELEVENTH DAY.—MORNING SESSION.

MONDAY, May 19.—9.30 a.m.

Rev. D. Hill presided.

A devotional service was conducted by Prof. E. P. Thwing, M.D., Ph.D., of Brooklyn.

The ballot for the permanent executive committee for securing an Easy *Wen-li* Version of the Scriptures was announced. (See Permanent Committee II.)

The ballot for the similar committee for a Mandarin Version was announced. (See Permanent Committee III.)

The ballot for the permanent executive committee to arrange for an Annotated Bible with request for its publication by the Tract Societies, was announced. (See Permanent Committee IV.)

A resolution on the Supreme Importance of Evangelistic Work was adopted. (See Resolution VI.)

A committee was appointed to report on Comity in Mission Work and the Division of the Field. (See Committee XVIII.)

A paper was presented by Rev. F. Ohlinger, of Corea, on "How Far should Christians be required to abandon Native Customs?"

A paper by Rev. H. V. Noyes, of Canton, on the same subject, was read by Rev. B. C. Henry, D.D., of Canton.

A paper by Rev. W. A. P. Martin, D.D., LL.D., of Peking, on "Ancestral Worship, a Plea for Toleration," was read by Rev. Gilbert Reid, of Chinan Fu.

A paper was presented by Rev. H. Blodget, D.D., of Peking, on "The Attitude of Christianity to Ancestral Worship."

The papers were discussed till the hour of adjournment.

AFTERNOON SESSION.

2.30 p.m.

Rev. D. Hill presided.

Rev. R. M. Mateer presented the Report of the Committee on an Appeal for more Ordained Missionaries.

The report was discussed, amended and recommitted.

The permanent committee for preparing Explanatory Notes and Comments on the Scriptures, as required by Section 4 of the Report on the subject, was appointed. (See Permanent Committee V.)

The permanent committee for promotion of Anti-Opium Societies, as required by the Report of the Committee on Opium, was appointed. (See Permanent Committee VI.)

A committee was appointed to appeal for the addition of a thousand men within five years. (See Committee XIX.)

Rev. E. Faber, *Dr. Theol.*, presented the Report of the Committee on Harmonious Working in Christian Literature.

The report was discussed, amended and adopted. (See Report VII.)

The ballot for the permanent Committee of Correspondence, required by the Report of the Committee on Union, was announced. (See Permanent Committee VII.)

Papers were presented by Rev. J. W. Davis, D.D., of Soochow, on "Direct Results of Missionary Work in China, and Statistics."

Rev. J. Ross, of Moukden, on "The Manchus."

Rev. T. Barclay, of Formosa, on "The Aboriginal Tribes of Formosa."

Rev. F. A. Steven, of Ta Ku T'ang, on "The Chinese in Burmah" and "The Aboriginal Tribes of Western Yun-nan."

A paper by Rev. J. A. B. Cook, of Singapore, on "The Chinese in the Straits Settlements," was presented by Rev. J. C. Gibson, of Swatow.

A paper by Rev. G. W. Clarke, of Tientsin, on "The Miao-tsi," was presented by Rev. F. A. Steven.

EVENING SESSION.

8. p.m.

Rev. D. Hill presided.

The ballot for the permanent executive committee for securing a High *Wen-li* Version of the Scriptures was announced. (See Permanent Committee VIII.)

The papers on Ancestral Worship were discussed until the hour of adjournment.

TWELFTH DAY.—MORNING SESSION.

TUESDAY, May 20.—9.30 a.m.

Rev. Dr. Nevius presided.

A devotional service was conducted by Rev. J. Lees, of Tientsin.

A resolution of dissent from the conclusion of Dr. Martin's paper on Ancestral Worship, was adopted. (See Resolution VII.)

A committee was appointed to edit the Records of the Conference. (See Permanent Committee XII.)

Rev. R. M. Mateer, of Wei Hsien, presented for the second time the Appeal for more Ordained Men.

The appeal was discussed, amended and adopted. (See Report XIV.)

Rev. J. Hudson Taylor presented the Appeal for a Thousand Men in Five Years.

The appeal was adopted. (See Report XVII.)

AFTERNOON SESSION.

2.30 p.m.

Rev. Dr. Nevius presided.

Rev. C. W. Mateer, D.D., LL.D., of Tungchow, presented the Report of the Committee on the School and Text Book Series.

The report was adopted. (See Report VIII.)

Rev. W. Ashmore, D.D., of Swatow, presented the Report of the United Committee on the Memorial to the Chinese Government and the Relation of Christian Missions to the Chinese Government.

The report was discussed and adopted. (See Report XI.)

The Executive Committee required by this report was appointed. (See Permanent Committee IX.)

Rev. J. Hudson Taylor presented the Report of the Committee on Comity in Mission Work.

The report was discussed, amended and adopted. (See Report X.)

The committee which prepared the Appeal for a Thousand Men, was made permanent, in order to observe and report on the result. (See Permanent Committee X.)

Rev. A. Williamson, LL.D., of Shanghai, presented the Report of the Committee on Periodical Literature.

The report was discussed, amended and adopted. (See Report VI.)

The Permanent Committee required by the Report on Harmonious Working in Christian Literature, was appointed. (See Permanent Committee XI.)

A resolution was adopted in reference to the Chinese branches of the Evangelical Alliance. (See Resolution VIII.)

Various votes of thanks were passed. (See Resolution IX.)

EVENING SESSION.

Rev. H. Blodget, D.D., of Peking, presided.

A solemn and hallowed meeting for prayer and praise was held.

The Presidents and Secretaries signed the minutes, and the Second General Conference ended with the Doxology and Benediction.

COMMITTEES APPOINTED TO ACT DURING THE CONFERENCE.

I.—ON BUSINESS AND RESOLUTIONS.

Revs. J. W. Stevenson, of Shanghai; C. F. Reid, of Shanghai; A. Elwin, of Hangchow; L. W. Pilcher, D.D., of Peking; T. Bryson, of Tientsin.

II.—ON CONFERENCE ARRANGEMENTS.

Revs. A. Williamson, LL.D., G. F. Fitch, and J. W. Stevenson, all of Shanghai.

III.—ON THE FEASIBILITY OF A UNITED WEN-LI VERSION OF THE SCRIPTURES.

Revs. W. Muirhead, of Shanghai; C. W. Mateer, D.D., LL.D., of Tungchow; J. C. Gibson, of Swatow; J. Edkins, D.D., of Shanghai; Mr. J. Archibald, of Hankow; Rev. J. Wherry, of Peking; H. Blodget, D.D., of Peking; C. Goodrich, of T'ungchow; C. Hartwell, of Foochow; H. H. Lowry, of Peking; W. Wright, D.D., of London; Rt. Rev. Bishop Burdon, of Hongkong; Revs. E. Faber, *Dr. Theol.*, of Shanghai; J. W. Davis, D.D., of Soochow; R. H. Graves, D.D., of Canton; N. Sites, D.D., of Foochow; A. P. Happer, D.D., of Canton; E. T. Williams, of Nanking; E. S. Little, of Kiukiang; T. Richard, of Tientsin; T. Barclay, of Formosa; A. Williamson, LL.D., of Shanghai; J. B. Ost, of Hongkong; F. Hartmann, of Hongkong.

IV.—ON COLLOQUIAL VERSIONS.

Revs. J. C. Gibson, of Swatow; W. E. Soothill, of Wenchow; W. D. Rudland, of T'aichow; W. Wright, D.D., of London; M. Schaub, of Canton; W. Cooper, of Ganking; G. H. Hubbard, of Foochow; B. C. Henry, D.D., of Canton; J. R. Goddard, of Ningpo; F. Hartmann, of Hongkong; L. W. Kip, D.D., of Amoy; and Miss Haygood, of Shanghai.

V.—ON NOMINATIONS FOR COMMITTEES.

Revs. J. C. Gibson, of Swatow; C. W. Mateer, D.D., LL.D., of Tungchow; J. Lees, of Tientsin; T. Richard, of Tientsin; E. Faber, *Dr. Theol.*, of Shanghai; A. W. Douthwaite, M.D., of Chefoo; W. Bridie, of Canton; Y. J. Allen, D.D., LL.D., of Shanghai; D. Z. Sheffield, of T'ungchow; L. W. Pilcher, D.D., of Peking; J. R. Hykes, of Kiukiang; A. Elwin, of Hangchow.

VI.—ON THE FEASIBILITY OF A UNITED MANDARIN VERSION OF THE SCRIPTURES.

Rev. J. R. Hykes, of Kiukiang; Rt. Rev. Bishop Burdon, of Hongkong; Revs. H. Blodget, D.D., of Peking; A. Jones, of Chinchow Fu; A. S. Sydenstricker, of Ch'ingkiang Fu; H. H. Lowry, of Peking; C. G. Sparham, of Hankow; T. Bryson, of Tientsin; W. T. A. Barber, of Wuchang; C. W. Mateer, D.D., LL.D., of Tungchow; F. M. Wood, of Ganking; D. Z. Sheffield, of T'ungchow.

VII.—ON THE NEED OF BRIEF INTRODUCTIONS AND NOTES TO THE SCRIPTURES, AND ON BIBLE DISTRIBUTION.

Revs. R. H. Graves, D.D., of Canton; J. L. Nevius, D.D., of Chefoo; W. F. Walker, D.D., of Tientsin; C. Goodrich, of T'ungchow; F. Hubrig, of Canton; C. Shaw, of Foochow; J. B. Ost, of Hongkong; J. Lees, of Tientsin; A. W. Douthwaite, M.D., of Chefoo; T. Barclay, of Formosa; H. C. DuBose, of Soochow; C. Hartwell, of Foochow; A. Williamson, LL.D., of Shanghai; J. C. Gibson, of Swatow; F. H. James, of Chinanfu; L. W. Kip, D.D., of Amoy; and J. L. Stuart, of Hangchow.

VIII.—ON LAY AGENCIES AND THE REPRESENTATION OF THAT SUBJECT TO THE HOME CHURCHES.

Revs. D. Hill, of Wuchang; C. F. Reid, of Shanghai; H. Corbett, D.D., of Chefoo; J. W. Davis, D.D., of Soochow; J. W. Stevenson, of Shanghai; B. C. Henry, D.D., of Canton; N. Sites, D.D., of Foochow; T. W. Pearce, of Canton; A. Elwin, of Hangchow; N. J. Plumb, of Foochow; F. H. James, of Chinanfu; and W. Bridie, of Canton.

IX.—ON THE UNION OF PROTESTANT MISSIONS IN CHINA.

Revs. J. L. Nevius, D.D., A. P. M.; W. Muirhead, L. M. S.; F. L. H. Pott, A. P. E. M.; C. Shaw, C. M. S.; T. Richard, E. B. M.; T. Barclay, E. P. M.; W. H. Watson, E. W. M.; J. H. Taylor, C. I. M.; J. Goforth, C. P. M.; A. Williamson, LL.D., S. U. P. M.; W. E. Soothill, U. M. F. C.; C. Goodrich, A. B. C. F. M.; H. Blodget, D.D., A. B. C. F. M.; J. R. Goddard, A. B. M. U.; H. H. Lowry, A. M. E. M.; D. H. Davis, S. D. B.; R. H. Graves, D.D., A. S. B. M.; Y. J. Allen, D.D., LL.D., A. S. M. E. M.; L. W. Kip, D.D., A. R. M.; J. L. Stuart, A. S. P. M.; F. Hartmann, B. F. H.; M. Schaub, Basle M.; F. Hubrig, B. M.; F. E. Meigs, F. C. M. S.; G. Sickafoose, U. B.; S. T. Thorne, B. C. M. S.

X.—ON WOMEN'S WORK.

Mrs. C. W. Mateer, of Tungchow; Mrs. T. Bryson, of Tientsin; Miss G. Howe, of Kinkiang; Mrs. A. Lyall, of Swatow; Mrs. J. G. Kerr, of Canton; Miss C. M. Talmage, of Amoy; Mrs. J. M. W. Farnham, of Shanghai; Mrs. G. Stott, of Wenchow; Miss L. Haygood, of Shanghai; Miss M. Vaughan, of Hangchow; Mrs. E. Tomalin, of Chefoo; Miss M. Murray, of Yangchow; Mrs. M. T. Yates, of Shanghai; Mrs. D. Z. Sheffield, of T'ungchow; Miss C. M. Ricketts, of Swatow.

XI.—ON THE OPIUM EVILS.

J. G. Kerr, M.D., of Canton; Rev. A. Williamson, LL.D., of Shanghai; Rev. W. Muirhead, of Shanghai; W. H. Boone, M.D., of Shanghai; Rev. A. P. Happer, D.D., of Canton; A. Lyall, M. B. C. M., of Swatow; Rev. J. B. Ost, of Hongkong, Rev. A. W. Douthwaite, M.D., of Chefoo;

D. D. Main, L.R.C.P. & S., of Hangchow; Rev H. L. Parker, M.D., of P'angchuang; Rev. D. McIver, of Swatow; Rev. S. A. Hunter, M.D., of Wei Hien.

XII.—ON THE METHODS OF TUITION OF THE BLIND
AND DEAF MUTES.

Revs. J. Edkins, D.D., of Shanghai; W. Wright, D.D., of London; F. Hartmann, of Hongkong; W. H. Murray, of Peking; Y. K. Yen, of Shanghai; J. C. Gibson, of Swatow; Mr. John Fryer, of Shanghai; Revs. E. Faber, *Dr. Theol.*, of Shanghai; T. Barclay, of Formosa; J. Lees, of Tientsin; T. C. Fulton, of Newchwang; and D. Hill, of Wuchang.

XIII.—ON THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

Mr. John Fryer, of Shanghai; Revs. W. H. Lacey, of Foochow; W. T. A. Barber, of Wuchang; F. L. H. Pott, of Shanghai; W. B. Bonnell, of Shanghai; C. W. Mateer, D.D., LL.D., of Tungechow; M. Schaub, of Hongkong; F. Hubrig, of Canton; L. W. Pilcher, D.D., of Peking; J. H. Judson, of Hangchow; S. Couling, of Chingchow; J. C. Ferguson, of Nanking.

XIV.—ON CHRISTIAN PERIODICAL LITERATURE.

Revs. A. Williamson, LL.D., of Shanghai; Y. J. Allen, D.D., LL.D., of Shanghai; J. M. W. Farnham, D.D., of Shanghai; J. Edkins, D.D., of Shanghai; Mr. J. Fryer, of Shanghai; Mr. D. S. Murray, of Shanghai; Revs. N. J. Plumb, of Foochow; T. Barclay, of Formosa; C. G. Sparham, of Hankow; W. Cooper, of Gank'ing; J. C. Gibson, of Swatow; and J. N. B. Smith, of Shanghai.

XV.—ON HARMONIOUS WORKING IN CHRISTIAN LITERATURE.

Revs. E. Faber, *Dr. Theol.*, of Shanghai; J. M. W. Farnham, D.D., of Shanghai; W. Bridie, of Canton; A. G. Jones, of Chowp'ing; J. Wherry, of Peking; Mr. A. Kenmure, of Canton; Revs. F. M. Wood, of Gank'ing; P. D. Bergen, of Chinanfu; J. Ross, of Moukden; G. W. Painter, of Hangchow; F. H. James, of Chinanfu; and T. W. Pearce, of Canton.

XVI.—ON AN APPEAL FOR MORE ORDAINED MISSIONARIES.

Revs. R. M. Mateer, of Wei Hien; H. Corbett, D.D., of Chefoo; A. G. Jones, of Chowp'ing; J. Ross, of Moukden; A. Elwin, of Hangchow; C. Goodrich, of T'ungchow; J. Goforth, of Linch'ing; J. R. Hykes, of Kiukiang; B. C. Henry, D.D., of Canton; J. Lees, of Tientsin; D. McIver, of Swatow; Mr. A. Orr Ewing, of Pingyao; Revs. T. Bryson, of Tientsin; and W. Ashmore, D.D., of Swatow.

XVII.—ON THE RELATION OF CHRISTIAN MISSIONS TO THE CHINESE
GOVERNMENT AND ON THE QUESTION OF A MEMORIAL TO THE EMPEROR.

Revs. T. Richard, of Tientsin; Y. J. Allen, D.D., of Shanghai; J. Edkins, D.D., of Shanghai; F. H. James, of Chinanfu; J. McCarthy, of

Yangchow; N. Sites, D.D., of Foochow; E. Faber, *Dr. Theol.*, of Shanghai; Gilbert Reid, of Chinanfu; B. C. Henry, D.D., of Canton; G. W. Painter, of Hangchow; A. Williamson, LL.D., of Shanghai; A. H. Smith, of P'angchuang; C. Shaw, of Foochow; H. Corbett, D.D., of Chefoo; A. P. Happer, D.D., of Canton; Rt. Rev. Bishop Burdon, of Hongkong; Mr. John Fryer, of Shanghai; Rev. W. Ashmore, D.D., of Swatow.

XVIII.—ON COMITY IN MISSION WORK AND THE DIVISION OF THE FIELD.

Revs. J. Hudson Taylor, of Shanghai; A. G. Jones, of Choup'ing; R. M. Mateer, of Wei Hien; H. Blodget, D.D., of Peking; J. Lees, of Tientsin; W. Ashmore, D.D., of Swatow; J. C. Gibson, of Swatow; R. M. Ross, of Amoy; J. R. Goddard, of Ningpo; J. B. Ost, of Hongkong; L. W. Kip, D.D., of Amoy; C. Hartwell, of Foochow; and W. H. Watson, of Kwangchi.

XIX.—ON AN APPEAL FOR A THOUSAND MEN IN FIVE YEARS.

Revs. J. Hudson Taylor, of Shanghai; W. Ashmore, D.D., of Swatow; H. Corbett, D.D., of Chefoo; C. W. Mateer, D.D., LL.D., of Tungchow; C. F. Reid, of Shanghai.

REPORTS OF COMMITTEES.

I.—Report of the Committee on the Wên-li Version of the Old and New Testaments.

YOUR Committee would respectfully recommend that this Conference elect by ballot an Executive Committee of twelve representative men,—five Englishmen, five Americans and two Germans,—to whom shall be committed the work of securing a translation of the whole Bible into simple but chaste *Wên-li*; and that this Committee proceed on the following plan:—

1. That they select and secure the services of a Committee of not fewer than five competent translators, and make all necessary arrangements for the convenient and vigorous prosecution of the work.

2. That this Committee of translators may be as representative as possible, it shall be selected with reference to denominations and nationalities, but competent scholarship for the work to be undertaken shall be made the paramount consideration; and we recommend that it include the names of Right Rev. Bishop Burdon, Rev. H. Blodget, D.D., and Rev. Griffith John, D.D.

3. That no existing version, or partial version, be made the basis of the new version to the exclusion of others, but that all existing materials be utilized; and, further, that all questions relating to the translation itself shall rest with translators, not with the Executive Committee.

4. That the text that underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorized Version.

5. That in order to secure one Bible in three versions, the Executive Committee is instructed to enjoin upon the translators that in settling upon the text, and in all questions of interpretation, they act in conjunction with the Committee on Mandarin and higher *Wên-li* revision, and that for these purposes they constitute one Committee.

6. That this Executive Committee shall continue to act and to superintend the work until its completion. If any of the first Committee of translators shall cease to act before the completion of the work, the Executive Committee shall, if they think best, select others in their places.

7. That in the case of the absence from China, or other disability of any member of the Executive Committee, he shall have the right to name his proxy or successor, but that if he fail to exercise this right it shall revert to the Committee.

8. That the Executive Committee ask, in the name of this Conference, the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work; and that when

completed it be the common property of the societies which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, Spirit and baptize, as may be called for, and also to add explanatory readings, page, chapter and sectional headings, maps and such other accessories as it may deem expedient.

W. MUIRHEAD.
J. S. BURDON.
C. W. MATEER.
H. BLODGET.
E. FABER.
R. H. GRAVES.
J. EDKINS.
J. WHERRY.

C. GOODRICH.
C. HARTWELL.
N. SITES.
A. P. HAPPER.
A. WILLIAMSON.
J. C. GIBSON.
J. ARCHIBALD.
H. H. LOWRY.

W. WRIGHT.
J. W. DAVIS.
E. T. WILLIAMS.
E. S. LITTLE.
T. RICHARD.
T. BARCLAY.
J. B. OST.
F. HARTMANN.

II.—Supplementary Report of the Committee on the Wên-li Version of the Old and New Testaments.

YOUR Committee would respectfully recommend that this Conference elect by ballot an Executive Committee of twelve representative men,—five Englishmen, five Americans and two Germans,—to whom shall be committed the work of securing a translation of the whole Bible in the higher classic style; and that this Committee proceed on the following plan:—

1. That they select by a two-thirds vote a Committee of not fewer than five competent translators, and make all necessary arrangements for the convenient and vigorous prosecution of the work.

2. That this Committee of translators may be as representative as possible, it shall be selected with reference to denominations and nationalities, but competent scholarship for the work to be undertaken shall be made the paramount consideration.

3. That a new version of the Old Testament be made, using the Medhurst and Stronach, and the Bridgman and Culbertson versions wherever available; that in the New Testament the Delegates' version be taken as a basis, and that the Bridgman and Culbertson version and the version by Dr. Goddard be also employed wherever available. Also that for both Testaments all other existing material be used at the discretion of the translators; and, further, that all questions relating to the translation itself shall rest with the translators, not with the Executive Committee.

4. That the text that underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorized Version.

5. That in order to secure one Bible in three versions, the Executive Committee is instructed to enjoin upon the translators that in settling upon the text, and in all questions of interpretation, they act in conjunction with the Committee on Mandarin revision and the Committee on simple *Wén-li*, and that for these purposes they constitute one Committee.

6. That this Executive Committee shall continue to act and to superintend the work until its completion. If any of the first Committee of translators shall cease to act before the completion of the work, the Executive Committee shall, if they think best, select others in their places.

7. That in the case of the absence from China, or other disability of any member of the Executive Committee, he have the right to name his proxy or successor, but that if he fail to exercise this right it shall revert to the Committee.

8. That the Executive Committee ask, in the name of this Conference, the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work; and that when completed it be the common property of the societies which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, Spirit and baptize, as may be called for, and also to add explanatory readings, page, chapter and sectional headings, maps and such other accessories as it may deem expedient.

W. MUIRHEAD.
J. S. BURDON.
C. W. MATEER.
H. BLODGET.
E. FABER.
R. H. GRAVES.
J. EDKINS.
J. WHERRY.

C. GOODRICH.
C. HARTWELL.
N. SITES.
A. P. HAPPER.
A. WILLIAMSON.
J. C. GIBSON.
J. ARCHIBALD.
H. H. LOWRY.

W. WRIGHT.
J. W. DAVIS.
E. T. WILLIAMS.
E. S. LITTLE.
T. RICHARD.
T. BARCLAY.
J. B. OST.
F. HARTMANN.

III.—Report of the Committee on the Revision of the Old and New Testaments in Mandarin.

YOUR Committee would respectfully recommend that this Conference elect by ballot an Executive Committee of ten representative men from the Mandarin-speaking regions of China, to whom shall be committed the work of securing an improved version of the Old and New Testaments in Mandarin, and that this Committee proceed according to the following plan:—

1. That they select and secure the services of a corps of competent scholars for the work of revision, consisting of not less than seven men, to be known as the Committee on Mandarin Revision, and shall further make all necessary arrangements for the vigorous prosecution of the work.

2. That this Committee of Revision may be as representative as possible, it shall be selected with reference to denominations and nationalities, but competent scholarship for the work to be undertaken shall be made the paramount consideration.

3. That the Committee on Revision shall make constant and careful use of the union Mandarin version of the New Testament, prepared in Peking and widely employed in the Mandarin-speaking regions of China, of the recent version prepared by Dr. John, and of the Medhurst version formerly in extensive use in Central China; and in Old Testament revision, of the version of Bishop Schereschewsky; and further that all questions relating to the translation itself shall rest with the translators, not with the Executive Committee.

4. That the text which underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the authorized version.

5. That in order to secure one Bible in three versions, the Executive Committee is instructed to enjoin upon the revisers, that in settling upon the text and in all questions of interpretation, they act in conjunction with the translators into simple and higher *Wén-li*, and that for these purposes they constitute one Committee.

6. That the Executive Committee shall continue to act and to superintend the work of supervision until its completion. If any member of the corps of revisers shall for any cause cease to act before the completion of the work, the Executive Committee shall, if they think best, supply his place.

7. That in case of absence from China or other disability of any member of the Executive Committee, he shall have the right to name his own proxy or successor, but if he fail to exercise this right it shall revert to the Committee.

8. That the Executive Committee ask in the name of this Conference the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work; and that when completed it be the common property of the Societies which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, Spirit and baptize as may be called for, and also to add explanatory readings, chapter and sectional headings, maps and such other accessories as it may deem expedient.

J. R. HYKES.
J. S. BURDON.
H. BLODGET.
A. G. JONES.
A. S. SYDENSTRICKER.
H. H. LOWRY.

C. W. MATEER.
T. BRYSON.
D. Z. SHEFFIELD.
C. G. SPARHAM.
W. T. A. BARBER.
F. M. WOOD.

IV.—The Committee on Vernacular Versions recommends the Conference to resolve as follows:—

THAT the Conference is persuaded of the great importance of the use of the vernaculars in translations of Scripture for the edification of the native church; and finds that the use of Roman letter in writing the vernaculars is recommended by a large amount of testimony from different parts of the empire.

The Conference, therefore, commends this subject to the earnest consideration of missions working in the various dialects, and appoints a permanent committee to watch over this subject with a view to assist generally in the development of this branch of mission work, and in particular to secure uniformity in methods of Romanizing, so far as may be compatible with the requirements of each dialect, and with the full liberty of those who work in it. The Conference further requests all missionaries undertaking work in Roman letter to communicate with this committee.

The Conference heartily recommends to the liberal consideration of the Bible Societies any applications that may be made to them for aid in the production of Vernacular Versions in Roman letter undertaken by any mission body.

The Permanent Committee shall have power to fill up vacancies, and to add to their number if they shall see cause.

J. C. GIBSON.
W. E. SOOTHILL.
W. D. RUDLAND.
W. WRIGHT.
M. SCHAUB.
W. COOPER.

G. H. HUBBARD.
B. C. HENRY.
L. A. HAYGOOD.
J. C. GODDARD.
L. W. KIP.
F. HARTMANN.

V.—Report of the Committee on the Need of Brief Introductions and Notes to the Scriptures and on Bible Distribution.

RESOLVED,—

1st. That we heartily thank the Bible Societies for the constant and generous aid given by them in Bible translation, publication and distribution in China, and trust that efforts will be made to render such work still more effective.

2nd. That in view of the special and serious difficulties which heathen in China meet with in understanding the Bible, we request the Bible Societies to publish, in addition to their present issues, editions of the Scriptures with summaries, headings and brief explanations.

3rd. That such explanations occupy no more comparative space than that allowed for the marginal notes in the English Revised Version.

4th. That the present Conference select a Committee of twelve missionaries to prepare such explanations, and that the unanimous approval of all the members of this Committee be required before they be printed. This Committee shall consist of two Baptists, two Congregationalists, two Episcopalians, one German Reformed, one German Lutheran, two Methodists and two Presbyterians, it being understood that when any member of the committee shall cease to act, the committee shall notify the missionaries of his denomination and request them to choose his successor, and in default of such choice the committee shall select another, if possible from the same denomination.

5th. That we earnestly recommend that all Scriptures be issued in clear type and attractive form.

6th. That this Conference elect by ballot an Executive Committee of twelve representative men, five Englishmen, five Americans and two Germans, who shall choose a committee of not fewer than five men to prepare an annotated Bible for general use, and that this Executive Committee ask in the name of this Conference the concurrence and financial help of the Tract Societies of Great Britain and America in carrying forward this work.

R. H. GRAVES.
J. L. NEVIUS.
W. F. WALKER.
C. GOODRICH.
F. HUBRIG.
C. SHAW.
J. B. OST.
J. LEES.
A. W. DOUTHWAITE.

T. BARCLAY.
H. C. DuBOSE.
C. HARTWELL.
A. WILLIAMSON.
J. C. GIBSON.
F. H. JAMES.
L. W. KIP.
J. L. STUART.

VI.—REPORT OF COMMITTEE ON PERIODICAL LITERATURE.

1. We find that the following Christian periodicals are at present in existence, and recommend that efforts be made to extend the circulation and usefulness of all:—

NAME.	BEGUN.	PLACE OF PUBLICATION.	STYLE.	EDITOR.
1. The Children's News	1874	Foochow	Character Colloquial, illustrated	Mrs. Plumb and Mrs. Hubbard.
2. The Church Advocate	1874	"	<i>Wên-li</i>	Rev. N. J. Plumb.
3. The Child's Paper	1875	Shanghai	<i>Wên-li</i> , illustrated	Revs. Farnham and Cardwell.
4. The Chinese Illustrated News	1880	"	"	" " "
5. The Church News	1885	Taiwanfu	Roman Vernacular	Rev. Thomas Barclay.
6. The Little One's Own	1886	Shanghai	Mandarin, illustrated	Mrs. Foster.
7. The Chinese Evangelist	1888	New York	English and <i>Wên-li</i>	Messrs. J. S. Happer & P. Sun Yow.
8. Church News	1888	Amoy	Roman Vernacular	Rev. H. Thompson.
9. A Review of the Times	1889	Shanghai	<i>Wên-li</i> , illustrated	Rev. Dr. Y. J. Allen.
10. The Gospel News	1888	"	Character Colloquial, illustrated	Rev. J. N. B. Smith.
11. Chinese Boy's Own	1889	"	<i>Wên-li</i> , illustrated	Mr. D. S. Murray.
12. Church News	1889	Swatow	Roman Vernacular, illustrated	Rev. J. C. Gibson.
13. Church Advocate	1890	Kiukiang	Character Mandarin and <i>Wên-li</i>	Rev. E. S. Little.

2. We recommend that the proprietors and editors of the different Christian periodicals above named co-operate with each other by exchange of papers, wood-cuts, stereotypes, etc., with the view of strengthening each other's hands and extending the important work in which they are engaged.

3. In view of the powerful influence of Periodical Literature, we earnestly recommend that all missionaries in their respective stations make the extension of this branch of literature an object of active personal effort and constant prayer.

A. WILLIAMSON.	N. J. PLUMB.
Y. J. ALLEN.	T. BARCLAY.
J. M. W. FARNHAM.	C. G. SPARHAM.
J. EDKINS.	W. COOPER.
J. FRYER.	J. C. GIBSON.
D. S. MURRAY.	J. N. B. SMITH.

*VII.—Report of the Committee on the Present State of
Christian Literature in China, and to devise Plans
for securing a harmonious working together
of all Literary Efforts.*

WHEREAS it is generally acknowledged that, owing to various causes, a great part of the existing Protestant Christian Literature in Chinese is unknown to many missionaries, and that consequently great waste of time and labor has resulted; and whereas it is highly desirable that steps be taken to make this literature more generally accessible,—

Resolved:—

I. That a permanent Committee on Protestant Christian Literature, to consist of seven members, be appointed, with the following duties:—

(a.) To collect information from all parts of the empire on Protestant Christian books and tracts already published.

(b.) To endeavor to form a complete library of Protestant Christian Literature in Chinese.

(c.) To prepare a Classified Catalogue, discriminating between publications “out of print” and those still “in circulation,” and giving as far as possible the following details:—Name in Chinese and in English, author’s name, style or dialect, size of page, number of pages, how printed (type, blocks, etc.), where printed, when printed, where obtainable, price, and short descriptive note of contents.

(d.) To revise the above-mentioned catalogue from time to time as may be found desirable.

(e.) To gather information regarding works in preparation, and, when thought advisable, to publish such information in the *Recorder* and in the *Messenger*.

(f.) To endeavor to find writers who shall supply the more pressing wants in any department of Christian literature.

(g.) To secure adequate notices of new books and reprints in the *Recorder* and in the *Messenger*.

(h.) To secure, if practicable, a general dépôt at Shanghai for the store and sale of all books in circulation in their classified catalogue; and also book rooms at important centres, where copies of such books may be seen.

II. That missionaries contemplating literary work be strongly recommended to communicate with this committee before beginning such work.

E. FABER.

J. M. W. FARNHAM.

W. BRIDIE.

A. G. JONES.

J. WHERRY.

A. KENMURE.

P. D. BERGEN.

J. ROSS.

F. M. WOOD.

G. W. PAINTER.

F. H. JAMES.

T. W. PEARCE.

VIII.—*Report of the Committee on the subject of the School and Text Book Series Committee.*

1. *Resolved*, that this Conference record its high appreciation of the services of the members of the School and Text Book Series Committee, and that special mention be made of the time and labor so freely given by Rev. A. Williamson, LL.D., and of John Fryer, Esq., and

2. Whereas, an Educational Association has now been organized with a view to the promotion of educational interests in China, including specially the matters of School and Text Books and Scientific Terminology, therefore

Resolved, that the books, maps, blocks and other assets and liabilities of the School and Text-book Series Committee be transferred to the Educational Association of China, with the proviso that any authors who may not wish their books so transferred, have the privilege of withdrawing them on equitable terms.

J. FRYER.
W. H. LACY.
W. T. A. BARBER.
F. L. H. POTT.
W. B. BONNELL.
C. W. MATEER.

M. SCHAUB.
F. HUBRIG.
L. W. PILCHER.
J. H. JUDSON.
S. COULING.
J. C. FERGUSON.

IX.—*Report of Committee on Union.*

RECOGNIZING with devout thankfulness to the Great Head of the Church the spirit of unity and brotherly love which has brought together so large a body of missionaries from all parts of China, of different nationalities, of various denominations, and of diverse preferences as to methods of work, and has united them in one harmonious Christian Conference, and which has, moreover, enabled them to take united action with regard to versions of Scripture, methods of work, and other subjects; and in order to maintain and increase this spirit of unity, and to perpetuate the benefits of mutual conference, it is resolved to recommend—

1. That members of this Conference and all other missionaries in China set apart a portion of every Saturday evening as a time of special prayer for each other's success in bringing souls to Christ, and that we may be united still more closely in the unity of the Spirit and the bonds of love.

2. That a Committee of Correspondence, consisting of seven members residing in Shanghai, be elected by this Conference by ballot, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in the different parts of our common field on any subject where they may think united action desirable.

including provision for the next Conference. Any vacancies in this Committee to be filled by the Shanghai Missionary Association.

3. That we urge the missionaries in the various missionary centres who have not yet done so to unite in local conferences or associations, and that such bodies select one of their number to correspond with the Shanghai Committee, and to act in conjunction with them in carrying out the work above assigned them.

4. That the *Chinese Recorder and Missionary Journal* and the *Messenger*, with the consent of the proprietors, be adopted as the organs of this Committee.

J. L. NEVIUS.
W. MUIRHEAD.
F. L. H. POTT.
C. SHAW.
T. RICHARD.
T. BARCLAY.
W. H. WATSON.
J. H. TAYLOR.
J. GOFORTH.
A. WILLIAMSON.
W. E. SOOTHILL.
C. GOODRICH.
J. R. GODDARD.

H. H. LOWRY.
D. H. DAVIS.
R. H. GRAVES.
Y. J. ALLEN.
L. W. KIP.
J. L. STUART.
F. HARTMANN.
M. SCHAUB.
F. HUBRIG.
F. E. MEIGS.
G. SICKAFOOSE.
S. T. THORNE.

X.—Committee on Comity and Division of the field.

IN view of the spirit of unity and brotherly love prevailing among us, and of the little time which remains before the Conference closes, we do not feel it necessary to do more than suggest the following resolutions, which embody some of the ordinary rules of procedure long in use in many of our missions:—

Resolved that we advise:—

I. That as a general rule, the common occupation of smaller cities and the districts around them is not the most profitable way of utilizing our forces, but that larger cities and districts should be considered open for common occupation, and especially so when they are needful bases for the occupation of the regions beyond.

II. That Societies wishing to begin new work or to extend, be strongly recommended to take into consideration unoccupied territory, so as speedily to cover the whole field.

III. That in case of disagreement as to occupation of territory, or any other matters connected with their work, it is recommended that the Societies concerned seek the arbitration of disinterested parties on the field.

IV. That where two or more missions are working in one place, care should be exercised not to receive applications for baptism from persons who are already recognized candidates of another Church.

V. That we mutually respect the acts of discipline of the various Churches.

VI. That we recognize the inherent right of every Church member to transfer his membership to another denomination; but recommend to all concerned great caution in dealing with such cases.

VII. That no overture for taking members of other Churches into mission employment be made without consultation with the Missionary in charge.

J. HUDSON TAYLOR.
A. G. JONES.
R. M. MATEER.
H. BLODGET.
J. LEES.
W. ASHMORE.
J. C. GIBSON.

R. M. ROSS.
J. R. GODDARD.
J. B. OST.
L. W. KIP.
C. HARTWELL.
W. H. WATSON.

*XI.—Report of the United Committee on a Memorial
to the Throne and the Relation of Christian
Missions to the Chinese Government.*

WHEREAS,—the late re-publication and the wide distribution of grave charges against Christian Missions, tending to arouse dangerous riots, have been brought to the notice of the Conference, and

Whereas, some of the chief authorities of the Empire have expressed a desire to be more fully informed of our aims and purposes, we recommend with a view to a better understanding:—

I.—That a Committee be appointed to prepare an address for presentation to the Chinese Government to the following effect:

1. To thank the Government for the protection it has given us in the past.

2. To lay before the Government the false charges made against us, pointing out the danger of serious consequences unless their circulation be prohibited.

3. To pray the Government to take immediate effective measures to check their circulation, and to make known throughout the Empire the truth in the case.

4. To state what we do believe and teach, showing that everywhere we inculcate loyalty, peace and charity, and that in all our work we seek nothing but the best interests of China and the Chinese.

II.—That the best way of presenting the address be left to the discretion of this Committee.

III.—That this Committee shall consist of seven persons appointed by this Conference.

A. P. HAPPER.
J. S. BURDON.
E. FABER.
Y. J. ALLEN.
W. ASHMORE.
J. FRYER.
T. RICHARD.
J. EDKINS.
F. H. JAMES.

J. MCCARTHY.
N. SITES.
G. REID.
B. C. HENRY.
G. W. PAINTER.
A. WILLIAMSON.
A. H. SMITH.
C. SHAW.
H. CORBETT.

XII.—Report of Committee on Opium.

WHEREAS this Conference regards the rapid extension of the growth of native opium, in addition to the use of the imported drug, with profound alarm; and

Whereas the consequent vast increase of the opium-habit demands our most serious and unremitting consideration,

Therefore Resolved—

1. That we as a Conference re-affirm and maintain our attitude of unflinching opposition to the opium-traffic.

2. That we recommend all Christians in China to use every endeavor to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its suppression.

3. That we advise the formation of a Chinese anti-opium society with branches at all mission-stations. And we recommend the appointment by this Conference of a Committee of seven to carry out this resolution.

4. That we have learned with alarm of the rapid increase in the consumption of morphia in China: that we find this increase is largely owing to the indiscriminate sale and consequent abuse of so-called anti-opium medicines, and that we now on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and, as far as possible prevent, the sale of such anti-opium medicines as contain opium or any of its alkaloids.*

5. That we earnestly impress on all Christian Churches throughout the world, the duty of uniting in fervent and continual prayer to God that He will in His wise providence direct His people to such measures as will lead to the restriction and final abolition of this great evil.

6. That we deeply sympathize with the efforts of the Societies in Great Britain and elsewhere for the suppression of the Opium Trade, and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium

J. G. KERR.

A. WILLIAMSON.

W. MUIRHEAD.

H. W. BOONE.

A. P. HAPPER.

A. LYALL.

J. B. OST.

A. W. DOUTHWAITE.

D. D. MAIN.

H. D. PORTER.

D. McIVER.

S. A. HUNTER.

XIII.—Report of the Committee on Work for the Blind and for the Deaf and Dumb.

1. Resolved that a permanent Committee be appointed to watch over and develop Christian work for the benefit of the Blind and of the Deaf and Dumb, and to bring local workers into correspondence. This

* In presenting this Report, the Chairman stated that this clause has no reference to carefully managed opium refuges.

Committees shall have power to add to its number, and to fill up vacancies, and shall report to the next General Conference.

2. Resolved, that the Sub-Committee named (See Permanent Committee No. 14) be instructed to co-operate with the Committee of the proposed Deaf-mute Institution in Shanghai, and to aid them in carrying out their plans.

3. Resolved, that the Conference receive and put on record the following recommendation of their Committee with regard to methods of writing Chinese for the use of the Blind :—

(1). That the Committee unanimously recommend the system of the Braille dots as by far the best for general use in writing and printing for the Blind.

(2). That in applying this system to Chinese, two methods are recommended :—(a) A system of writing by initials and finals, expressed by Braille dots. (b) A system of spelling in the European method.

(3). That in dialects with a small syllabary the use of initials and finals may be found sufficient, while in those where the syllabary is large, European spelling will probably be more satisfactory.

(4). That the respective merits of these two methods must be determined by consultation on details, and by experience and comparison of actual results.

(5). That the marking of tones seems necessary in some dialects and unnecessary in others.

4. Resolved, that the Conference recommend that wherever the teaching of the Blind is undertaken, some industrial training should be added, so far as practicable; and invite all missionaries to give what assistance they can in all such work.

J. EDKINS.
W. WRIGHT.
D. HILL.
F. HARTMANN.
W. H. MURRAY.
Y. K. YEN.

J. C. GIBSON
J. FRYER.
E. FABER
T. BARCLAY.
J. LEES.
T. C. FULTON.

XIV.—An Appeal for Ordained Missionaries.

TO ALL OUR HOME CHURCHES.

GREETING :—

Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature;" therefore,

Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily *as many hundreds as can possibly be secured of well qualified ordained men.*

The whole of China is now open to missionary effort and needs a large number of men of prayer, of patient endurance and of common sense,—men full of the Holy Ghost, and of faith in the Gospel as “the power of God unto salvation.”

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding practical and intellectual as well as spiritual endowments,—men who shall be able to engage in and direct the work of evangelization, to educate, train and induct into its work a native pastorate, to found and conduct educational institutions and to provide a general theological, scientific and periodical literature.

Seeing as we do, the utter destitution and helplessness of these millions still “having no hope and without God in the world,” we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not, “Why should I go,” but, “Why should I *not* go.”

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the Home Churches, we still urge young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily by His Holy Spirit in behalf of this vast and ripening field.

Yours in Christ,

JOHN L. NEVIUS, }
DAVID HILL, } *Presidents.*

SHANGHAI, May, 1890.

XV.—Report of Committee on Lay Agency.

1. The Committee recommend that the accompanying Appeal for additional Lay Agents be sent to the Home Churches from the present Conference:—

That this Conference, whilst strongly urging upon the Home Churches the sustentation and continued increase of the staff of thoroughly trained and fully qualified ordained missionaries, and the further development of native agencies in every branch of Christian work, is still so profoundly impressed with the manifold need of this vast country, that it would present

a direct appeal to the Home Churches for lay missionaries, and in doing so would lay before them some of the departments of service in which their help is more especially needed.

Beginning with the highest service, and touching the deepest need of the country, it would point to the many millions of our fellow-men who have never heard the Gospel of the grace of God and to some millions more, who, though they have possessed themselves of some portion of His Word, still fail to comprehend its meaning for want of some one to guide them in their study of it, and they would urge the claims of these unevangelized millions on the youth of the Home Churches and would emphasize the nobility of the service which a Christian evangelist may thus render to the Lord in China.

The country long closed is open. The people, if not decidedly friendly, are not hostile. The work of the Bible colporteur has prepared the way. The promise of ingathering is yearly brightening, but the labourers are few, and with the abundance of Christian workers in the home lands, surely hundreds or even thousands might be found to hasten on the evangelization of this empire by their personal effort and consecration.

Passing now to the intellectual requirements of China, we rejoice to record the progress of missionary education in the East during recent years, but are admonished by the fact that purely secular instruction so largely tinges the educational movements, both of Christian and heathen governments; and in this fact we hear a loud call to the Christian Church to supply in larger numbers Christian educationalists for China. The intellectual renaissance of the empire is just commencing; there is an incipient cry for Western culture, and the response which the Christian Church may make to this cry will, to no inconsiderable extent, decide the course which the education of the country will take in the future.

With Christian men in the chairs of the colleges of China, what may we not expect from so powerful an auxiliary in the evangelization of the empire. University men may find here at no distant period some of the most influential posts in the mission field, and we would earnestly invite all such Christian co-workers to weigh over with all seriousness the question whether they may not more effectively serve their Master in China than in the home lands.

But besides the intellectual need of the country there is also the chronic and often dire necessity of physical distress.

The masses of the people are poor. Physical suffering meets us at every turn. Medical science is almost unknown. Charitable institutions, though established both by the government and by private effort, fail to compass the need of the masses. Flood and famine slay their thousands and yet the wealth of the world is in Christian hands and might, by judicious distribution, both save the lives of thousands yearly and give completer expression to the Life we preach. On behalf of these destitute masses, therefore, we earnestly plead with the men of wealth in the Home Churches that they will consider the claims of these suffering ones, and not only by their gifts and prayers will largely aid the re-inforcement of

the noble staff of medical missionaries already in the field, but will give themselves in larger numbers to benevolent enterprise abroad. The blind, the aged, the orphan and the destitute mutely plead for Christian compassion, and the Lord Himself has said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

We appeal then to our lay brethren of the Home Churches, to men of sterling piety, of strong common sense, that they would lay to heart the needs of this vast empire,—its spiritual destitution, its stunted education, its physical distress,—and that they would solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China. We would offer to them a most hearty welcome to our ranks and would assure them that whether they come out as ordained or as lay workers, this welcome will be equally cordial; and in conclusion we would earnestly pray that this appeal may be brought home to the hearts of many by the power of the Divine Spirit.

2. The Committee further recommend the following Resolutions for the adoption of the Conference:—

(a.) That this Conference does not deem it necessary that medical missionaries be ordained to the *Pastoral* Office. But

(b.) That the Conference recommends that medical missionaries desiring ordination to the office of deacon, elder, or evangelist, apply for such ordination in connection with their respective Churches.

D. HILL.

C. F. REID.

H. CORBETT.

J. W. DAVIS.

J. W. STEVENSON.

B. C. HENRY.

N. SITES.

T. W. PEARCE.

A. ELWIN.

N. J. PLUMB.

F. H. JAMES.

W. BRIDIE.

H. W. BOONE.

A. LYALL.

A. W. DOUTHWAITE.

XVI.—*Report of the Committee on Women's Work.*

1. That the Conference desires to express its cordial approval of the able papers read on Saturday last by the ladies who had been appointed to write upon the various subjects presented.

2. That we rejoice in the greatly increased number during the past ten years of lady-workers and native helpers, and the corresponding advancement of the work among the women and girls of China in all departments as set forth in these papers.

3. That we fully agree with the idea brought forward in these papers that in all our Mission Schools, whether Boarding or Day-schools, while due attention should be given to intellectual and physical training, the first place must always be reserved for religious instruction, the first object must ever be to bring the pupils to a knowledge of and belief in Christ as their Saviour.

4. That the importance of schools for women, church members and others, where they can receive an intelligent idea of Christian truth and become able at least to read the Scriptures in their native tongue, cannot be over-estimated, and while we rejoice that the ladies could report some such schools as already established, we would earnestly recommend that the number be greatly multiplied and that they be opened in connection with our native churches and out-stations, and assistance should, if deemed necessary, be given in order to enable the women to give their time to study.

5. That we fully endorse the sentiment expressed by one of the gentlemen of the Conference, viz., "that the wives of missionaries should have every encouragement and assistance from their husbands, to enable them to engage in direct mission work."

6. That missionaries should use every lawful means to prevent the marriage of Christian girls to heathen men, especially when one or both the parents are church members.

7. That we as missionaries continue to maintain a decided stand against the cruel custom of foot-binding, and we would urge that renewed and persistent efforts be made to arouse public sentiment against this evil, with the hope that the time is not far distant when the education and culture of the young ladies of this country will be properly appreciated, and bound feet no longer be regarded as the standard of respectability.

In conclusion, the Committee desire, on behalf of the ladies, to express to the Conference their appreciation of its action in devoting an entire day to the consideration of woman's work and allowing an extension of time for the full presentation of the papers and in making them full members of the Conference.

Committee.

Mrs. C. W. MATEER.	Miss C. M. TALMAGE.	Mrs. E. TOMALIN.
Mrs. T. BRYSON.	Mrs. J. M. W. FARNHAM.	Miss M. MURRAY.
Miss G. HOWE.	Mrs. G. STOTT.	Mrs. M. T. YATES.
Mrs. A. LYALL.	Miss L. A. HAYGOOD.	Mrs. D. Z. SHEFFIELD.
Mrs. J. G. KERR.	Miss M. VAUGHAN.	Miss C. M. RICKETTS.



An Appeal from the Ladies of the Conference.

To the Christian Women of the British Empire, the United States Germany and all other Protestant Countries:—Greeting.

We, the women of the Missionary Conference now assembled in, Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who “sit in darkness and in the shadow of death.”

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical and evangelistic work in China. Much has been done by them; many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters, for whom Christ died, still unreached by the sound of the Gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us.

1. There is school work in connection with our various missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skilful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men, but that there is *more* of it than men can do, there is *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized

scriptural sphere of women. Women received from the Lord Himself, upon the very morning of the resurrection, their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, who are needed for this work? Knowing the conditions of life and work in China, we would answer that:—

1. They should be women of sound health, of good ability and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labour in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snow-flakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious life-giving word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you listen to this call, to be His fellow-workers in "binding up the broken hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Yours in our Lord,

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

Mrs. Mary Lees, London Missionary Society.

„ A. Elwin, Church Missionary Society.

Miss C. M. Ricketts, English Presbyterian Mission.

Mrs. J. R. Watson, English Baptist Mission.

Miss L. G. Sugden, Wesleyan Mission.

„ I. Newcombe, Church of England Zenana Mission.

Mrs. E. Tomalin, China Inland Mission.

„ John Ross, U. P. Church of Scotland.

„ W. E. Soothill, United Methodist Free Church.

- Mrs. T. C. Fulton, Irish Presbyterian Church.
 „ Arthur H. Smith, American Board.
 „ J. M. Foster, Baptist Missionary Union.
 „ C. W. Mateer, American Presbyterian Mission (North).
 Miss L. H. Hoag, M.D., Methodist Episcopal Mission (North).
 „ E. F. Swinney, M.D., Seventh Day Baptist Mission.
 Mrs. Eliza M. Yates, Southern Baptist Mission.
 Miss Laura A. Haygood, Methodist Episcopal Mission (South).
 „ K. M. Talmage, American Reformed Mission.
 „ R. E. Reifsnnyder, M.D., Woman's Union Mission.
 Mrs. J. L. Stuart, American Presbyterian Mission (South).

*XVII.—An Appeal to all Protestant Churches of
Christian Lands.*

DEAR BRETHREN IN CHRIST,

We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land,—to plant churches, to educate native ministers and helpers, to create a Christian literature, and, in general, to engage in and direct the supreme work of Christian evangelization; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians,—to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

<i>Committee</i>	{	J. HUDSON TAYLOR.
		WM. ASHMORE.
		H. CORBETT.
		C. W. MATEER.
		C. F. REID.

SHANGHAI, May, 1890.

PERMANENT OR EXECUTIVE COMMITTEES APPOINTED TO ACT AFTER THE CONFERENCE.

1. *To collect facts in reference to the use of alcohol by native Christians and report to next Conference.*

J. G. Kerr, M.D., of Canton, *Chairman*; Rev. J. Wherry, of Peking; Rev. A. W. Douthwaite, M.D., of Chefoo; T. Gillison, M.B., C.M., of Hankow; Mr. D. S. Murray, of Shanghai; Rev. G. H. Hubbard, of Foochow; Rev. Jno. Ross, of Moukden.

2. *To secure an Easy Wên-li Version of the Scriptures.*

Rev. R. Lechler, of Hongkong, *Chairman*; Revs. D. Hill, of Wuchang; W. Ashmore, D.D., of Swatow; J. W. Stevenson, of Shanghai; F. Hubrig, of Canton; J. C. Gibson, of Swatow; C. F. Reid, of Shanghai; H. Corbett, D.D., of Chefoo; T. Bryson, of Tientsin; Ven. Archdeacon Wolfe, of Foochow; Revs. G. F. Fitch, of Shanghai; A. H. Smith, of P'ang-chuang.

3. *To secure a Mandarin Version of the Scriptures.*

Rev. C. W. Mateer, D.D., LL.D., of Tungchow, *Chairman*; Revs. F. W. Baller, of Gank'ing; E. Faber, *Dr. Theol.*, of Shanghai; D. Hill, of Wuchang; C. Goodrich, of T'ungchow; T. Bryson, of Tientsin; A. Elwin, of Hangchow; J. R. Hykes, of Kiukiang; R. T. Bryan, of Chiu-kiang; J. McIntyre, of Newchwang.

4. *To arrange for an Annotated Bible with request for its publication by the Tract Societies.*

Rev. E. Faber, *Dr. Theol.*, of Shanghai, *Chairman*; Revs. J. L. Nevius, D.D., of Chefoo; W. Ashmore, D.D., of Swatow; J. W. Stevenson, of Shanghai; C. Goodrich, of T'ungchow; R. H. Graves, M.D., D.D., of Canton; A. Elwin, of Hangchow; F. Hubrig, of Canton; J. Edkins, D.D., of Shanghai; T. Bryson, of Tientsin; H. H. Lowry, of Peking; and A. Williamson, LL.D., of Shanghai.

5. *For preparing Explanatory Notes and Comments on the Scriptures.*
(See Section 4 of Report.)

Baptist.

Rev. R. H. Graves, M.D., D.D., Canton. Rev. D. Z. Sheffield, T'ungchow.
Rev. J. S. Whitewright, Chingchow Fu. Rev. T. W. Pearce, Canton.

Episcopalian.

Ven. Archdeacon Moule, Shanghai.
Rev. F. R. Graves, Wuchang.

Presbyterian.

Rev. W. McGregor, Amoy.
Rev. J. L. Whiting, Peking.

Congregationalist.

Methodist.

Rev. W. Bridie, Canton.
Rev. J. Jackson, Kiukiang.

German.

Rev. A. Kollecker, Canton.
Rev. M. Schaub, Canton.

6. *For the Promotion of Anti-Opium Societies.*

J. G. Kerr, M.D., of Canton; B. C. Atterbury, M.D., of Peking; Ven. Archdeacon Moule, of Shanghai; H. T. Whitney, M.D., of Foochow; S. R. Clarke, of Kwei Yang Fu; Rev. A. G. Shorrocks, of T'ai Yuen Fu; Rev. G. John, D.D., of Hankow.

7. *On Correspondence. (See Report of Committee on Union.)*

Rev. G. F. Fitch, *Chairman*; Revs. W. Muirhead, A. Williamson, LL.D., Ven. Archdeacon Moule, Revs. J. W. Stevenson, D. W. Herring, Y. J. Allen, D.D., LL.D.

8. *For securing a High Wén-li Version of the Scriptures.*

Rev. E. Faber, *Dr. Theol.*, of Shanghai, *Chairman*; Revs. R. Lechler, of Hongkong; J. C. Gibson, of Swatow; C. Goodrich, of T'ungchow; A. Elwin, of Hangchow; L. W. Pilcher, D.D., of Peking; J. Wherry, of Peking; Y. J. Allen, D.D., LL.D., of Shanghai; J. W. Stevenson, of Shanghai; R. H. Graves, M.D., D.D., of Canton; F. W. Baller, of Gank'ing; T. Bryson, of Tientsin.

9. *To prepare an Address to the Government.*

Revs. Y. J. Allen, D.D., LL.D., of Shanghai; G. John, D.D., of Hankow; Rt. Rev. Bishop Moule, of Hangchow; Revs. W. Ashmore, D.D., of Swatow; J. Wherry, of Peking; H. Blodgett, D.D., of Peking; T. Richard, of Tientsin.

10. *To observe and report the Results of the Appeal for a Thousand Men.*

Revs. J. H. Taylor, of Shanghai; W. Ashmore, D.D., of Swatow; H. Corbett, D.D., of Chefoo; C. W. Mateer, D.D., LL.D., of Tungchow; C. F. Reid, of Shanghai.

11. *On Christian Literature.*

Mr. A. Kenmure, of Canton, *Chairman*; Revs. J. M. W. Farnham, D.D., of Shanghai; J. Wherry, of Peking; N. J. Plumb, of Foochow; C. G. Sparham, of Hankow; A. G. Jones, of Chingchow Fu; C. A. Stanley, of Tientsin.

12. *To edit the Records of the Conference.*

Revs. W. J. Lewis, of Shanghai; W. T. A. Barber, of Wuchang; J. R. Hykes, of Kiukiang.

13. *To prepare a Brief Account in Chinese of the Conference.*

Rev. J. Edkins, D.D., *Chairman*; Revs. G. F. Fitch, Y. K. Yen and Mr. J. Ware, all of Shanghai.

14. *To develop Christian Work for the Benefit of the Blind and of the Deaf and Dumb.*

Revs. W. Campbell, of Formosa; W. H. Murray, of Peking; J. C. Gibson, of Swatow; F. Hartmann, of Hongkong; D. Hill, of Wuchang; H. C. Hodges, J. Edkins, D.D., Y. K. Yen, W. J. Lewis and Mr. J. Fryer, all of Shanghai, the last five of whom shall be a Sub-Committee with power to meet and initiate action.

15. *To foster the Development of Romanised Vernacular Versions.*

For Mandarin: Revs. C. Leaman, of Nanking; E. Bryant, of Tientsin; J. W. Lowrie, of Peking; W. Cooper, of Hankow.

For Shanghai dialect	Rev. J. A. Silsby.
„ Ningpo	„ J. R. Goddard.
„ Taichow	„ W. D. Rudland.
„ Wenchow	„ W. E. Soothill.
„ Foochow	„ S. F. Woodin and W. Stewart.
„ Amoy and } „	{ „ L. W. Kip, D.D. and
„ Formosa } „	{ „ T. Barclay.
„ Swatow	„ J. C. Gibson, Secretary.
„ Canton	„ B. C. Henry, D.D.
„ Hakka	„ G. Reusch, and D. MacIver.
„ Hainan	„ F. P. Gilman.



RESOLUTIONS ADOPTED BY THE CONFERENCE.

1. *Of Medical Practitioners at the Open Ports.*

Resolved. That this Conference recognises with gratitude to God the valuable voluntary service rendered to the cause of Christian philanthropy among the Chinese by medical men in practice among the foreign communities at the open ports, and expresses the hope that such service and sympathy will be continuously and increasingly proffered.

2. *Of a Day of Prayer for Schools and Colleges.*

Resolved. That this Conference recommend that the day set apart in the U. S. A. and England as a Day of Prayer for Schools and Colleges, viz., the last Thursday in January, be also observed by all the churches in China.

3. *Of Thanks to the School and Text Book Series Committee.*

Resolved. That this Conference record its high appreciation of the services of the members of the School and Text Book Series Committee, and that special mention be made of the time and labour so freely given by Rev. A. Williamson, LL.D., and Mr. John Fryer.

4. *Of Thanks to God for preserving Mercy.*

Whereas no lives were lost by the collapse of the staging erected for photographing the Conference and no injuries sustained but such as may be healed,

Resolved. That we record our deep sense of our Heavenly Father's care in protecting us in an accident fraught with such grave peril.

5. *Of Good Wishes to Rev. A. P. Happer, D.D.*

Resolved. That, as the Rev. Dr. Happer, the oldest member of this Conference, is obliged to leave, we hereby express our great pleasure in having had him with us in our Conference, our gratitude to God for having spared his life so long for active and useful labour, and we hope that we may have the benefit of his aid and counsels for years to come.

6. *Of the Supreme Importance of Evangelistic Work.*

Resolved. That, while we regard the educational and literary branches of our work as indispensable and likely to yield large fruits in the future, we nevertheless urge that in view of its paramount importance the evangelistic work be pushed forward with increased vigour and earnestness, in order, if possible, to save the present generation.

7. *Of Ancestral Worship.*

Whereas Dr. Martin, in his paper entitled "Ancestral Worship: a Plea for Toleration," has reached the conclusion "that missionaries should refrain from any interference with the native mode of honoring ancestors, and leave the reformation of the system to the influence of Divine Truth, when it gets a firmer hold on the national mind,"

Resolved. That this Conference record its dissent from this conclusion and affirm its belief that idolatry is an essential constituent of ancestral worship.

8. *Of the Evangelical Alliance.*

Resolved. That the whole matter of the recognition of the Chinese Branches of the Evangelical Alliance, and the continuance and extension of their work, be referred to the Committee on Correspondence, and that the result of their deliberations be published in the *Recorder* and the *Messenger*.

9. *Of Thanks.*

Resolved. That the most hearty thanks of this Conference be conveyed to the Pastor and Trustees of the Union Church of Shanghai for their great liberality in giving us the free use of the building.

That this Conference most cordially thanks the kind hosts and hostesses of Shanghai for their generous hospitality extended to the Members of the Conference, and also that special thanks be conveyed to those gentlemen who have kindly placed empty houses at the disposal of the Conference.

That the thanks of this Conference be presented to its Chairmen and other officers for their patience and efficiency in the conduct of business and discussion.

That the thanks of this Conference be presented to Mr. S. F. Whitehouse, of Shanghai, for his efficient services at the organ.

That the thanks of this Conference be presented to Mr. W. H. Grant, of Philadelphia, for the kind supply of the hymn-books used during the services.

That this Conference most cordially thank the Committee which so laboriously and successfully made all the arrangements for the Conference.

That the thanks of the Conference be presented to the Committee on Business for their zeal and discretion in the discharge of their important functions.

That the thanks of the Conference be presented to the editors of the Shanghai newspapers for the large space devoted to the records of the Conference.

That the thanks of the Conference be presented to the various steamship Companies for the substantial reduction in the fares of missionaries attending the Conference.



PROGRAMME OF GENERAL MISSIONARY CONFERENCE.

Tuesday, 6th May, at 5 p.m.

PRAYER MEETING IN UNION CHURCH.

First Day, Wednesday, 7th May.

Prayer Meeting at 10.30 a.m., in the Lyceum, conducted by Rev. Dr. Blodget.

Sermon—Rev. J. Hudson Taylor, in the Lyceum, at 11.00 a.m.

Organization of Conference, Election of Officers and Preliminary Business, in the Lyceum, at 2.30 p.m.

Address of Welcome.

The Changed Aspect of China—Rev. Y. J. Allen, D.D., LL.D.

Union Church, at 8 p.m.

The Relation of Christian Missions to the Foreign Residents, paper by Ven. Archdeacon Moule, and addresses by Prof. Thwing and Dr. Ashmore.

Second Day, Thursday, 8th inst.

THE SCRIPTURES.

9.30 a.m.

- (1) Historical Summary of the Different Versions, with their terminology and the feasibility of securing a single standard version in *Wén-li*, with a corresponding version in the Mandarin Colloquial—Rev. W. Muirhead, Rt. Rev. Bishop Schereschewsky and Rev. J. Wherry.
- (2) Review of the various Colloquial Versions and the Comparative Advantages of Roman Letters and Chinese Characters—Rev. J. C. Gibson, Rev. S. F. Woodin, Rt. Rev. Bishop Burdon.

2.30 p.m.

- (3) The Need of Brief Introductions, Headings, Maps and Philological, Historical, Geographical and Ethnological Notes—Rev. A. Williamson, LL.D.
- (4) Bible Distribution in China: its methods and results—S. Dyer, Esq.

8 p.m.

Addresses by Rev. Dr. Wright, Editorial Secretary of B. and F. B. Soc., and Mr. L. D. Wishard, College Sec. of Y. M. C. A., U. S. A.

Third Day, Friday, 9th inst.

THE MISSIONARY.

9.30 a.m.

- (1) The Missionary: his qualifications, introduction to his work and mode of life—Rev. J. Hudson Taylor.

- (2) Lay Agency in Chinese Missions : to what extent desirable and on what conditions—Rev. D. Hill.

2.30 p.m.

- (3) Historical Review of Missionary Methods, past and present, in China, and how far satisfactory—Rev. J. L. Nevius, D.D.
 (4) Preaching to the Heathen in Chapels, in the Open Air and during Itineration—Rev. B. C. Henry, D.D., and Rev. H. H. Lowry.
 (5) The Religious Sects in Shantung—Rev. F. H. James.

8 p.m.

The Relation of Christianity to Universal Progress—Rev. A. H. Smith.

Fourth Day, Saturday, 10th inst.

WOMEN'S WORK.

9.30 a.m.

- (1) General View of Women's Work in China and its results—Miss A. C. Safford.
 (2) Girls' Schools—Miss Hattie Noyes and Miss Haygood.
 (3) Best Methods of reaching the Women—Miss C. M. Cushman and Miss C. M. Ricketts.

2.30 p.m.

- (4) Feasibility of Unmarried Ladies engaging in General Evangelistic Work in New Fields—Miss M. Murray.
 (5) The Training and Work of Native Female Evangelists—Miss A. M. Fielde.
 (6) The Christian Training of the Women of the Church—Mrs. A. H. Smith.

Prayer Meeting in the Union Church, at 8 o'clock.

Sunday, 11th inst.

Communion of the Lord's Supper at the Methodist Episcopal (South) Church, Yunnan Road, presided over by Rev. Dr. Faber, 9.30 a.m.
 Service for the Chinese in L. M. S. Chapel (city) at 3 p.m.

Fifth Day, Monday, 12th inst.

MEDICAL WORK AND CHARITABLE INSTITUTIONS.

9.30 a.m.

- (1) Medical Work as an Evangelizing Agency—Dr. A. W. Douthwaite.
 (2) Medical Missionary Work in China by Lady Physicians—Dr. M. Niles.

2.30 p.m.

- (3) Orphanages, Asylums for the Blind, Deaf and Dumb and other Charitable Institutions—Rev. F. Hartmann and Rev. W. H. Murray.

- (4) Value and Methods of Opium Refuges—Dr. H. T. Whitney.
 - (5) Statistics and Resolutions on the Evils of the Use of Opium—
Dr. J. Dudgeon.
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Sixth Day, Tuesday, 13th inst.

THE NATIVE CHURCH AND THE RELATION OF MISSIONS TO THE
CHINESE GOVERNMENT.

9.30 a.m.

- (1) Method of dealing with Inquirers, Conditions of Admission to Church Fellowship, and Best Methods of Discipline—Rev. R. Lechler and Rev. H. Corbett, D.D.
- (2) Deepening the Spiritual Life and Stimulating the Church to Aggressive Work—Rev. R. H. Graves, D.D.

9.30 a.m.

- (3) Service of Song in China—Rev. C. Goodrich.
- (4) Relation of Christian Missions to the Chinese Government—Rev. T. Richard.
- (5) Best Methods of developing Self-support and Voluntary Effort—Rev. G. L. Mason.

8 p.m.

Missionary Information and Experience,—short addresses.

Seventh Day, Wednesday, 14th inst.

EDUCATION.

9.30 a.m.

- (1) History and Present Condition of Mission Schools and what further Plans are desirable—Rev. N. J. Plumb.
- (2) *a.* How may Educational Work be made most to advance the Cause of Christianity in China?—Rev. C. W. Mateer, D.D., LL.D.
b. The Relation of Christian Education to the Present Condition and Needs of China—Rev. D. Z. Sheffield.

2.30 p.m.

- (3) The Best Method of selecting and training Efficient Native Assistants (Preachers, School Teachers, etc.)—Rev. M. Schaub and Rev. J. Lees.
 - (4) The Place of the Chinese Classics in Christian Schools and Colleges—Rev. A. P. Parker, D.D.
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Eighth Day, Thursday, 15th inst.

LITERATURE.

9.30 a.m.

- (1) Reports of School and Text Book Committee, presented by Rev. Wm. Muirhead. What Books are still needed?—Rev. A. Williamson, LL.D.

- (2) Scientific Terminology: Present Discrepancies and Means of securing Uniformity—J. Fryer, Esq.

2.30 p.m.

- (3) Christian Literature in China: its Business Management. A Discussion of Dr. J. Murdoch's Report (published at Shanghai, 1882)—Opened by Rev. E. Faber, D.D.
 (4) Christian Periodical Literature—Rev. J. M. W. Farnham, D.D.
 (5) Current Chinese Literature; how far is it antagonistic to Christianity?—Rev. J. Edkins, D.D.

Ninth Day, Friday, 16th inst.

COMITY IN MISSION WORK AND ANCESTRAL WORSHIP.

9.30 a.m.

- (1) Division of the Field—Rev. J. W. Stevenson.
 (2) Co-operation—Rev. J. McCarthy.

2.30 p.m.

- (3) How far should Christians be required to abandon Native Customs?—Rev. F. Ohlinger and Rev. H. V. Noyes.
 (4) *a.* The Worship of Ancestors: a Plea for Toleration—Rev. W. A. P. Martin, D.D., LL.D.
b. The Attitude of Christianity towards Ancestral Worship—Rev. H. Blodget, D.D.

Tenth Day, Saturday, 17th inst.

RESULTS OF MISSION WORK AND OUTLYING FIELDS.

9.30 a.m.

- (1) Direct Results of Missionary Work in China, and Statistics—Rev. J. W. Davis, D.D.
 (2) Manchuria—Rev. J. Ross.

2.30 p.m.

- (3) The Aboriginal Tribes of Formosa—Rev. T. Barclay.
 (4) The Chinese in Singapore—Rev. J. A. B. Cook.
 (5) Missionary Effort among the Chinese in Burma—Rev. F. A. Steven.
 (6) The Miao-tsi and other Tribes of Western China—Rev. Geo. W. Clarke.

Saturday Evening—Closing Meeting.

Sunday, 18th inst.—Service for the Chinese in Methodist Episcopal Church (Rev. C. F. Reid's), Yunnan Road, at 3 p.m.

NOTE.—From 9.30 to 10 a.m. each day will be occupied by devotional services.

FIRST DAY.

SERMON.

By Rev. J. Hudson Taylor (China Inland Mission).

"And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children." Matt. xv. 29-38.

I.—THIS narrative will, I think, touch all our hearts in one respect: it brings before us at the very outset and keeps before us all through the presence of our blessed Lord. The 32nd verse, which speaks of the feeding of the multitude, brings before us JESUS. "JESUS called his disciples unto Him." JESUS opened their hearts to the sympathy and compassion of His own heart, "I have compassion on the multitude:" "I will not send them away fasting, lest they faint in the way." This is just what we all need: we want our dear Master to draw us near to Himself; to open His own heart to us, and let us see the depths of His compassion, and the strength of His determination to feed the multitude. And, Oh, shall not we be as His disciples were, utterly at His disposal? Shall we not feel as they evidently felt?—Our LORD has compassion on the multitude and wishes them to be fed; then they *must* be fed, and one question only may arise, How is it to be done?

Our blessed LORD had fed a multitude previously, a larger multitude probably,—five thousand men, beside many women and children. The disciples knew, no doubt, the condition of this multitude, they knew how long they had been with our LORD, they knew their great need, but they had not learned the lesson which they should surely have learned from the previous miracle. It never appears to have entered into their minds to undertake the work of feeding this multitude before they were sent away; and when our blessed LORD reveals to them His own thought

and feeling about the matter, the question is raised, as though they had never seen the previous miracle, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?"

It seems very amazing that they should not have remembered the feeding of the five thousand and should not have seen the whole thing at once. But how like these disciples were to ourselves! How frequently God has helped us in some time of special trial or special-difficulty, and we have rejoiced in His help; yet perhaps the very next time the LORD has brought us into the same circumstances, our faith has been *so* wavering and weak, and our expectations *so* low. We have had but a very poor sort of hope, perhaps, when we should have had strong confidence in Him. But is it not very blessed to see that our gracious LORD did not upbraid these disciples; did not say, "Really you are no use to Me; it is no use My using you; you do not learn the lessons you should learn; I will work this miracle independently of you." No; he deals so gently, so graciously, so lovingly with them. He leads them along, and uses them again and yet again in His blessed service. This same JESUS is with us now; and with the task before us of carrying the Gospel to the dark multitudes of this land, we have the same forbearing, loving, mighty LORD,—not in His weakness, as JESUS was when on earth, but now ascended to His Father's throne, having received all power in heaven and all power on earth.

II.—Then this narrative is very helpful to us, in that *it brings before us the disciples of the LORD JESUS as the instruments through which He wrought His greatest work.*

Weak and poor as they were, our blessed LORD fully realized His oneness with His disciples and their oneness with Him. *He* would do nothing independently of them, and I think there is a lesson for us to learn that we should not work independently of one another. If our blessed LORD worked through His disciples and would not work independently, how closely should we be knit together, and how should we realize our oneness, and with practical co-operative oneness do the work He has given us to do! Our gracious Master has told us that *He* is the Vine and *we* are the branches, and if we forget our corporate unity He does not forget.

He remembers His oneness with us, and never ignores His people. He does not work independently of them, but through them. He called His disciples to Him and opened His heart to them. He told them His desire and purpose, and He looked to them to carry out that desire. Those disciples were very weak in the faith; they had not yet received the outpouring of the SPIRIT in the plenitude with which they were blest at Pentecost; but they had one thing in their favor. They were *near* to JESUS, and they *heard* what He had to say, and however *conscious* they may have been of the difficulty of the situation, they were *prepared to do* what they were told. Oh, dear friends, are we living habitually in such nearness to the LORD JESUS that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that some way or other it *is* possible to obey, and that we shall be carried through in any service to which He calls us?

III.—Then we have brought before us *the multitude*.

I am so glad it was a *great* multitude, and that the disciples evidently thought it was impossible to feed them. All their previous experience of the LORD'S goodness had not wrought in them this faith, that it was possible to supply the requirements of all these people, or to do it at once. "Whence should we have so much bread in the wilderness," they say, "as to fill so great a multitude?" So much! We are too apt to be arithmetical in our thoughts; we want so much to do so much. They forgot with whom they had to do. In the presence of the LORD, it was no matter how much there was. The widow at Sarepta might have said, How much flour shall I need if I am to support Elijah for many days? It was no question of how much she had. It was *better* for her to have only a handful of meal and a little oil in the cruse than to have a dozen barrels of meal. I have often thought of that since the great famine in Shansi, when we saw how dangerous it was to have much money or much food. I have often thought it was much better to have small resources, in the hand of GOD, who is able to multiply them, than it is to have much. If that poor widow had had a large store in her house, do you think she could have kept the house over her head? It would have been torn in pieces by the hungry multitude, impelled by the famine to take possession of anything that would appease their hunger. But who would rob the poor widow of a handful of meal and a little drop of oil in the cruse? Yet it was amply sufficient, for the LORD'S blessing rested upon it.

GOD in His Word gives us illustration after illustration of the great truth that what He has given us is all that we need in order to glorify His own great name: we require nothing more! When Moses on the mount was wondering how his message could be authenticated, the LORD said, "What have you got in your hand?" Why! he had nothing but a staff! That was quite sufficient. "Throw that on the ground," and it became a serpent. Afterwards, when he had *nothing* in his hand, the LORD said, "Put your *hand* in your bosom," and that healthy hand was at once made leprous. The LORD does not require anything outside of that which He has given to His people to accomplish His present purposes whatever they may be!

So it was not a question of large supplies; it was just a question of the presence of the LORD, and of that willing obedience which put all that they had at His disposal.

IV.—*Let us look at our Lord's methods: How were the people fed?*

1. By the united action of CHRIST and His disciples. He claimed their all, they gladly gave up their all, and unhesitatingly obeyed all His directions. Our LORD said to them, "How many loaves have ye?" Now if there had been some stingy arithmeticians there, they might have set to work to calculate. "The LORD has done a great miracle like this before; then there were five thousand men and a great number of women and children; he had five loaves, and after the multitude was fed, there was enough and to spare. Here are four thousand men; four loaves will

suffice; we will keep three for ourselves and give Him as large a proportionate supply as He had before."

Do not we hear a good deal of that sort of thing, and is it not very mistaken and foolish?

The LORD asked them what they had; they told Him they had seven loaves and a few small fishes; and He asked them to bring, and took possession of, *all* the seven loaves and *all* the fishes.

It was not a question whether four loaves might not suffice, or one loaf might not suffice; it was just the question of *entire consecration*. Now, for our Conference *we* need to be in this position of entire consecration, utterly and absolutely at the disposal of our LORD. We do not need a larger number than He has brought together; we do not need greater ability; we do not need wider experience, in order to have full blessing; but we do need to be near to our LORD, *very* near to Him; to have him reigning in our hearts. We want that He should know, and to know ourselves, that all we have and all we are are in unreserved consecration given up to Him. And if this be so, as the multitude was fed, so our own needs and desires will be met, and the needs of this great people will be met, to an extent perhaps far beyond our highest thought and most sanguine expectations. Oh, let us every day seek to be all for JESUS; and being all for JESUS, we shall be all for one another, and all drawn together. Let us just give up our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influence, our *all*, right into His hand, and then when we have given *all* over to Him there will be nothing left for us to be troubled about or to make trouble about; when all is in His hand all will be safe, all be wisely dealt with, all will be done and well done. When the eye is single, when the heart is true to CHRIST, then and then alone the whole body will be full of light. And if the whole body be full of light, having no part dark, then the whole of the questions that come before us, the whole of our circumstances and relationships and surroundings will be full of light too, as when the bright shining of a lamp illumines us. When the bright shining of the lamp illumines our path it sheds light all around; we step forward with confidence; we see where we are going, we know what we are doing, because we are full of light. This fullness of light is just what we want for this Conference; this is just the preparation we require. How shall we get it? Simply by unreserved surrender, taking our LORD as King, and putting ourselves and all we have and all we are into His hands.

If He take some plan very different from what is in my mind, what matters it? We want China blessed; we do not want our plans carried out. What does it matter which brother or sister the LORD honors in His service, if only CHRIST is glorified and China is saved? When our hearts are true to Him everything becomes simple, and there is no danger of difficulty from personal matters coming in and blinding our eyes. Oh, let us by His grace be brought so low before Him, and yet be so lifted up by Him above circumstances and surroundings, that the heart is just

singing with joy all the time, JESUS, JESUS, JESUS!—listening for the MASTER's voice, wanting to know His will, asking, what would JESUS do in this matter, what would be His pleasure in this enterprise, what would be His joy in that undertaking, and then all our hearts will gladly go after Him.

As our brother stated, "We do love Him, and we do serve Him, and we mean to love Him more and serve Him better every day of our lives."

I am sure that our LORD has brought us together for grand blessing. I expect a great outcome from this Conference, and you expect it too. We have asked it of the LORD in faith, and we know that the One who had compassion, when on earth, on the multitude who followed Him for three days, is not going to leave *us* hungering and thirsting in the dark, who at His own command and for His own sake have left things most dear to us, and have come to spend our lives in this land, and who give all our dearest ones into His charge—whether taken, as in the case of the dear babe just taken home, to sleep in JESUS, or spared to love and serve Him when our own service is past, if our MASTER shall tarry and delay His coming.

But let us further consider the methods of the LORD JESUS in the feeding of this multitude.

It is delightful to realize that we have in CHRIST the wisdom of GOD as well as the power of GOD, and hence the way in which He accomplished every purpose was the wisest way. His methods were perfect methods. Being the Servant of His FATHER, He was guided in all things by His HOLY SPIRIT. He fully followed the One who sent Him.

2. In the next place our LORD did not act unsystematically. *He used both method and order.*

His first requirement was that the multitude should sit down on the ground. It is highly probable that some similar plan was adopted to that which we are told was used in the case of the feeding of the 5,000; that they were divided into companies easy of access, so that there might be no confusion and no difficulty about the distribution, that none might be overlooked or neglected, that all might be methodically served with the bread and with the fish.

Now here is a practical lesson of wisdom. I am so thankful that one subject to be discussed at this Conference is "The Division of the field." Our present forces, if wisely divided, would be able to accomplish very much more than we are now accomplishing. I think we all feel this more or less; and I do pray that the SPIRIT of GOD may throw light on this difficult question, which is so impossible for us to manage, but very easy for Him. If one or two of the disciples had taken these loaves, and one had kept five in his hand and another two, it might have been very difficult to get them properly distributed; but they were all first handed over to JESUS, and then, having offered thanks to GOD, He broke and gave them to His disciples, and sent them to distribute to the multitude. We are not told that He said to Peter, You go to this company, and to James, You go to that. He assumed that the sound judgment and the spirit of obedience, with common sense, were quite sufficient to guide them in these matters.

And they acted no doubt in a rational way; four or five of them would not go to one company, hindering one another, and none to the next company; but undoubtedly they distributed themselves wisely over the work that was to be done. It was all done in a methodical way. It would take a good deal of time for twelve men to break off pieces of bread, and to give them with pieces of fish to 4,000 men and we know not how many women and children; but they did not raise any question as to the time it would take, or the difficulty of accomplishing it. The LORD gave them the bread to distribute, and they began and went on until all had their portion, so that all were filled and all were satisfied. I have little doubt that very soon those who were receivers in the first instance became distributors. Perhaps some man broke a piece off his bread and gave it to his wife, and found that he had no less after he had divided the bread than before; and when he found that out he would be ready to distribute further.

It seems to me highly probable that the distribution was not all done direct from the hand of the apostles to each one of the thousands who were present, but that the first receivers became in their turn distributors.

Are we not looking for something like this, to a much larger extent than we have yet seen it? Thank God, many of those who have been turned from the service of idols to the Living God, are now distributing the Word of Life which they have received, and are spreading the message, which has been a blessing to themselves; but we want it to be true to a very much larger extent; and how is this to be brought about?

It seems to me that we want to ask more seriously than I have done in bygone days, What *is* really the will and command of our blessed LORD, and to set about obeying Him, not merely attempting to obey. I do not know that we are told anywhere in the Bible to try to do anything. "We must try to do the best we can," is a very common expression; but I remember some years ago, after a remark of that kind, looking very carefully through the New Testament to see under what circumstances the disciples were told to *try* to do anything. I did not expect to find many instances, but I was surprised that I did not find any; then I went through the Old Testament very carefully, and I could not find that the LORD had told any of the Old Testament believers to try to do anything; there were many commands apparently impossible to obey, but they were all definite commands; and I think we have all to set ourselves, not to try to obey our LORD as far as we can, but to obey Him.

If, as an organized Conference we were to set ourselves to obey the command of our LORD to the full, we should have such an outpouring of the SPIRIT, such a Pentecost, as the world has not seen since the SPIRIT was poured out in Jerusalem. GOD gives His SPIRIT, *not* to those who long for Him, not to those who pray for Him, not to those who desire to be filled always; but He *does* give His HOLY SPIRIT to them that *obey* Him. And if as an act of obedience we were to determine that every district, every town, every village, every hamlet in this land should hear the Gospel, and that speedily; and we were to set about doing it, I believe

that the SPIRIT would come down with such mighty power that we should find loaves and fishes springing up on every hand—we do not know where or how. We should find the fire spreading from missionary to flock; and the native Christians all on fire, setting their neighbors on fire; and our native fellow-workers and the entire Church of GOD would be blest. GOD gives His HOLY SPIRIT to them that obey Him. Let us look to it that we see really what the LORD's commands are to us now in this day of our opportunity, in this day of the remarkable openness of the country, in this day when there are so many facilities, when GOD has put steam and telegraph at the command of His people, for the quick carrying out of His purposes.

As to wealth there is no end to His resources. Poverty in His hands is the greatest possible wealth. A handful of meal blessed by the LORD is quite sufficient to accomplish any purpose the LORD chooses to accomplish by it. It is not a question of resources at all to those who are following the MASTER, doing just what He has for them to do.

To return, the miracle was wrought methodically. The disciples were not told to act in any erratic or fanatical way, but the common sense GOD had given them was to be used. Our SAVIOUR Himself methodized their arrangements, and gave them the work to do in a way in which it was possible speedily and satisfactorily to accomplish it. He took their all, and it was quite sufficient; and not only were the multitudes fed, but the disciples themselves were encouraged. When all had been satisfied, they gathered up seven baskets full of the fragments that remained. We cannot set ourselves to do the LORD's work at *His* command, and in *His* way, without reaping a rich blessing ourselves.

I am speaking to missionary brethren who are accustomed to preach the Word of Truth, and to sisters who are accustomed to read that Word and to speak to the women in their own homes and elsewhere; and do we not all know and feel that *we* get the richest blessing? If those to whom we minister the Word of Life get a tenth part of the sweetness and preciousness that we ourselves get in ministering it, they will be well fed, and we shall be well satisfied. It is in giving that we receive. It is in holding back that we lose. The disciples themselves were enriched; and if we claim from the Church at home seven loaves for the LORD JESUS CHRIST,—not three or four or five,—and if we give to the LORD JESUS CHRIST all *our* seven loaves, oh, how *we* shall be enriched, while He multiplies and magnifies and blesses far beyond our highest thought!

IN CONCLUSION :—The great commission which our MASTER has given to us is expressed in several different ways. Our brother read to us the commission as given in the gospels of Matthew and Luke. The different wordings in which our Saviour gave His commission on the various occasions are all to be considered, and the plans of service that He leads us to adopt are to be diverse in their methods and kinds, and very inclusive.

I do not know of any kind of missionary work in China, and I have never heard of any, on which the LORD's blessing has not rested, or cannot rest, and in which we may not hope to see great enlargement. But

beyond all this, within the last few months there has come home to my own heart with a power I have never realized before, the commission as expressed in the Gospel of Mark, to "preach the Gospel to every creature," to the whole creation. I do not think our present methods of work want to be materially modified, and certainly none of them should be weakened or abandoned,—they should all be strengthened,—but it does seem to me that we want to take this additional command of rapid evangelization to our hearts, (for I think it is additional) and say, What did the LORD mean, nay, what *does* the LORD mean to-day, by saying in his Holy Word, "Preach the Gospel to every creature."

I confine my thought to this one empire at the present time; but I am quite sure we cannot obey the command of GOD with regard to China, and any other country be left unblest. For the field is the whole world, and the heart of GOD is so large that no part of the world is outside His thought or outside His purpose. As the body of CHRIST is one, we cannot have any member or any limb of that body (if I may use the expression) in healthy active exercise without improving the health and increasing the vigour of the whole body. And if we can in an increased measure of intelligent obedience carry the evangelization of China forward rapidly, the church cannot reach the villages and hamlets of China, and leave those of India, or the masses of Africa, where they are. However, confining our attention to-day to China, the thought has been very much on my heart, Can nothing be done to present the Gospel speedily to this great nation? I do not myself think that there are so many people in China as many do. I have carefully read the diaries of many missionaries in every province of China for many years past, and I think the number that is frequently given as the population of China is very exaggerated. But let the estimate be what it may, if it were twice as many the command remains the same; our privilege and duty is to obey the command, and to see that the Gospel reaches every family. If there be 250,000,000 in China, and I think no one will estimate at a lower figure than that, there will not be more than 50,000,000 of families; and if we had 1,000 evangelists and colporteurs reaching fifty families a day, in a 1,000 days, or less than three years, an offer of the written Gospel or of the verbal message might be given to all:—that is within three years after that number of workers were in the field and fit to undertake the work.

If the population were double it would only take twice as long, if the same agency were at work. It is not at all a difficult thing to reach 150 adults or fifty families in the course of a day.

I would commend to your prayerful consideration the question whether there ought not to go forth from this Conference a united appeal to the Christian Church to undertake the work of rapidly preaching the Gospel over this land. I do not say that going to a village and preaching the Gospel there for three or four days is *all* that is needed, but it is something that is needed. It is a beginning. Suppose the Apostle Paul had said, My work is quite useless: I cannot stay very long in any place I go to: I am driven away before I have had time to form a

Church: I will give it up. The glorious work that GOD did by him would not have been done. He went as his LORD led him, and the LORD prevented him from making the error of staying too long in one place by driving him away.

He scattered seeds of truth, and after he went away men talked about these things, and thought about them, and the thoughts slowly permeated through the minds of many. Beside those who were led at once to receive the truth, and who perhaps as Jewish proselytes or Jews were acquainted with the Old Testament, the Gentiles had new thoughts brought into their midst. Many important truths were talked over and thought over; and the truth was working when the worker was gone. And He who sent him to preach the Gospel in this town or that city, and then allowed him to be driven away, sent other workers to follow it up.

Paul was not the only worker for God, or the only arrow in His quiver. When Paul had planted and passed on, the LORD found an Apollos to water, and He Himself gave the increase. I do trust that we shall not separate without a strong appeal to the Churches. I believe the appeal that went forth to the Churches from the Conference thirteen years ago did incalculable good, and has been greatly blessed; but the Churches now are in a very different state to what they were thirteen years ago. There was never such a preparation of evangelists as there is now in the Church. There was never known such a thing as some four thousand college students in America pledged, if the LORD opens their way, to give their lives to missionary work. There was never that preparation in the hearts of Christian young men and women in Europe to give themselves to mission work. I believe that if you were now to send forth a strong appeal, it would not take very long to get a thousand evangelists from Europe and America into the field; and if these evangelists were associated with the established missions,—so that there was wise direction and supervision,—I am sure they would be a strength in every part of the field, and a blessing in every part of China. We have about forty Societies represented here; it would only want twenty-five men to be associated with each Society to give us a thousand additional workers for the special work of scattering the Gospel broadcast by word of mouth and printed page.

America could surely give us five hundred very easily, and I am sure Europe would do the same. I have been in correspondence with a number of earnest workers, and among them a number of retired missionaries, both in America and on the continent of Europe. I am told that there are many hearts praying for something of this kind; and if there be a wise division of the field, and wise arrangements given us by God in our Conference, we may very speedily indeed see what we desire, a large number of new workers coming to this land. A missionary formerly connected with the Basle Missionary Society wrote me from Germany, after reading a paper written by me asking for prayer that a thousand evangelists might be speedily sent to China, and he said, "We must have one hundred of them from Germany."

I am quite sure from my visit to Scandinavia, that one hundred would be within the number of earnest men who might be expected from there within a very short time. Would it be a very hard thing to expect three hundred workers from Great Britain and Ireland, leaving out the rest of the Continent? Cannot the Church of England, which has 35,000 ordained clergy, find a hundred lay workers who would come out to labor here? Would not the Presbyterian friends of England, Scotland and Ireland very easily find another hundred? I asked this question, not two months ago, at a workers' meeting in Glasgow, and the reply was, "We could send one hundred from Glasgow alone." I believe they could, and that without very much difficulty. And what about the great Methodist bodies? Would a hundred workers be a very unreasonable contingent for them to give, with their thousands of lay preachers, besides all their ministers? As for five hundred from America it seems so ridiculously small, compared with the greatness of that country, its missionary zeal and capacity, that it seems almost absurd to propose so small a contingent.

I do most earnestly commend this thought to you for your prayerful consideration. Wiser men may have wiser suggestions to make, but in whatever *way* we do the thing, let us *do* it. The LORD JESUS CHRIST has been for sixty generations looking down on this land; and from the very earliest post-apostolic times there has never been in the Church that zeal and enterprise which have attempted the evangelization of its own generation. I think we shall all agree with Dr. Pierson that the command of CHRIST really implies that each generation shall evangelize its own generation;—just as the multitude that we have had our attention turned to in the narrative had an immediate supply of an immediate need. It would have been of no use to say to them, "After two or three days you shall be fed." They were hungry, and they would faint by the way. So to-day, the multitudes are perishing; and while we are waiting, they are dying without the Gospel. But oh, shall not our blessed LORD have the joy of finding in this sixtieth generation after He agonized for us in Gethsemane,—in this sixtieth generation after He so lovingly *trusted* His Church to be faithful to Him and carry out His command,—shall He not have the joy of seeing us obey the command in this generation? Then the Gospel shall very speedily reach every hamlet, and no family in this country shall be without the *offer* of the Gospel, whether they receive it or no.

After prayer by the Rev. J. HUDSON TAYLOR the Conference adjourned till 2.30 p.m.

AFTERNOON SESSION.

ADDRESS.

THE CHANGED ASPECT OF CHINA.

By Rev. Y. J. Allen, D.D., LL.D. (A.S.M.E.M. Shanghai).

THE subject we are to consider this afternoon involves issues that cannot fail to enlist the interest of a meeting like this; and it is doubtless due to the supposed bearing its discussion may have on our deliberation, as well as on the future conduct of our work, that the committee assigned it to its present position on the programme of this Conference.

That great changes have taken place—changes of such a character as to justify the terms of the subject—perhaps no one is disposed to question. The presence of this Conference in this goodly city is sufficient evidence. A few years ago our numbers were limited, now we have become a host; then we waited for the splitting of the ^{Evidences} rock, now an abundant entrance is administered unto us; thirteen years ago we assembled from the coast ports and provinces chiefly, now we come from the remote interior—in fact from all the country, and are met in still larger numbers in this great city, which only a few years since was but a meagre settlement within prescribed limits, but has in less than half a century become the intellectual and commercial metropolis of an empire with which a bare contact was possible so late as thirty years ago. ^{of change.}

These evidences of change taken together with what is necessarily implied in them, sustain the statement contained in the subject and verify its truth.

Assuming then that the aspect of China is changed, we are brought face to face at this Conference with a fact of the deepest significance—one that should cheer our hearts, inspire our counsels and harmonize our actions.

It is a great thing to be a missionary to China; and at such a time as this, he may count himself doubly blessed who hath part and lot with us in the service now required at our hands.

Great events wait on the deliberations of this Conference; and that we may the more clearly understand our relation to the changed aspect of China and the obligations hence imposed, let us now briefly consider, (1) the nature of the changes, and (2) their bearing on the future conduct of our work.

I.—*The Nature of the Changes.*

The Changes under this head may be variously described, as—

- 1st. Compulsory, or those necessitated by force or treaty obligations.
- 2nd. Semi-compulsory, or those initiated with a view to adjustments.
- 3rd. Spontaneous or voluntary, those arising from conviction.

4th. Imperial, or those which define the position and policy of the country.

Or we might consider them under the more familiar headings; as, 1.—Political, 2.—Commercial, 3.—Intellectual and moral. Or, if a more limited presentation be preferred, all might be comprised under two headings only; to wit,—Commercial and Missionary.

But, for the purposes of our present discussion, which it is desirable to make as direct and practical as possible, I have elected to adopt the first category; (1) because, while embracing all the others, it conforms more nearly to the historical order of the events, and hence (2) will enable us to discover more clearly the progress which has been made along the line of changes.

I.—The Nature of the Changes.

A conflict between China and the West however much to be regretted, and, as to its immediate occasion, to be deplored, was an inevitable issue—not of the will of man altogether, but, as I verily believe, of the Providence of God. Passing over then the rights or the wrongs, the justice or the injustice involved in the initial incidents of that history, as irrelevant to our subject and purpose, we come now to consider the changes which followed. These were—

1. *Compulsory*, or those necessitated by force or treaty obligations.

The occupation of the Capital by the Allies in 1860 and the Capitulation which followed, may be regarded as closing the long conflict begun in 1839; while the engagements China was compelled to enter into at that time with regard to the future, may be considered as the beginning of a new era, not alone in the matter of the international relations so

late^{Compulsory}ly involved, but also in her own immediate history. Hitherto changes. “She would admit no opening for learning her real position among the nations of the world,” but blindly, “mulishly,” as Dr. Williams says, “persisted in cherishing her ignorance, her isolation, her conceit and her folly.” Deaf to arguments of reason and amenable only to her fears, the *ultima ratio* was hence the only alternative. By it her implied postulate, “without force no change,” was brought home to her,—and after that the deluge.

Henceforth the aspect of China began to be changed. The middle wall of partition which had so long separated, as a horizon, between her and foreign nations, was swept away; her exclusiveness was penetrated; her isolation uncovered; her supercilious bearing rebuked; the high prerogatives she had assumed were abased, and the hitherto peerless Son of Heaven found himself face to face with a set of new conditions, which, however loath to accept, he was compelled to acknowledge and ratify by a treaty which confirmed, (1) to Commerce and Missions, the right of unmolested access to his dominions; (2) to ministers plenipotentiary, the right of residence in his Capital; and (3) to all, the immunities of a jurisdiction extra-territorial.

These terms were severe, and at the time no doubt exceedingly humiliating to China, but they were welcomed abroad, by Church and

State, Commerce and Missions, as opening new fields for their enterprise and still greater conquests for our Christian civilization. But as to the Extra-territorial clause, in particular, it is doubtful whether either in China or abroad its full significance was at once understood. To the foreigner it meant immunity, to the Chinaman indignity, but neither suspected the full power of which it was capable. This, however, was in due time revealed and China was compelled not only to recognize in it the jurisdiction of an *imperium in imperio*, but to see herself bound over by it unto the tutelage of her Conquerors. In other words, she had accepted conditions from which she could not redeem herself except by a revolution which shall touch every spring of her actions and have for its final outcome the uplifting of the nation to a higher plane of life and civilization. What effect this clause has had and is still having on her conduct will more fully appear hereafter.

We come now to the second class of changes, to wit—

2. *Semi-compulsory*, or those initiated with a view to adjustments.

Hien Fung did not long survive his humiliating capitulation. His reign though brief was turbulent and disastrous from a Chinese standpoint, beyond any precedent in the annals of the ^{Semi-compulsory changes.} Manchu dynasty; and closed, leaving a minor on the throne, and by this time, a half score of foreign representatives on their way to occupy the capital; while at least fully one third of the eighteen provinces was a wreck and still in the hands of the merciless insurgents.

A less dauntless regency might well have quailed in the presence of a task so overwhelming, one might almost say, so impossible, as the one that now awaited them, to wit, the recovery of their lost provinces, the reconstruction of the administration, and the adjustments necessary to satisfy their late foreign foes. Fortunately at this juncture, however, the Allies who still hovered in garrison along the coast, waiting their heavy indemnity, and only too eager to come into full possession of their newly acquired treaty privileges, were easily prevailed on to hasten that possession by an alliance with their late opponents. The rebellion was soon crushed, and henceforth a sense of gratitude on the one hand and a wholesome fear on the other united to secure to the regency still further valuable counsel and assistance from the presence of the foreign ministry, now permanently installed within the gates of the capital.

Many changes ensued: some having reference to the reconstruction of the administration, some to adjustments demanded by their foreign relations, in all of which they showed the greatest aptitude, in availing of their dearly bought experience. Indeed one might almost have supposed that the regency had abdicated and left the administration in the hands of the foreign ministry, so prominent was the foreign element everywhere. They knew that the treaty must be fulfilled and that in reorganizing the government they could not do better than copy the strong points of their late adversaries. Hence the ubiquitous foreign element—in the military camps, in the Arsenals, in the Customs, in Schools, in departments for translation, in coast surveys and light house service

etc., etc., in fact wherever they had knowledge of his superiority, there the foreigner was to be found, if not in person, in the representations of his genius.

The regency would seem to have taken the title of the young Emperor, *Tung-chi*,—mutual order,—as their watchword, and whether they addressed themselves to inside or outside relations, essayed first and foremost to bring back peace and prosperity to their down-trodden country. The hitherto nebulous frontiers were now better defined and established; the weak hold of the Government on the provinces was strengthened and their administration made more responsible, and what had hitherto been but a straggling Colonial office was magnified into the grand *personnel* of the present Foreign-office, or *Tsung-li Ya-mên*.

Stupendous, truly, were the changes wrought out by this regency in the name of the young Emperor, and great and liberal were the benefits expected of his reign. But alas! just as the peaceful light was about to release the regency from their long night of toil and greet his accession to power, he, too, passed away. And here we come to our third class of changes, to wit:

3. *Spontaneous, Voluntary*, or those arising from conviction.

The present Emperor, Kwang Sü, succeeded, but being then a minor, the same regency was again summoned. But under very different circumstances. The land is at rest; returning prosperity con-
Spontaneous
Changes. tents the people, and the Government has time to think.

The policy of adjustments was continued but on a higher plane. The Government had more liberty, the people less prejudice; compulsion had yielded to conviction, while ideas had begun to substitute force. China had become mobile and a new era of genuine progress was at hand.

The minority of the Emperor at this juncture was a boon to the nation. The regency under the previous reign had already successfully encountered the conservative prejudice against learning from foreigners, and now the youth of the heir is their opportunity to mould the future destinies of the Empire and prepare it, ultimately, to take its proper place among the nations.

Hitherto, under pressure, they had imitated and copied, but now the time had come to go a step further. Accordingly the pupilage of the Minor became the pupilage of the nation and justified, as well as mitigated, the humble attitude they were about to assume. Henceforth every movement marks progress. International relations become more cordial, and ministers from China are appointed to the West; commercial facilities and intercourse are improved. The Government begins to feel the necessity of more light. The press is now called into

requisition. The journals of their foreign minister are published, books and newspapers are translated and in demand, and foreign ideas begin to circulate freely. China is becoming conscious of her wants, begins to realize her disparity. Later—many run to and fro and knowledge is increased; the leaven of a kindlier sentiment pervades the land; fresh impulses are given to enterprise, and new industries spring up. Occasional frictions arise, but give quickening and piquancy

The press
utilised.

to the situation and stimulate fresh advances. Thus the course of events, sometimes slightly obstructed, but never seriously checked, flows on, till by and by definite ideas begin to be formed. The minor is now approaching his majority, and the ambition of the regency is not only to prepare him for the country, but they aspire to present to him a country redeemed from its disasters and disabilities, yea, more, worthy a place in the family of nations. Hence later on, gathering courage from their convictions and a wider range of knowledge, they not only essay to improve the defences of their country, but dare brook with their innovations the combined power of superstition, conservatism and literary prejudice. The time had come when the welfare of the country and the exigencies of the situation demanded a change. The regency therefore, as their last act, commended and commenced the introduction of mining, the survey and construction of telegraphs and railways, and what was equally, if not more, startling and significant, insisted on invading the examination halls with a ^{Telegraph and railways.} learning purely foreign, but as essential to their purpose as either of the other more obvious, if less daring, innovations.

Many other great enterprises of a national import, such as a mint, a bank, a post office, etc., the regency had in mind to undertake. But their time limit had expired. Not, however, according to a recent critic, till they had done more for China in the way of progress than had been accomplished any hundred years before.

We come now in due order to the fourth and last series of changes, to wit,—

4. *Imperial*, or those which define the future position and policy of the country. But in order to a better understanding of the problems awaiting imperial solution, and the probable bearings they will have on the future conduct of our work, it may be well, ^{Imperial changes.} before proceeding, to briefly refer to the regency again.

No one, perhaps, is disposed to detract from their labors or begrudge the high praise bestowed on their achievements. They did what perhaps few could have done, and no doubt felt a just pride in the hour when they turned over the government with its responsibilities to their August Master.

But with the facts before us it is impossible not to see that with all their efforts they had yet solved next to nothing, reached but few if any fundamental propositions. They had aspired to great things and were apt scholars in many, but unfortunately they were deficient in profundity and foresight and hence their methods were sadly at fault. It is true Prince Kung had reached the conclusion that "to introduce the arts without the science of the West would likely prove an abortive and useless expenditure of the public funds," but for the most part they inquired for no beginnings, laid no foundations, but sought only hasty or immediate ends and results. The omega was their aim, and they pursued that with some degree of persistence, but the alpha they neglected, and hence whatever else they may have learned they acquired but scant knowledge of the A B C of our civilization, or the foundations

on which it rests. Their country was suddenly and successfully invaded and thrown open, and as suddenly they were called on to accept the situation and adjust themselves to it. They saw, as in the distance, only the apex of our civilization, the pinnacles, as it were, of its glory, and mistaking these for things transferable at pleasure, neglected in all their calculations the foundations on which they are based. It is just possible, however, that being Chinamen and accustomed to learn their lessons backward, as it were, they might ultimately have reached and discovered that the greatness of the West and the glory of its power must have underneath them a breadth of intelligence and liberty, a wealth of virtue and truth, without which all were an impossible conceit.

Here then is one of the problems that await solution, and with which the Emperor will have immediately to deal in determining the future position and policy of the country. And the matter is more urgent than some may be disposed to think, for the pending developments of the country are of a nature to emphasize its importance and demand an attempt at its solution. In other words, the government and the people must have immeasurably more intelligence and more liberty of enterprise, Need of the more honesty, as a virtue, more truth and confidence, and moral virtue. hence more conscience or moral integrity, before the emblems of our civilization, which they are in haste to adopt, can ever be to them more than a mere superficial imitation and hence a stupendous folly.

But that is not the only problem to be disposed of ere His Majesty can rest or his policy be satisfied. He would make China not only great and prosperous but independent, supreme at home and respected abroad. Such is the policy, such the position now claimed for the country. China for the Chinese and its development by Chinamen, with Chinese capital, Chinese labor and Chinese material. *Great and independent.* These two words combine and comprise China's ideal. the ideal of the present monarch (reign). This was also remotely the ideal of the late regency, but they were content to leave its realization to their Master; and so, too, they put off the extra-territoriality question. They were wise in this, and evasion with them was possible, but Kwang Sü must face it. It has revolutionized Japan; made a new country of it. What is it to do for China?

Not so mobile as the Japanese, nor yet so inflexible as the Turk, the Chinaman cannot be insensible to the fact that the extra-territorial clause, in the treaties, stands between him and his coveted ideal. It must be eliminated. But how? that is the question, that the problem. While it remains, indignity remains. She is neither supreme at home, nor has she prestige abroad. The issue is not fully joined yet, but it cannot be long delayed; for commerce erstwhile restrained by that same clause, is now approaching her borders from all sides, overland and by sea, and the alternative its pressure will suggest must provoke a solution. One that will remove the restrictions from commerce and give it free course under the old *imperium in imperio*, or one that will restore to China her territory and her jurisdiction as an honored and equal member in the family of nations. Which it shall be, is for China

to say. If the latter, then the price of her integrity and liberty must be a voluntary revolution along the lines hitherto followed so successfully in Japan. There is no other alternative consistent with the high aims and aspirations of the imperial government, or compatible with the objects held in view by that obnoxious clause.

Hence finally. Of all the changes this is the sum, the ultimatum, to wit,—The policy of the country, whether regard be had to a development of its resources and greatness, or a restoration of its dignity and honor, its integrity and independence, must impel it to enter more earnestly and thoroughly upon the path of progress along which alone its ideal may be reached.

We come next to the second part of our subject, to wit,—

II.—*Bearing of the changes on the future conduct of our work.*

The immediate and most obvious effect of the opening of China to missions in 1860, now just thirty years ago, was to give to the missionary enterprise a fresh and enlarged impulse. Later, as the vastness of the field, the numbers and condition of the people, the failure of their ancient systems and the urgent need of the Gospel, became better known, that impulse was greatly augmented. And now that new conditions have arisen, as is evidenced by the changed aspect of China, or in other words, now that China, once so inert and indifferent, has become, in a sense, mobilized, and her aspirations and aims are turned toward the future, the question naturally arises, What is the bearing of such changes on the future conduct of our work? And as no answer to this question can be either full or satisfactory without some reference to the extra-territoriality clause, the bearings of which have already been hinted at, its introduction at this time and place would seem not only appropriate but necessary.

Bearing of the
changes on
missions.

THE EXTRA-TERRITORIALITY CLAUSE.

Hitherto the Chinese for the most part have held our presence in their country under suspicion, and tolerated us as a sort of necessary evil, with which, however much they might deprecate it, they were powerless to deal. Of course under such circumstances our relations could not be altogether satisfactory, nor our labors meet with a just recompense of reward.

Great changes were therefore necessary, just such changes as those whose progress has been outlined in the first part of our subject.

Any farmer knows the relation of light to the seed he sows, and however good the soil, would never think of sowing till the sky had been opened up, else why not sow in the woods or under the shadows of the great trees in the fertile valleys. God never wrought a miracle to save either the great trees or the sweat and labor of the farmer when the soil was required for a harvest. And just so it is in the mission field. The Sowers of the Word cannot expect a harvest while the shadows, dark and deep, still cover the field. A clearance must be made; the light of heaven must be admitted. In the one case we welcome the axe as an instrument of blessing, and nearest the axe in all great mission fields cumbered

as China is, has been the extra-territoriality clause. So great and beneficent is it that it might well be called the providential clause. To it we are indebted for more than doth yet appear. It is felling whole forests of the rankest superstition, conceit, pride and prejudice, and giving access to the grandest field that ever harvest covered. The old roots may remain and rankle for a time, but light and labor once admitted the harvest is sure.

But lest I be speaking in riddles, it may be well to illustrate more fully the place and bearing of this clause on the future conduct of our work.

The conquest of this country in 1860 may be likened to the conquest of primeval America. It gave us access; but as in the one case the luxuriant wild growth of centuries cumbered the earth and must be removed before the settlers could find a home and congenial surroundings, so here were found similar conditions, of a moral character, the elimination of which was necessary to the introduction of that higher civilization so indispensable to the best welfare of mankind. And as in the one case the axe became the pioneer instrument to the possession of what is now fast becoming the greatest nation on the face of the earth, so here the extra-territorial clause is being made the pioneer instrument in the overthrow of what might almost be termed the primeval obstructions in the way of China's future development.

I am aware that this is giving a wider interpretation and bearing to that clause than was contemplated in the treaties, but the facts warrant it, and go to prove that diplomatists sometimes, as in this instance, may be wiser than they know. Hence Providence clause would be a more fitting title.

This clause, as the treaties intended, presides over us here; and in every city or place throughout the empire, wherever a foreigner may be, it throws its ægis about him. That was its original purpose. But Providence has destined it to a wider interpretation and a more glorious achievement. It has become a moral lever, to change the figure, in the

hands of at least thirteen of the great nations of Christendom who were a unit in fixing it under China, and for thirty years have been a unit in maintaining it there. It is under the seat of government, and unless Christendom prove false to its unity, its pressure will not be removed till China has accepted our Christian civilization and is eligible to a place and recognition in the family and comity of Christian nations.

Referring now to the direct and more specific bearing of the changes, it is evident that they have wrought or are working an entire revolution in our relations—(1) in China's relations to us, and (2) in our relations to China. By the first China has become a pupil to Christ-
China's pupil-
age. endom, and by the second Christendom has been constituted a teacher to China. These are great changes and concern us much, whether as individuals or as a conference, for on us, as the immediate representatives of Christendom, is laid no inconsiderable part of the burden and responsibility involved in so great a change of relations.

As to the first proposition, China becoming a pupil to Christendom, it was hardly to be expected that she would accept without a murmur the position assigned her. Hence in memorializing the throne on the subject, the Prime Minister, deprecating opposition to the inevitable requirements of the situation, used these words, "We have weighed the matter maturely before laying it before the throne; but among persons who are unacquainted with the subject there are some who will regard this matter as unimportant; some who will censure us as wrong in abandoning the methods of China for those of the West; and some who will even denounce the proposal that China should submit to be instructed by the people of the West as shameful in the extreme. Those who urge such objections are ignorant of the demands of the times" Referring to and refuting other imputations and objections, he says, finally, "As to the allegation that it is a shame to learn from the people of the West, this is the absurdest charge of all, for under the whole heaven the deepest disgrace is that of being content to lag in the rear of others." To that memorial the answer of the vermilion pencil was, "Let the measures proposed in the memorial be adopted."

Here then we see the position defended, and the relation it implies acknowledged and accepted on the part of the Imperial government. And in this connexion, two remarkable facts, destined to have far-reaching results, may be noted. First, the highest officers of the government are the first to acknowledge and set the example of accepting the relation, a fact which must ultimately commend it to the whole nation; second, we see them adopt a method of learning, accepting first the highest and latest developments of our civilization, which must have the effect ultimately of introducing an inquiry for the primary or fundamental elements, and thus bring into requisition the whole round of Western thought and learning and commend it to the schools.

This is the Chinese method of progressing, from top to bottom, from end to beginning, and backward though it may seem to us, who can say that it is not the most effective in a case like this?

That China is learning, and learning widely, if not always wisely, cannot be questioned. She must learn and learn vastly more than has ever hitherto entered into her curriculum, before she ^{China is learning.} is qualified up to the measure of her aspirations, or can meet the requirements of the international comity. The times, however, may yet develop many stubborn protests against innovation, and perhaps not a few recalcitrants will throw themselves in the way of China's progress, but it being now no longer a matter of compulsion, or even semi-compulsion, but of deepest conviction, it is not likely that any serious check will ever be encountered, or that she will pause or hesitate in her now well set purpose to escape from that "deepest disgrace," described by Prince Kung, the Prime Minister, as "being content to lag in the rear of others."

2nd. *Our relation to China, that of teacher.*—Having accepted, as already appears, the relation assigned her, the corresponding relation we are now called on to assume toward her. becomes a matter of gravest

concern, at least to us, upon whom, as the immediate representatives of the intellectual and moral forces of Christendom, is devolved the high and responsible position of acting as the guide, the philosopher and the ^{Missionaries} friend of China—in other words as her teacher—a term which ^{her teachers.} I use in its most comprehensive sense, as embracing every phase of our contact, every impression of our presence.

The change implied in these reciprocal terms, pupil and teacher is not the least significant feature of this new order of things, and is so grateful that it ought to thrill every heart with fresh delight and enthusiasm.

Hitherto our efforts have been embarrassed by the distance, reserve, distrust or indifference of those whom we would instruct, and we have preached *at* them, taught *at* them, but have had little access to them; again, we have loathed their heathenism, and pitied them, but sympathy and love were in large part wanting; in other words our relation was lacking in reciprocity, in mutuality, and hence was titular-rather than actual. We were called teachers but had few pupils.

But all that is changed or is fast changing now, and upon us is conferred at last this unspeakable gift, and the opportunity thereby, of advancing the Redeemer's kingdom.

No doubt China if she had her choice, would most gladly fall back into the quiescence of the past and remain stationary. But necessity is upon her. She is in a lock, and the gates are closed behind her; while the flood gates of a mighty rushing tide of civilization are opened before her. Her inertness, her isolation therefore are things of the past. She must rise, must join the nations in the march of progress, upward and onward.

Seeing then that China cannot escape the task which Christendom has imposed—in other words that she must learn; seeing also that she now accepts the situation, as of conviction, and is becoming more and more reconciled to learn; yea, further, seeing that upon us is devolved a charge so great, so unspeakably great, and that there is no escape from its responsibilities—in other words, that necessity is laid on us equally with China, let us also, in conviction of duty, stand fast in our place, and as our final inquiry, the conclusion of the whole matter, seek to know what, in view of all these changes and our relations to them, are the

OBLIGATIONS HENCE IMPOSED.

It would ill become me to speak dogmatically on this subject, nor do I propose to do so, but I may venture to make a few suggestions regarding what, as appears to me, are the ultimate bearings—obligations arising out of the question discussed in this paper.

I.—*The first is that of Unity*

The facts all seem to point that way. Here we have a field, embracing fully one half of the heathen world, whether as to territory or population, and comprised in *one* nation. One government rules over it all. One set of laws is administered throughout its whole extent. Its civilization is uniform; its language and literature, manners and customs

are almost homogeneous. It is Roman in its vastness and in the completeness of its consolidation, and equally Roman in its wonderful preparation for the Gospel. And as a whole, a *unit*, it has been thrown open to Christian missions, while, politically speaking, the nations of Christendom are combined as a unit to keep it open. The missionary enterprise also with great unanimity of purpose has sent forth its hundreds of representatives with one sole object in view: the conversion of the nation and the establishment of the Christian Church in China.

And now it would seem the time is at hand, when the Christian missionaries should as one man rise to the dignity of the situation, the level of Christ's standpoint when He prayed for the unity of His disciples and the unity of their converts, to the end that they might all be one and that the world might have this supreme evidence of His mission from God the Father.

This sentiment is neither new nor strange, at least not so in China. Indeed it may be said to be fast becoming the dominant sentiment in all large mission fields, and is hence attracting no little attention in the home churches. Necessity, as it were, is upon us here, and obligation so great and urgent as this—if so be it is an obligation and not merely a pious sentiment—should command, as it is sure to do, the most serious and prayerful consideration of this Conference.

2nd. *A Uniform Standard Bible.*

The demand for this is well nigh commensurate with the field, and it would seem that hardly a greater obligation than this could arise whether we consider its immediate relation to unity or its wider bearing on the character of our work. The Bible is Uniform Bible. our book of books, the foundation of all our teachings, and it is due to the nation whom we are to teach that this emblem of our unity in faith and doctrine should be forthcoming with as little delay as possible. And if it could be annotated perhaps its usefulness when distributed would be increased manifold.

3rd. *A Connexional Organ for the Native Church.*

Merely to name this want is sufficient, doubtless, to A journal for the Church. impress the Conference with a sense of the obligation due in this regard. It would add vastly to the *esprit du corps* of the native ministry and otherwise serve to bring into general harmony and sympathy the work of the whole field. It would therefore be of untold value in promoting the Spirit of Unity, and preparing the way for the ultimate organization of that China Church which is to be the culmination and crown of all our labors.

4th. *Uniform Standard Series of School and Text Books.*

Of similar purport and value would be the preparation and publication of a uniform Standard Series of School and Text Books for the educational institutions and work of the whole field. Providence, as has already been shown, has devolved upon us in no small Uniform School and Text Books. measure, the duty and responsibility of such a charge as this. Much has already been done; enough at least to test its feasibility, but

not enough to touch the growing wants of our own work, to say nothing of the wider demand which will ultimately look to us for help in this regard. Our success and our future status will be determined largely by our action in this matter.

5. *A Native Christian University.*

The time having come when higher education with special reference to the native Church should be amply provided for, steps looking to the establishment of a *bonâ fide* University for the native Christian Church would seem to be in harmony with our relations to China, already referred to, and might appropriately be placed among the obligations hence imposed.

Native Un-
iversity.

All these are but parts of the first and greatest obligation, to wit, Unity, and naturally serve to interpret the nature of that unity—one purpose, one end, involving a manifold co-operation.

Such a unity would be a blessing evermore; and among its first benefits would be the just and satisfactory settlement of the question of missionary comity. There would then be no call for a division of the field, for none would be necessary; but all working together, their labors would contribute to one common issue—the establishment of the Church in China, instead of numberless rival sects or denominations. “A consummation most devoutly to be wished.”

Then, too, would ensue that proper division of labor which would insure to each branch or department of the work its due share of attention and development; nor would there be any more occasion or temptation, as when one mission attempts to compass all there is to do, of arraying one branch of work against another. In other words, the obnoxious *versus* would disappear from our missionary vocabulary, and symmetry of form and efficiency of organization give to our enterprise not only a compactness, fullness and force hitherto unknown, but also make it possible to largely reinforce our numbers and extend our operations with but slight increase of expenditure.

In conclusion. The changed aspect of China is fraught with issues, at this time, so overwhelming in their importance and bearing, and imposes obligations and responsibilities so vast and serious, that one cannot help feeling that the assembling of a General Conference like this is not only appropriate, but opportune and providential.

And as great events wait on its deliberations, so may great grace and wisdom characterize them all, and the end be glory to God in the highest.



EVENING SESSION.

ESSAY.

THE RELATION OF CHRISTIAN MISSIONS TO THE FOREIGN RESIDENTS.

Ven. Archdeacon Moule, (C. M. S., Shanghai.)

THE subject suggested for my paper seems to assume that a relation *does* exist between Christian missions and foreign residents. This assumption many foreign residents may hesitate to allow. But it will be impossible to discuss the subject if we have to go back to the very elements of Christian belief and consequent duty; these principles must be acknowledged and heartily recognized before a discussion of any profit and practical efficacy can be carried on. There can, of course, be no relationship, save that of mutual antagonism, or as one would wish to say in gentler tones, regret and alarm between Christian missionaries and those who, with a Christian name, repudiate Christian doctrine and cast off the trammels of Christian duty. But if we believe that Jesus died and rose again from the dead; if we believe that on Him alone, as Saviour and Advocate, our hopes for the eternal world depend; if we believe that after His miraculous Resurrection and just before His miraculous Ascension, He commanded that repentance and remission of sins should be preached in His name among all nations; if we recognize the duty incumbent on every loyal Christian, loyally to carry out these commands, then not Christian missionaries alone, but every Christian soul on heathen or Mohammedan shores cannot but feel the thrill of interest and relationship between that soul and the work of Christian missionaries. I cannot allow that there is another side to this question; methods of work and the manners and peculiarities of the workers do not touch its main lines; with the spread of Christianity in heathen lands every true Christian *must* be in close relation. And yet, though we cannot afford to-night to hold controversy with those who deliberately repudiate this relationship, we would hold very earnest controversy indeed with the large number of foreign residents here, especially in Shanghai who, some from misconception, some from timidity, and many more from no well-defined reasons, do practically ignore the relationship and regard missionaries, if relations at all, at the utmost as second cousins twice removed, with a certain claim to recognition at sight and a certain claim to sympathy as benevolent enthusiasts, but with very little indeed of the joy in joy and sorrow in sorrow which those joined by near and close ties must of necessity feel. Is Christ's Church militant indeed on earth? Are we all bound to fight manfully under His banner against sin, the world and the devil? Has the Son of God indeed gone forth to war? And is our lot cast, whether missionaries or foreign residents, in this advanced post in an enemy's country, where a special assault is being delivered,

not on men and political systems, but on the principalities, the powers, the rulers of the darkness of this world and the spiritual wickedness of the great, the real spiritual world? Is the reality of that spirit world shown from out the mysterious veil which shrouds it by its effects on the beliefs, the pursuits, the aims, the sins of the Chinese, so far from God, so near to Satan's dominions? And is our enterprize of Christian missions the deliverance of men from the power of Satan, from the kingdom of darkness into God's freedom and light? Are we missionaries in fact, if we are doing anything, fighting? Then neutrality and indifference from those under the same banner of the Cross and signed by the same sign of Christ's triumph, is unnatural and unworthy of a Christian. Hence our controversy and earnest remonstrance with those who, without anything approaching to animosity or unfriendliness, yet fail to recognize their close and intimate relationship to Christian missions.

I assume therefore this relationship as an uncontrovertible fact. I have argued the question thus far however by an inverse of the order expressed in the wording of my subject. I have endeavored to persuade all Christian residents in heathen countries that their relationship to Christian missions is natural and not artificial; obligatory from the very principle of common spiritual birth and privilege and in no sense optional.

But to approach the subject in the more direct order. How do Christian missionaries view the foreign residents? Are we ^{The duty of missionaries.} not oftentimes greatly and gravely to blame in the assumption that we are not related, or that as that traditional "poor relation" we shall be either disowned by our rich cousins or treated at most with frigid civility and ill-disguised aversion, or perchance, with that which is yet harder for some proud spirits to bear, with lofty patronage and haughty pity? I believe it is the duty of Christian missionaries, residing and working where their countrymen, whether merchants or officials, live, to believe the recognition of this relationship until it is positively and bluntly denied; to hope even against appearances, and to persuade themselves of what is oftentimes the simplest fact that the residential cousin is shy not unkind, that he or that she waits only for friendly advance for the offer of intercommunication, and above all for some information and enlightenment as to the work of the mission, and some practical hints as to the way in which sympathy and co-operation may be shown. There is far too much tendency in many earnest Christian minds, unconsciously to establish themselves in a position which they honestly believe to be unworldly and out of the world, and to denounce, sometimes fiercely even, sometimes relentlessly, sometimes only by a sigh or a shake of the head, *the rest*, the foreign residents 'en bloc,' as in the world and of the world, and as beyond the pale of relationship and communion.

I do not in saying this shut my eyes for a moment to the dismal truth which requires no evidence; it is so apparent that very many with the Christian name are living exactly as they ought *not* to live; and while denunciation and angry upbraiding are even there out of place, yet most assuredly relationship and fellowship in the work are also utterly

out of the question. I speak rather of a class, far larger I believe than we imagine, who are waiting for us to claim and guide relationship while we are waiting for them; and one great practical question before us to-night is, "*Who is to take the first step?*" Many years ago at Hangchow I was rallied by a Chinese gentleman on the apparent estrangement between foreign missionaries and the upper classes in China. I asked him in reply who was to blame, from whom should the first advances come? He responded by inviting us to a feast so elaborate and so tedious that one was almost disposed to think estrangement better than *such* relationship; we however rejoined by a similar invitation and friendly intercourse, and in the case of his servants something far better than this was the result. It is perhaps as hard to decide from whom the first advances must come in closer relationship between foreign residents and missionaries; but *some one* must begin, and it must not stop with isolated and stiff acts of courtesy, but must be followed by a continuous flow of sympathetic co-operation. I may remark here that in many parts of non-Christian lands the inhabitants form their first ideas of Western nations and of Western manners and customs from missionaries; we may hope that these first impressions are for the most part favorable; that missionaries from Europe and from the New World are not deficient in courtesy and in the higher Christian virtues of patience, forbearance, sympathy and charity. Neither do they form, in many cases, unworthy pioneers and depositories of Western science and of Western refinement. It may be well demanded, therefore, that foreign residents, for whom not seldom the door of commerce has been opened by foreign missionaries, shall not lower the moral standard, nor belie their relationship to missionaries, by bringing disgrace on Christian morality. If, as is often the case, they carry to higher degrees the imported branches of Western science and improvements, and if they raise the estimate in the native mind as to valour, and energy, and capacity, so too must they never, as near relatives, lower the estimate formed of Western probity and high honor in business and common intercourse, and of Western sobriety, charity and integrity.

We must inevitably assist each other or hinder each other. The relationship is too close for the reflex influence to be unfelt. But time is mere dry argument have an ending; and I proceed to practical suggestions and information.

First then, as to the way in which Christian missionaries may show their relationship to foreign residents. Here perhaps anything obtrusive is rather to be deprecated than recommended, but information as to the position of missionary centres of work, the streets in which schools or mission rooms are opened, the hours of divine service on Sundays and the times for public preaching on week-days, might be made accessible at any rate for foreign residents, if not directly offered to them; special services, such as baptisms or combined services at the New year or other particular seasons, might be mentioned publicly or by individual notice, and so an interest be assumed till, as I said above, it is definitely repudiated.

At Christmas time entertainments for Chinese children, or magic lantern exhibitions for the elder Chinese, might be notified to foreign residents, and as I know from experience, the presence and sympathy of a few of our friends from the settlement will add much to our pleasure, and I trust a little to their own. These hints may seem so obvious and common-place, that I should not offer them to this Conference, but for the fact that the most obvious duties and the most practical methods are often overlooked from the very fact of their simplicity.

And now may I venture to suggest the contrary duty,—how foreign residents may manifest their relationship to the missionary work of the Church of Christ? Let them begin at home; let them not endure the thought of being served by boys, or coolies, or ahmahs, with more or less fidelity and efficiency, and that month after month should pass by without any attempt being made by master or mistress to bring these servants to Christ. The dreadful dialect of pidgin English can yet convey a vast number of ideas from English lips to Chinese minds, and though most unsuitable for preaching or systematic teaching, it would be quite sufficient to let the servant know that you, their master or mistress, care for their souls and desire to lead them to worship the God you worship, and to trust in your Saviour. Arrangements would gladly be made by missionaries to send Chinese Christian teachers to hold prayers for servants in such households, and the master or mistress might be present during the short ten minutes' or fifteen minutes' service. Further, with comparatively little expenditure of time and pains many a master or mistress might learn to read from the Romanized colloquial versions of the Bible or Book of Common Prayer or other translated prayers and hymns, sufficiently intelligibly to lead such family prayers themselves. Meanwhile with gentle and kindly persuasion, though never with command or compulsion, they might urge their servants, and their shroffs and compradores, and their Chinese constituents generally to make time to go for themselves to missionary preaching or reading rooms, or to the foreign missionaries' dwellings, and inquire about this doctrine, which they see their master or employer or business friends esteem above gold and precious stones. A vast responsibility and a solemn one, too, rests on foreign house and landholders in these settlements; the utmost care should be taken, as a duty which goes without telling, that their houses be never let through connivance of compradore or agent for immoral purposes, and that at least as great care be taken by Christian landlords in this respect, as high principled magistrates take in parts of the suburbs of Shanghai. But beyond the effort to secure respectable and decent tenants, lies the higher duty of endeavoring to provide for those tenants some (I cannot use a better word than the familiar one) '*means of Grace.*' Water is laid on, hydrants are conveniently situated, roads are metalled, the streets and lanes are well lighted, the drains are carefully attended to, why not let each considerable holder of house property add in each large block of houses a room for Christian influence; a school or a preaching or reading room? Would it injure the property? I think not. The

experiment has been tried in one case here in Shanghai, where a chapel and mission house in memory of the late Mr. Joseph Thorne has been given, rent free, by his widow; the house standing in the midst of her property and serving the purpose not only of evangelization and Christian instruction and example, but also as a profession of the faith of the landlady and a sign manifest of the relationship between foreign residents and Christian missions.

Christian missions and commerce, commerce and Christian missions, arranged according to the predilections of the two classes here represented, are often spoken of as the great forces which must enlighten and regenerate the world; and it is of the utmost importance that these forces should work in harmony, not necessarily independently at all times, least of all in antagonism. In East and Central Africa so strong is this persuasion and so high is the estimation in which Christian missions are held by commercial men, that the Church Missionary Society has been invited by the British East African Company to establish mission stations at or near their commercial outports leading into the vast interior. Amongst other means in which it should be abundantly possible for commerce and missions without friction to meet, is such an enterprise as the Society for the Diffusion of Christian and General Knowledge among the Chinese, by which (and by similar institutions) broad light is being gradually thrown on the Chinese mind, both as to spiritual knowledge and material science, and much prejudice and misconception is being removed, which means also the sweeping away of the greatest barriers to the opening of this gigantic land to free intercourse with the stirring West.

Besides this, both ladies and gentlemen belonging to the foreign communities in the open ports, and in other places which may hereafter attract a mercantile foreign community, will greatly help and encourage the missionaries by visits, perhaps not *too* frequent, but also not spasmodic nor isolated, to our schools—both boarding and day schools—to our hospitals, to our preaching rooms, and sometimes to our Sunday services. The effort required will not be found exhausting, nor the sights and sounds altogether repulsive, and the effects of sympathy and interest will not be wholly one-sided. It would also greatly benefit English-speaking congregations meeting in the different Churches or chapels to recognize as Church bodies their relationship with missionaries, and to have some special mission chapel or school endowed by the congregation and regarded as their special object of prayer and of liberal support. The great colleges in our English universities and most of the large public schools have missions in *e.g.* the Eastern districts of enormous London—providing the salary of a missionary and guaranteeing the expense of his evangelistic and parish work—a most hopeful sign for England, and why not have the same in *e.g.* Shanghai?

The mention of these “missions” reminds me in conclusion of the effect produced in some parts of Ceylon by this very warm and intimate relationship between foreign residents and Christian missions for which I am pleading. A special “mission” to the older

Benefits of
special “mis-
sionaries.”

stations of the C.M.S. in India and Ceylon was organized and carried out with singular success during the winter months about two years ago. And the result has been not merely a revival of true religion in the native Christian congregations, but a reflex blessing on not a few of the English residents, planters and others.

The present Bishop of Travancore and Cochin (brother to our good friend the British chaplain at Holy Trinity Cathedral, Shanghai, and at that time Principal of Trinity College, Kandy,) wrote thus of the Christians: "The effects have, I trust, been permanent, and have led to more definite consecration to that service which is perfect in proportion to our self-surrender to the Lord who bought us; I am specially thankful for such tokens for good among the masters and elder boys;" while Mr. Simmonds writes thus of some of the planters on the coffee estates: "They seem to have been literally filled with the fire of love to and zeal for Christ; they began at once to work for Jesus, not only amongst their countrymen, but more especially with the coolies on their estates; I do not hesitate to say that the intense earnestness and holy lives of these young men have made a deeper impression on the natives than anything we appointed laborers have done."

So will it be in China, too, when through the power and unction of the Holy Ghost foreign Christian residents and foreign Christian missionaries, related to one another by the sacred ties of faith and love, are one in sympathy and hearty goodwill, and one in earnest yearning desire that God's kingdom may come here, and His will be done on this Chinese earth, even as it is done in Heaven.

ADDRESS.

THE ACCELERATED MOMENTUM OF TRUTH.

Rev. Professor E. P. Thwing, M.D., (Brooklyn, N. Y.)

THE altitude and proportions of an edifice may be sometimes better estimated by one who stands a little removed from it, rather than within its walls. The magnitude, significance and promise of modern missions may be better appreciated by one who inspects them in both hemispheres, not as a missionary, not as a hurrying tourist, but as a patient, candid and serious student of God's movements in history and providence. Returning home from this eighth foreign tour, which represents nearly a year's absence and thirty thousand miles travel, an unexpected summons meets me to address this Conference on the first day of its deliberations. No theme has been assigned; but a few thoughts occur to me on a subject on which I have often reflected, but never before

spoken.—*The inherent momentum of ideas and the special acceleration of that momentum which God is to give in these latter days.* This is in the line of the morning's discourse and though too broad a theme for thorough discussion in a brief address, "as much as in me is, I am ready" to consider its salient features, keeping in mind the ninth beatitude, "Blessed is the man that maketh a short speech, for he shall be invited again!"

Von Herder, when dying, said, "Give me a great thought that I may be refreshed." We want great thoughts to live by, to refresh us in the strenuous activities of a service in which the most devoted are sometimes weary and depressed. Have we not here an exhilarating truth, the mighty vigor, velocity and vitality of ideas, when ^{Vitality of ideas.} once started on their endless career?

When railways were first opened in Spain, we are told that the simple minded peasants, supposing that the trains could stop anywhere, anytime, as easily as a mule or ox team, stood on the track and were frequently run over. They had no conception of speed or momentum. Herbert Spencer uses the incident to characterize the mental incapacity of those who cannot comprehend the ever increasing momentum of ideas, when once well started. "An idea is mightier than ^{Force of ideas.} a million men," said the pastor of my boyhood, Dr. Edward Beecher. True. For men are circumscribed by physical limitations, to which spiritual forces are strangers. A man can be in but one place at a time; he comes and goes; he lives and dies, but these unseen increments of the soul which we call ideas, travel as the light by which we see, abide with us as the air by which we breathe, brood over us as do these star-lit heavens to-night, all-encompassing, pervasive, eternal! Embodied, they become laws, literatures, civilizations. Institutions are but "the lengthened shadows of single lives." Luther gave the world Lutheranism, and Calvin, Calvinism. History is but the biography of a few sturdy souls, as Emerson has somewhere said, and these souls are but the incarnation of ideas, the onward march of which nothing can obstruct.

It is a perilous thing to antagonize ideas which express essential truth. It is to commit the folly of those who have put out a foot to stop what was thought to be a spent cannon ball and have thereby lost a leg. There is nothing so revolutionary and convulsive to society, Dr. Thomas Arnold has remarked, "as the strain to keep things fixed, when all the world, by the law of its being, is in eternal progress." It was just this fatal error which Confucius taught when he said that China's work was not to create, but to conserve and transmit. Hence ^{Error of Confucius.} the usages of centuries crystalize into unvarying forms. Her people have been content to follow ancestral traditions; to think, live and act as those before them, indifferent to new conditions, possibilities and responsibilities. The nation is fitly compared to Lot's wife, looking backward, wedded to the past, vainly hoping to resist the influences which impel the human race onward.

It was observed at one of the Moody meetings at Northfield that "the LORD himself cannot switch a motionless engine." There can be no guidance of stationary objects. To go right we must move. God said to Moses, "Speak unto the children of Israel that they go forward!" And JESUS bade His disciples to "Launch forth into the deep." When the germinal impulse of an idea is divine, its mission is world-wide and its power deific. Inspired of God and guided by Him, it is not a transient, purposeless thing, but a gigantic moral force, a strange, intrusive, resistless energy, ubiquitous and immortal! It will not die with the life

first inspired by it, but live in other lives and so wield a power richer in quality and more commanding in influence as the years go on. This is spiritual momentum.

The possessor and herald of such eternal verities is not to timidly stand, as did the propounder of a new law in olden time in England, who put himself meekly in the market place with a halter about his neck, with which the populace might hang him if displeased with the innovation, but to enunciate them with the imperative emphasis of authority. Nothing in all the world is so intolerant as truth. It brooks no rival and stoops to no compromise. Truth is the reality of things. Unchangeable-
ness of truth. Therefore, it is unchangeable in every age, in every latitude and longitude; therefore it is authoritative, eternal, unconquerable. There is unspeakable comfort in this thought for the weary worker, oppressed by the burden, depressed by obstacles in his work. But there is another inspiring truth.

In these latter days we may expect an acceleration of God's movements in human history. He is not slack concerning his promises, though their fulfilment seems to us to be very slow. The martyred saints above are crying, "How long O LORD," and the tired earth below repeats the same appealing prayer. The Gibraltar of heathenism stands firm in its stony strength, hoary with age, apparently invulnerable. Sixty generations of missionaries, resolute, robust, consecrated men and women have passed by, each smiting it heavy blows. Fragments have fallen, but the mountain stands. Scoffers laugh and say, as did one globe trotter in China, "More die here every minute than are converted in a century." It is not easy to answer the sneers of the godless, "who find the salt of their wit in the brine of our tears." But we do know that "God's chronometer never loses time!" Ideas are imperishable. The mind is a palimpsest. What appears to have been lost will surely reappear. The ongoing of truth is irresistible. Also, to its intrinsic momentum we believe God's outstretched arm will give, as it were, an added push to make what he calls "a short work" of it as the end of all things hastens. Is not this Scriptural? Has he not promised that the plowman shall overtake the reaper, the treader of grapes, the sower of the seed, and that a nation shall be born in a day? This conception rebukes the pessimistic philosophy of those who see the world going to the bad, who fancy that their duty is but to save here and there a few from the wreck. Macaulay says that in his day he saw nothing but progress, heard of nothing but decay; the birds of ill omen chanting their saddest notes when the future was brightest. No, no, we are in no sinking ship; we are fighting in no failing cause! God's word is not to return to him void. His truth is omnipotent. Its velocity increases with every decade. We may expect a more rapid evangelization of the world as a result. The branch of the LORD grows more beautiful and comely; the fruit of the earth more excellent; the light of the moon is to change to the splendor of the sun, and the light of the sun to be seven fold as the light of seven days.

The splendid leaps that science is making in the evolution and application of physical forces is a type and promise of the augmentation

of personal power and holiness in the Church of CHRIST. There is coming to be a more healthful and aggressive life. The feeble knees are to be strengthened, the lame man shall leap as a hart, the tongue of the dumb shall sing. One shall chase a thousand, two put ten thousand to flight. Those who have been weak among us shall become as David, and the house of David like God. Human enterprizes, slow at first, move with increased celerity after the preparatory work is done. I stood in St. Isaac's Church, St. Petersburg, and thought of the many millions spent in its erection, largely on the foundations. A Russian forest was sunk in the form of piles. After this tedious work was done, the massive monoliths, the marble and malachite, the jasper and the gold went readily to their places. Then fitly framed together the building stood complete, "frozen music—an anthem in stone."

For years the submarine excavations at Hurl Gate reef, East River, New York, went on. Money and lives were expended. Men saw no fruit of this sacrifice. But one day the powder and the dynamite exploded, when the baby finger of Mary Newton touched the electric button. A formidable barrier to commerce was removed. A heathen Hindu once ran after a missionary and bade him not to be discouraged, for there was, he said, a silent, secret work going on among his people. The whole fabric of heathenism was honeycombed and some day would disintegrate. When Neesima of Japan died last January, Buddhist priests sent memorial banners as a tribute of respect to the herald of a gospel they did not accept, but the power of which they felt.

No arithmetic of ours can calculate the movements of IMMANUEL, but we do know that "his going forth is as the morning," brighter and swifter till the noontide splendor of his reign is reached. Coming out of St. Peter's one day, wearied with the caricatures of Christian worship, my delighted eyes read on the Egyptian obelisk that graces the square, "CHRISTUS REGNAT," "CHRIST reigns!" not *will reign*, a promise or hope; not *has reigned*, a memory and a regret, as "*Troja fuit*," something that was and is no more; no, He does reign in Rome, in China, in all the world. The government is on his shoulders. The sceptre is in his hands. He is the centre of truth, the summit of history, the goal of human hope. "HALLELUJAH, for the LORD GOD omnipotent reigneth!" Come LORD JESUS, come quickly.

There are two audiences before me. Beyond and above this eager, listening congregation I see a larger throng, I hear a sweeter choir. There is an innumerable assembly of redeemed ones, gathered from every land and language, apostles, saints and martyrs, a white robed company. There are converts from every clime. There are faces that are familiar; feet that will soon fly to meet us; lips that wait to greet us; but, best of all, there is JESUS, the Captain of our salvation, under whose illustrious leadership we are marching, and at whose pierced feet it will soon be our joy to cast our crowns. Let us ever walk under the shadow of these august realities, feeling the inspiration of his presence, the thrilling impulse of his truth, day by day, till we one by one are summoned to meet him face to face, where our joys are supernal and eternal in the presence of the KING!

Rev. W. Ashmore, D.D., (A. B. M. U. Swatow): I am expected to speak on this paper on "The Relation of Christian missions to the Foreign Residents." It is an important theme, but it is part of another theme,—*The Western Forces that are at work in China and their relation to us as missionaries.*

At the head of them are the *Merchants*. We are to discriminate.

Merchants. That many of our countrymen take no interest in missions and speak slightly of us is true; but they feel the same way about Christianity at home; the reason is the same; they are not in tune with Christianity anywhere. But the Missionaries have a lofty appreciation of the interest taken in the work by many of the foreign community in China. (*He then spoke of Mr. David Oliphant and others.*)

A second force is the *Diplomatic Body* and the Consuls. Although harsh things have been said about us in the *Blue Books*, we are to take into account the grand help we have had from the diplomatic body. (*The speaker then paid a tribute to Ministers at Peking and Consuls at the ports who never turn deaf ears to a well founded appeal for help.*)

Then there is the *Maritime Customs*. We as missionaries feel grateful for that institution. We have many able and influential friends in the Customs. We have a special reason to recognize the fact that it has introduced the Sabbath into that one branch of Chinese official life. All honor to them for this. (*Its general attitude towards missions and missionaries was spoken of with appreciation.*)

After that we have the *Secular Press*. We do not hold ourselves and our work aloof from criticism. We think however it ought to be fair;—for these papers are read at home and unfair criticism does us undeserved injury at home. But we recognize with gratitude the readiness with which the columns of the secular press are thrown open to us, and the kindly consideration that has been shown us by Editors generally. (*The speaker then referred to Mr. Andrew Shortreid, of the old time "China Mail," and others, and spoke of the pains then being taken by the Shanghai papers to report the proceedings of this Conference.*)

A few words about *Travelled Chinese*. These are to be included in Western forces, for the reason that they bring back with them a vast amount of Western national sentiments and ideas which are revolutionary in their social drift and will some day make themselves powerfully felt. (*The speaker then dwelt on the attitude always taken by missionaries to secure fair treatment for Chinese at home.*)

The last of the forces I mention is *Christianity* itself, the most powerful factor of them all. It is that which China needs above things else to conserve her moral welfare for time and that of her people for eternity. (*He then spoke of the missionary outlook. In the course of his remarks he referred to the millenium and millenarian theories and pressed the indispensable necessity of witnessing for Christ and of establishing witnessing churches for Him. When the nations are prepared to understand what Christ will do, then He will intervene—whether by his personal presence*

or His providence and power, it matters not to us in this connection, and the world shall witness the glory of His kingdom on earth. He spoke also of the restoration of Israel and the spiritual effects on the great triumvirate of creeds at the three corners of the triangular position, Romanism, Mohammedanism and the Greek Church.)

SECOND DAY.—MORNING SESSION.

ESSAY.

HISTORICAL SUMMARY OF THE DIFFERENT VERSIONS, WITH THEIR TERMINOLOGY, AND THE FEASIBILITY OF SECURING A SINGLE STANDARD VERSION IN WEN-LI, WITH A CORRESPONDING VERSION IN MANDARIN COLLOQUIAL.

Rev. Wm. Muirhead, (L. M. S., Shanghai.)

It is well that we should consider, at the outset of our Missionary Conference, the foundation on which we proceed in our work in China, that is, the sacred volume, the one and only source of our authority, our inspiration, the truths we utter and the examples we are called to follow. Happily there is no occasion to defend its Divine origin and the obligation of its great commands. On these we are all heartily agreed, and in virtue of it we are here to-day in the capacity of the servants of Christ. Our object at present is simply to inquire into the faithful transfer of the Sacred Writings into the language of this people, by which they, too, may become acquainted with their precious truths, and raised to the enjoyment of their inestimable blessings for time and eternity, for earth and heaven.

The Sacred
Volume.

It is usual on the establishment of Protestant missions in a heathen land to translate as soon as possible at least a portion of Holy Writ into the current tongue. And it has been so in China. The active history of these missions is comparatively recent. The passing century is marked by this characteristic in a high degree, though we may well note their rise and progress at an earlier date. The case of China is in many respects peculiar. It is a country that has long been known to the nations of the West, though veiled in mystery and regarded with ignorant wonder for its singular isolation, the extent of its domains, the richness of its products, the claims and assumptions of its ruling powers, the uniqueness of its language and literature, and its rare accessibility to travellers from distant lands.

Rise of Chris-
tian Missions
in China.

All these have been matters of deepest interest to outside countries, and in carrying out the Commission of its Lord, the Christian Church has fully shared in these impressions; yet only after centuries, well nigh

milleniums, and in no adequate way at the best, has this country been made the sphere of missionary operation. We read of the advance of Christianity in the West in early ages, over what seems to be a wide range of the then known world, but China continued to remain unknown till, after a long and toilsome journey through the wilds of Asia, it was reached by Nestorian priests, and so the message of life was brought to its gates. Their success may have been considerable, but in course of time they and their labours disappeared from the page of history.

In the onward course of events, the emissaries of the Roman Catholic Church reached China, first, in the same way as those alluded to, and afterwards by sea from the South. They distinguished themselves in a high degree at court and throughout the empire. Their names and remains are largely with us to this day, and form an important section of the missionary annals of the country, both in the way of active evangelization, and of scientific Christian literature, carried on amid many vicissitudes of prosperity and adversity.

At length in the early part of this century Protestant missions were begun and have gradually extended through the length and breadth of the land. While especially engaged in evangelistic work they have done not a little in the paths of literature, and in that line the translation of the Scriptures distinctively claims our attention.

It would be invidious and unwise to enter into a minute criticism of or comparison of the various translations that have been made, so far as they have come under our notice, describing their several characteristics, and expressing our opinion of the one or the other as worthy of approval or otherwise. It is enough to enumerate in brief what has been done and what requires to be done, in order to bring about the desired end, which we hesitate not to say is the formation and adoption of a version of the Sacred Scriptures, which would be current everywhere in China, as the standard of our common faith, and could be appealed to and recognized as such by foreign missionaries, native Christians and the heathen at large.

We have no means of knowing what the Nestorians did in the way of translation. The term they used for God is well known to Nestorian Monuments. have been *Aloho*, in conformity to their Syriac original. The inscription on the so-called Nestorian monument is the only source of information that we now have in regard to them.

The Roman Catholics have done much in the matter before us, from an early period and at different times, but only in detached portions, as is their custom elsewhere. These are easily to be met with, though of course not generally distributed. There is great freedom and simplicity in the style of translation, taken from the Vulgate as their standard form, which we have often had occasion to admire, but hardly to imitate as a whole, whether as appearing in their quotations or in their professed translations. We suggest, however, that their renderings might well be looked at by successors in the work. At the outset of their missionary labours in China, we know the Jesuits adopted the terms *Shang-ti* for God and *Shin* for Spirit. In one case discovered by Dr.

Morrison in the British museum, *Shin* was employed for God in a version of the Gospels, but we have no clue as to the origin of the work. There is nothing similar to it in any of their other writings, and now we have only *T'ien-chu* and *Shin* for the words in question in all their writings.

The Russian Church in Peking issued a version of the New Testament, chiefly at the hands of the distinguished Archimandrite Palladius, some years ago, which has lately been ^{Russian} revised. It is formed much in the same style as the Roman Catholic publications, as also in the terms employed, and deserves commendation in the main, as the production of an excellent Chinese scholar, though scarcely forming a safe guide for us in our translatorial labours. ^{Versions.}

Dr. Marshman, of the Baptist Mission in Serampore, ventured on a translation of the New Testament, in addition to his labours in concert with his brethren there on a number of Indian ^{Marshman's} versions. It is a remarkable work, considering the circumstances in which it was made, and reflects high credit on him and his assistant, as also does his work on Chinese grammar, but the propriety and utility of his having been so engaged are more than doubtful, and the book is now classed with the archives of former days.

Dr. Morrison and in part Dr. Milne deserve special mention as the pioneers of Protestant missions in China. They accomplished ^{Morrison} a marvelous work which, with all their other labours, speaks ^{and Milne's} highly for their attainments and diligence. As a first effort of the kind, their translation of the Old and New Testaments cannot be too highly commended. We will not dwell on its style and character. They naturally adopted a simple and literal system of rendering the original, and succeeded so well as to be of considerable service in the work of their successors. As these, however, increased in acquaintance with the language, it became evident that an improvement was needed, and arrangements were made for the purpose. In the volumes now under consideration the term *Shin* is used for God; 聖神風 *Shing-shin-fung* for the Holy Spirit; 神主 *Shin-chu* for Jehovah; and 神天聖書 *Shin-t'ien-shing-shu* for the Bible.

Drs. Medhurst and Gutzlaff worked together for some time on a translation of the New Testament, but afterwards separated, ^{Medhurst} and each went on in his own way. They were both distin- ^{and} guished scholars in Chinese, but lacking perhaps in precision and point, in style and idiom, so as to render their immense vocabulary too free, too general, for practical use. They employ *Shang-ti* and *Shin* for the words in question, and their works have passed out of view. ^{Gutzlaff.}

The so-called Delegates' version of the New Testament was made by Dr. Medhurst, Dr. Bridgman and Mr. Stronach, and follow- ^{Delegates'} ing it in immediate connection, the translation of the Old ^{and} Testament was made on corresponding lines by Dr. Medhurst, ^{Medhurst} Messrs. Stronach and Milne. Bishop Boone was associated with the ^{Stronach and} former as a Delegate, but was unable from his state of health to take any ^{Milne's} part in the work. The whole was accomplished between the years ^{O. T.} 1847-53, and ranks high in the estimation of native scholars. It has

been largely circulated, and forms the version in use by the British and Foreign Bible Society. No one can fail to admire the classic beauty and rhythm of the style, and though it is sometimes objected that it is not always so literal as it might be, and that in general it largely exceeds the grasp of ordinary readers—which is however a matter of question—there is no doubt as to its supreme excellence as a literary production, its perfect scholarship, its adaptation to the native culture, its unequalled appreciation by careful students, its expression of the highest attainments of Biblical learning which, in numerous cases, it seemed to anticipate. *Shang-ti* and *Shin* are used for God and Spirit.

Shortly after the completion of the above New Testament, another Bridgman version was begun by Drs. Bridgman and Culbertson, at the ^{and} Culbertson's request of a number of missionaries, who thought the previous translation might be improved and corrected. They carried on the work into the Old Testament, and pursued it in a more literal and less classical style than that of the Delegates. It has been adopted and largely circulated by the American Bible Society. *Shin* and *Ling* are used for God and Spirit.

About the same time the Rev. Mr. Goddard, of the Baptist Mission, ^{Goddard} Ningpo, and the Rev. Mr. Dean of the same Mission at Hong-^{and Dean.} kong, and afterwards at Siam, issued a version of the New Testament, which is favourably spoken of and in current use among the Baptist Churches. It adopts the same terms for God and Spirit as the other American version, with its distinctive nomenclature for baptism.

In addition to the above, two versions of the New Testament have been published lately, one by Dr. John of Hankow, and one ^{Dr. John, Bi-} ^{shop Burdon} by Bishop Burdon of Hongkong and Dr. Blodget of Peking. ^{and Dr.} ^{Blodget's.} These purport to be in a more simple style than the higher literary form alluded to. They are now both on their trial and are well spoken of, alike seeking to adapt the Word of God to the generality of readers in China, without impugning what has previously been done, as is fully acknowledged in the preparation and construction of the works. The one uses *Shang-ti* and *Shin* for God and Spirit, the other *T'ien-chu* and *Ling*.

We shall briefly allude to the Mandarin and various local versions ^{Mandarin} ^{local versions.} and that have been issued, and which are more or less in current use. The first Mandarin translation was under the hands of Dr. Medhurst, who simply aimed at a faithful rendering of the Delegates' version of the New Testament. It was done by a native and is expressed in a free and racy style, which has been objected to as lacking in fidelity to the Greek. The second is a translation of the Old Testament, and was carried through by Bishop Schereschewsky, of the American Episcopal Church. It is regarded as a faithful transcript of the original, and reads like the work of an able Chinese and Hebrew scholar, yet requiring a good deal to be done to make it a perfect work. The third is a translation of the New Testament by various missionaries in Peking. It is the result of earnest and prolonged labour, exceedingly close and rigid in style, following the original with great exactness, but perhaps

wanting in the fluency and freedom which would be an advantage to it. The fourth is a translation by Dr. John of his literary New Testament, and intended to be an exact rendering of it. Of local versions there is quite a number, alike in the Chinese character and Romanized form. They are to be found in the Canton, Hakka, Swatow, Amoy, Foochow, Ningpo, Shanghai and other dialects, and need not be characterized as regards their style. It is enough they have been made to meet the wants of less informed readers in the various places where they are used, and have been found of great service in Church work.

We have thus passed in review the several versions of the Old and New Testaments that have been made in Chinese, and now proceed to a principal part of the present essay, namely, the desirability of a single standard version of the Bible for all China and the steps that might be taken for its accomplishment.

1. The unity of the written language may well be urged as a reason for this, which is also sustained by the course adopted by the Chinese in the matter of their standard books, whether Confucian, Buddhist, Taouist or otherwise. The numberless scholars in China, who are the authorities and leaders of literary life, have been trained and unified in this way. Their studies are based on the classic works first put into their hands, and their style and sentiments are determined and stereotyped by the language and literature connected therewith. Hence the uniformity of China far and near, and the advantage of a common standard, which is everywhere appealed to and appreciated. How different would China be were there no such standard of instruction in the schools and upper classes of Society; and whatever be the difficulties of the course of study thus followed out, or its insufficiency from our standpoint to meet the requirements of the country, arising as they do perhaps from the peculiarities of the language and the system of instruction pursued or the subjects actually taught, no one can fail to be surprised at the line of things universally in operation, and which has made China what it is in a moral and literary point of view. Is it not to be desired that our standard of truth, our Christian revelation, should attain the same prominence and occupy at least the same position, which the native classics do? As the character of the one so highly surpasses that of the other, so may its influence; while from the universality of the written tongue, the same fundamental principle should be sought in a common version of the Sacred Scriptures, capable of being read through the length and breadth of the land, and wherever indeed the Chinese language obtains. Are we not in this matter on the same, and even higher, ground than is often said in regard to the Greek, when Christianity first appeared? Its universality was a preparation for the widespread dissemination of Christian truth, and it does seem as if the common use of the Chinese written language was intended by Providence to render our missionary work in a printed form, so much more available than it would otherwise have been. Would it not be an actual abuse of the opportunity thus held out to us to have a multiplied variety of the Sacred Writings, excepting indeed what is yet to be

Appeal for a
standard
version.

1. From the
unity of the
written
language.

adverted to, when the written form and the standard of appeal, and the course of instruction, and the prevailing order of minds are everywhere the same, in a native point of view, and seemingly intended to be taken advantage of? We would insist on this on the highest grounds. One language of the kind in question exists in China. We have come hither to effect one object, and as a chief means of attaining it, translate and circulate the Word of God; and whatever else may be done in the same line, by all means let a common version of the sacred volume be made in the current and approved language of the country, and let it be known and referred to as being what it is, the ultimate standard of appeal, from which all other local versions may easily be made, and so present a similar appearance wherever they may be used.

2. From the facilities now in hand for it, 2. The accomplishment of this object is in present circumstances not a very arduous work. Much has already been done in preparation for it, and this, it seems to us, has only to be carefully turned to account, so as to secure the end in view. Whether it is required at the present stage of missionary work, and whether the missionaries as a whole are prepared to coincide in it so far as to make it a practicable thing, may admit of serious question; but granting it as an object to be very desirable, to wit, improvement and unification of a common version of the Bible, it appears to us there are men and means by which it may be effected, much more surely and easily perhaps than before. Only let a small body of representative men be chosen to do the work, not by spending years together in making a new translation, but a careful revision of what is now on hand, mainly by correspondence and occasional meetings, in the exercise of perfect mutual confidence, and so, in our view, there is a possibility of bringing it to a satisfactory issue. In doing this, it would be well to make the most approved version in style and general character the basis of operation, which would simplify and expedite the work, rather than by proceeding without any definite understanding of the principles or the form it should take. Native scholars would readily determine the choice to be here made, and be helpful in guiding the revisers as to what was most appropriate for their own people. It is hardly for us to assume such a position. It was the boast of Luther that he had made his translation of the Bible for the Germans, and it has proved to be eminently the case. It is time that we should do the same for the Chinese; and in the way indicated it can be done. We are not speaking at random, when we assert it as our candid opinion, that much of the work done in the past has been without due regard to the taste and style of Chinese readers. We may have been concerned about the close and faithful rendering of the original, which is a most necessary point to be attended to, but the adaptation of the work to those for whom it is made, is a matter that we fear has been too much overlooked. Let this be kept in mind in the future, and acted on in what we are called on to do. As it is, we hesitate not to say that what we are desiderating has largely been made to our hands, and at whatever time a final revision is carried through, it need not be after a long course of years, or at a very great expense. The labours of well qualified

scholars are now at our command, and the progress that has recently been made in Biblical scholarship can easily be taken advantage of, so as to render the work all that can be desired in furnishing to this people the blessed Word of Life.

3. These remarks in no wise militate against the idea of Mandarin or local translations of the book. Such is the <sup>3. Its applica-
tion to Man-
darin and local
versions.</sup> peculiarity of Chinese, both in character and style, that it seems desirable, nay, necessary in some respects, to employ either Roman or native letters, so as to simplify the Word to a variety of readers. These of course require to be taught the new emendation, but we cannot deny the fact that though the system is not Chinese, the vernaculars, including the Mandarin, have been used with great advantage in the above forms, and we by no means discourage them. Only we strongly affirm the desirability of these colloquial versions being the faithful transcript of the standard work we have already urged, in which it is supposed all are agreed, and so the work in each case would be most easily done under the supervision of the foreign missionaries, the advantage being a happy uniformity throughout. The extent to which this should be carried is a matter for each local conference, or such like, to determine; and in every instance the work should be represented as the local or Mandarin transcript of the standard volume, for the information of outside readers, together with the special object intended by it, so as not to cause the Divine Word to be disparaged, as it would otherwise be by scholars and others, who might happen to see only the local translation. As to the utility of such local translations, we opine they would be used in the native Churches, schools, and gatherings of limited readers. We cannot expect a wide or general extension of such a class of books in the present constitution of Chinese society, or in the course of our missionary work. However difficult the acquisition of Chinese may be, even by the people themselves, it is not for us to transform the whole system of education, and endeavor to adopt a new line of things by making the *patois* of every place the criterion and extent of our operations, in the translation and circulation of the sacred Scriptures. Suffice it that such cannot be done with any degree of acceptance, and it were undesirable that it should be, when in the Providence of God such a sphere is open to us as China presents. By all means let the neighbourhood of our respective spheres of labour be permeated with the light of truth, but let it be in a manner that shall be best appreciated and adapted to the condition of things we find to be actually existing.

4. And now a closing word as to the terminology to be <sup>4. The termi-
nology for God
and Spirit.</sup> used in the sacred volume. We mean alike as to the terms for God and Spirit, and the other technical expressions necessarily implied. We need great grace and wisdom in the discussion of these important points, and only as we are so enabled, can we expect to see our way in the matter. We have unfortunately our individual prejudices and prepossessions, especially in regard to the former point, largely dependent on, or caused by, the associations into which we were first thrown, and which by continual use have been strengthened and con-

firmed. It has thus been very much like our national sympathies and antipathies, but demanding very grave and solemn consideration at our hands. In the early history of Christian missions in China, we know there were similar disputes and discussions, which a long course of argumentation between the parties failed to settle, and it required high authority to bring the whole to an issue. We disclaim such an authority, and yet have gone on the same line of contention, to the embitterment often of Christian feeling, and to the weakening and separation of our Christian forces. However it may be excused or regarded as of little practical account, the fact remains that missionary work is prosecuted and Bible work in particular is carried on, under no small disadvantage, in view of this state of things. It is unseemly, unwise, unnecessary, and the more so when means are at hand for determining the question, alike in our own Christian character, and in the case of the native Christian community with which we have to do. We are solemnly charged that there be no divisions among us, and the success of our work in no small degree hangs upon it. What then? It is true that God has blest all terms in spite of our incongruity, and if we cannot see eye to eye in the adoption of the same terms, may we not use the same Scriptures, with the variations implied, in the hope that by one means or another, we shall yet come to a full agreement? This was proposed by the late Dr. Medhurst, before the sad controversy was begun, and it may well be considered now, if we have any regard to the teaching and command of Christ and His apostles. As missionaries we have discussed the subject to satiety, all the time being outside the sympathies, the views, the exact standpoint of the Chinese themselves. In a word, as foreigners we have read and written, and while taking the Chinese into our confidence and following their dictation, in the matter of style and idiom, have we not failed in eliciting their independent views and feelings on what is of the highest importance, the terms in which they are to express the grand truths of the Gospel, the Love of God and the gift of His Spirit? As it is *to* the Chinese these truths are to be communicated, and *by* them mainly to be declared to their countrymen, surely it is a matter in which they have the deepest interest and on which they could most clearly and emphatically pronounce, how and in what terms they can best understand and make known the message of Eternal Life. Laying this matter at the throne of grace and seeking Divine guidance in regard to it, let us act together in what we are agreed on, a common version of the Word of God to be read and circulated in all parts of China.

What as to the other terms in use among us, distinctive of the various ideas of Christian truth? We are indebted for many Other terms, of them to the Romanists, as they were to no small extent to the Buddhists and others. Not a few have been coined to meet our views of Protestant truth, and it is not to be wondered at they are often misunderstood. The language of our Lord is appropriate on many occasions, both in reference to the sentiment expressed and the language used. "How is it that ye do not understand my speech?" This is not the place to enter on an analysis of our distinctive terms, which deserve

to be carefully considered; but the fact is that whatever terms we employ, as in regard to the controversy above spoken of, so in this case, we must explain them. In the main we are inclined to agree with them, but the Chinese are ignorant of the ideas we attach to them, and so fail in apprehending their true import. It is precisely the same in translating scientific works. It was no doubt the case at the first start of Christianity, and the great truths connected with it were as indefinite then as they are to the Chinese,—nay, what are they to many among ourselves even now? Such truths as faith in Christ, union with Him, justification, sanctification, redemption, heaven, and all the wonderful figures alike of the Old and New Testaments,—how strange they must have been at first, and how strange they are to many still! But we are of opinion, it is not so much the language used to express them, as the sentiments themselves, that require to be explained, in order to meet the capacities of the Chinese.

Reviewing the whole, we have only to hope that in this the first topic that has come before us, as well it may be, we shall be ^{Final appeal.} found heartily to unite, and so, in no less degree, in regard to the other objects that have brought us together. Thus, united in sympathy, aim and effort, we may expect the Spirit of promise to rest upon us, and to go forth with us, in the onward progress of the Gospel and the conversion of China to Christ.

ESSAY.

TRANSLATION OF THE SCRIPTURES INTO CHINESE.

Rt. Rev. Bishop Schereschewsky (A. P. E. M.)

A SCOFFER at Missionaries once asked in my hearing the derisive question, "When will missionaries be done with translating the Scriptures into Chinese? They have been at it more than half a century and are at it still."

At first sight there would seem to be some reason for asking this question. It is true that since the beginning of Protestant missions in China, the translation of the Scriptures has been going on. In fact, the work of translating the Scriptures was begun by Protestant missionaries many years before China was open to them.

Many versions have been brought out, but no one of them seems to be satisfactory. This, however, need not be regarded as strange. It was centuries before the Western church settled upon a permanent Latin version. We know that at the end of the second century there was already in existence a Latin version of the Scriptures, and judging from the language of St. Augustine, there were a multitude of Latin versions

before that made by St. Jerome at the end of the fourth century. It was not before the eighth century that St. Jerome's version, the Vulgate, became the authorized version of the Western church.

There were likewise many Greek translations following the Septuagint, and very likely there were several preceding it. Long before the date of the Septuagint, the Greek had become the language of the Jews in Alexandria, and it is not likely that the Jews were without a Greek version of the Scriptures before the appearance of the Septuagint. The Septuagint bears marks that it is the outcome of previous attempts on the part of the Alexandrian Jews to render the Scriptures into Greek. The story that it was made by seventy elders especially invited by Ptolemy Philadelphus from Jerusalem to Alexandria for that purpose, and who were granted especial inspiration for the work, is a fable invented by the Alexandrian Jews in order to extol its origin and to justify its being used in the synagogue service instead of the Hebrew Scriptures. It is called the Version of the Seventy, because it was probably made or published under the authority of the Jewish senate at Alexandria, which, according to tradition, was composed of seventy elders in imitation of the Sanhedrin at Jerusalem.

It was the same with the English Bible. As we all know, from Wickliffe's to King James' version, many translations appeared, and it was centuries before there was a permanent English version of the Scriptures. It therefore would not be strange if it should take a century or two before there should be a permanent Chinese translation.

Need of new version. But is a new version of the Scriptures in the *Wen-li* needed? This question must be answered in the affirmative.

There are, I take it, but few among the missionaries who do not feel the need of a new *Wen-li* translation. I will not attempt to enter into a discussion of the merits or demerits of the two principal *Wen-li* versions now in use. Suffice it to say that most missionaries are of the opinion that both are in a style too high for the majority of readers. It is also felt that neither is satisfactory as a translation. The one is too literal, and the other too free. We want a new translation of the Scriptures in the *Wen-li*. But in what style? There are some who think that the Scriptures ought to be rendered both in the antique style, for scholastic use, and in the modern style, for popular use. I must confess that I am pretty much of the same opinion. But be this as it may, the immediate want is a *Wen-li* version in the modern style; in a style which, whilst not unacceptable to scholars, could be read and understood by all who are not illiterate; a style which should employ words in their primary sense and call a spade a spade; which should not strive after classicalities, and that should avoid ready-made phrases and expressions culled from poetical and rhetorical compositions; in short, a style employed by the Chinese themselves in their graver works and more serious transactions.

What diction? The diction should be concise but unconstrained, avoiding diffuseness on the one hand, and stiffness on the other. It should be clear and idiomatic. Idiom and clearness must not be sacri-

ficed to literality. To translate literally Hebrew or Greek into Chinese, is often mistranslating. It was said long ago in the Talmud, that to translate a passage literally is to mistranslate it. But apart from the question of mistranslation, a too literal translation must necessarily be unidiomatic and to a great extent unintelligible; and a translation which is not intelligible defeats the very object for which the Scriptures are translated. On the other hand, faithfulness to the original ought not for a moment to be left out of sight. This should be regarded as of paramount importance. No consideration of style ought to stand in its way. It is possible to be faithful to the original without being slavishly literal. But it is hardly possible to be faithful to the original and at the same time employ a style that will satisfy the taste of the Chinese literati.

It is essential that the peculiar Biblical diction be preserved intact. This indeed is implied in faithfulness to the original. The Bible may be translated in such a way that, while a general idea of its contents may be given, the peculiar flavor and complexion of the original is almost obliterated. The peculiar Biblical diction or style is preserved in all standard translations of the Scriptures, both ancient and modern, and there is no reason why an exception should be made in rendering the Scriptures into Chinese. This preservation of the Biblical diction must necessarily lead to the preservation of the characteristics of Hebrew poetry—the parallelism—which must on no account be neglected or obscured. This is by no means difficult to accomplish, as there exists a kind of Chinese parallelism, although of a different nature from the Hebrew, and different in its application. This preservation of the Hebrew parallelism will of itself maintain the difference of style between the prose and the poetical portions of the Bible. There are versions where this difference is more or less obscured by failing to preserve the parallelism.

It is obvious from what has been said, that such a new *Wen-li* version cannot be made by a mere revision of existing versions. No mere revision or lowering of the style of the versions we already have will fulfill the required conditions. I do not want to be understood, however, as thinking that the existing *Wen-li* versions should not at all be made use of. On the contrary, I am of the opinion Use of old versions. that everything available in them should be adopted in making a new translation.

And here I beg leave to make a remark or two regarding questions of grammar. Particles and pronouns should be used as sparingly as possible. The Chinese and the Hebrew and other Semitic languages are at opposite poles as to the use of pronouns. Whereas, in the Hebrew, almost every form of the verb, and every noun in the possessive, has a pronoun as a component part, either as preposition or postposition, the Chinese avoids expressing the pronoun at all, which, however, is always implied in the verb or noun. To follow the Hebrew usage as to pronouns is contrary to the genius of the Chinese language.

Vernacular versions. If a version in the *Wen-li* is important, one in the vernacular is of equal, if not greater importance. Foremost among vernaculars is, of course, the *Kwan-hua*, which may be regarded as the spoken language of China. At any rate, it is spoken by more human beings than any other language in the world. It is needless to dwell further upon the necessity of having the Scriptures in such a language. But a vernacular version must not be an independent translation. A *Wen-li* version having been settled upon, the vernacular version should be in strict accordance with it. The necessity of an accordance between the two is so apparent that I need not argue the matter. If versions in the different dialects are deemed necessary, it is plain that they must also be based upon the *Wen-li* version which shall be adopted as the standard. In the meantime, before such a standard version has been made, there is the Mandarin Bible. It needs some revision, and I will avail myself of the present occasion to mention that a revision of the Old Testament was finished over a year ago, especial attention being given to the questions of grammar spoken of above, and I understand that a revision of the New Testament is in contemplation.

An opportunity will now be offered to establish in China that unity among Protestant Christians which exists at home. It ought to be the endeavor of all who have at heart the interest and the progress of Christianity, to do away with a condition of things which may be regarded as one of the hindrances to the spread of the Gospel in China. Let us remove this reproach of diversity of Bibles and diversity of terms.

Is it not possible to have one Bible for China? There ought to be no difficulty about uniting upon the principles of translation and settling upon a common version that should be used by all.

As to the Term Question, I do not think that a compromise is impossible. A compromise, of course, implies that each party should be willing to give up something, and with such a grand object in view, should we not, each one of us, be ready to give up as far as may be, cherished views and individual preference?

It is to be hoped that this Conference may see fit to appoint a committee to take these matters into consideration.

Surely there could be no more important result of the Conference than to bring about an agreement upon that which has disunited Protestant missionaries ever since the beginning of their work in China.

ESSAY.

HISTORICAL-SUMMARY OF THE DIFFERENT VERSIONS OF THE SCRIPTURES.

Rev. John Wherry, A. P. M. (North,) Peking.

THE sacred books of each of the great religions of the world were originally written in the common language of the people to whom they were addressed. In the single case of the Chinese sacred books, this language was destined to remain for ages one style of the ordinary literary language of the empire. As to the others, the lapse of time rendered them first antiquated, then entirely unintelligible to all, except priests or scholars who had made them a special study. If the doctrines they inculcated had been conceived by those who accepted them, as of supreme importance to the very highest interests of each and every individual of society,—as religion, if true, must be,—we should have expected them to have been from time to time translated and retranslated into the current speech of the day. This, indeed, has been the case, to a certain extent, with the Jewish Scriptures, the Greek-speaking Jews in early times having their Septuagint, and the Aramaic-speaking Jews their Targums, which were in a sense both translation and interpretation. It is rather, however, by the study of their own sacred tongue than by translations, that modern Jews of a religious turn of mind get at the heart of their Scriptures. The Christian Church, under the impulse of the tremendous importance it attached to spiritual life, and its culture through revealed truth, at a very early age began to put her sacred books into the vernacular of the nations to which her religion had spread. There still remain to us Syriac, Latin, Ethiopic, Egyptian, Armenian, Gothic, and other versions of the Old and New Testaments, to testify to the zeal of the early Church to make known to all the Word of God. As the first fervour of the Church cooled, and worldliness and formalism took its place, this effort to diffuse Scripture doctrines among the common people died out, and as all European languages were undergoing great changes, the Bible soon became, even for the great mass of Christians, a sealed book. Happily the day of darkness was short. At the very earliest dawn of the Reformation the cry arose for the Bible in the vulgar tongue of every man. This became, and remains, a cardinal principle of Protestant Christianity, one of the chief reasons for its existence at all. And from the days of Luther and his German Bible, down to the present time, intense activity has been shown in the translation and diffusion of the Scriptures, in evangelized and unevangelized lands; an activity never greater, better directed, nor more persistent, than in the present century.

It is no unimportant evidence of the worth the votaries of other religions attach to them, that their sacred books, the authoritative expression of their tenets, have been allowed to remain locked up in dead tongues; their teachings, if insisted upon at all, being retailed second-hand through a priesthood. Evidently they are not looked upon

as overwhelming truths that man *must* know, that he must have pressed upon his understanding and conscience in all their original integrity and freshness, or else remain in darkness. We are often told that all religions contain some truths. We need not dispute this, or that some of these truths are important. But are not the truths of false religions the same truths which lie imbedded in man's moral nature, and which need no book to reveal or preserve them? And is it not a consciousness—dim, perhaps, but still felt—of this fact, and of the further fact that what in their systems is not thus man's common moral inheritance is false or worthless, that permits their votaries so placidly to let the only authorized expression of their creed remain virtually inaccessible to the multitude? Pushing the argument but a step farther, is it not legitimate to take the desire to make the Christian Scriptures known to every man and child as the very Word of God to his soul, as the measure of the life of each of the three great divisions of the Church at the present day, as well as of the life of the denominations, and, lastly, of the individuals of which these are composed? We may at least take it as a real evidence of their profound belief in the divine origin and excellence of their Scriptures, and of the real power these Scriptures exert over their own lives, that Christians in these days are systematically exerting themselves to give the whole Bible in an intelligible and acceptable form to the world.

In this undertaking it would not be possible that China, so vast, so populous, so dominant in the larger part of the largest continent, should be forgotten. The task in all its vastness still remains to be done; but it augurs well for its final success, that through the dauntless courage of some, at least a small beginning has been made, and that it is possible for the eye of faith to see the day when to China's teeming millions the Bible will be as familiar and precious as it now is to those heroic souls whose faith in the coming of that day refuses to be damped by any difficulty in bringing it about.

It is the design of this paper to briefly sketch the steps that have already been taken to effect this project, and to offer a few criticisms which the partial success or partial failure of these steps may suggest.

The Nestorians. As is well known, the Nestorians were the first Christians who, to our certain knowledge, attempted to propagate their faith in China. Syriac was their sacred tongue. Did they content themselves with the Bible in that tongue, or did they render it, as modern missionaries do, into the familiar language of the people? From the inscription on the famous stone tablet of Hsi-an fu, in Shen-lsi, which after a burial of eight centuries was brought again to light in 1625, and from a few cursory references in the sketches of Mohammedan Arab, and Monkish Christian travellers in the middle ages, it has been argued that at least the New Testament had been translated into Chinese by the Nestorians as early as the first half of the seventh century—that is, twelve hundred and fifty years ago. The late Mr. Wylie, for whose Chinese learning one can only have the profoundest respect, sums up

the argument as in favor of the probability of such a translation.* If really made, the number of copies would, in the days before printing, be necessarily limited. Certainly, so far as is known, none have come down to the present. Why was so rare a book as the Bible left by a literary people, like the Chinese, to perish? To the writer it seems probable that, as at that time Syriac had already become to the Nestorians a sacred language, in which the Word of God and all the Church ritual had been finally embalmed, and to exchange which, in public worship, for Chinese would have been vulgar profanity,—such a translation, if it really existed, must have had a very subordinate importance, that little or no use could have been made of it in the ordinary instruction of the people, and that it was just because of this lack of Biblical teaching that Nestorian Christianity, which had rapidly degenerated into a superstition, soon died entirely out of China, almost out of memory even, and left scarcely a trace of influence on the Chinese nation.

Near the end of the thirteenth century, the Franciscan monk, John de Monte Corvini, was sent by Pope Nicholas IV. as ambassador to Kublai Khan at Cambalu, and was afterwards made bishop of that diocese. In the account of his work which survives, he claims to have made a translation of the New Testament and of the Psalms into the language of the Tartars, that is, of the Mongols, who then held the empire of China. But though the Mongol dynasty continued many years, the Mongol Emperors did not accept Christianity; and if they had they could probably have done but little to impress it upon their Chinese subjects. It is not strange, therefore, that this translation, too, soon disappeared and was forgotten.

The end of the Ming dynasty, and the beginning of the present Ta Ch'ing, were the palmy days of Jesuit missions in China. At that time portions at least of the Scriptures were translated into Chinese and printed for general use. It is not improbable, indeed, that the whole of the Scriptures were translated, though they were never printed, and therefore never got into general circulation. A manuscript copy of the New Testament in seven volumes, now preserved in the library of the Propaganda at Rome, may belong to this period. We could not expect Rome to give her people freely whole Bibles, not even New Testaments; but much of the substance of the Gospels, and sketches of the more interesting historical narratives of the Old Testament, were made at different times by different men, and neatly printed and widely circulated. Copies of these, some yellow with age, some later reprints, may still be found in the possession of old Catholic families in Peking. They are written in a simple though not uniform style, much of which differs little from the *Kuan-hua* of the present day.

Bible translation has, however, never been the policy of the Roman Church. The sacred Scriptures, and the almost equally sacred ritual which embodies much of her traditional wealth, are in the sacred tongue of Rome. To keep them there is Rome's cherished and well-nigh fatal

* See first volume of the *Chinese Recorder*.

superstition. Let the people have their share of spiritual food, but let it be meted out to them in form and measure suited to their capacity, and, above all, let it come to them through the regular channels of a consecrated priesthood, to whom, as in the apostolic succession, are committed the oracles of God, and for the right interpretation of which they alone are responsible. An interesting triangular discussion of this very point is now in process in Shantung, in which Mr. James, supported by Dr. Nevius, is found on one side, and an anonymous Roman Catholic writer, who does not venture in print, however, is found on the other. The latter distinctly avows the inexpediency of giving the most sacred Word of God to the laity, defending his thesis by such Bible texts as "casting pearls before swine." I have spoken of this as a well-nigh fatal superstition. It is safe to say that while Roman Catholic Missions in China have not failed of a large direct influence over their converts, nor a small indirect influence on the country at large, they have not had the commanding influence which they might have had over both Church and nation, if during these two last centuries they had given the Bible freely to the people. The Protestant branch of the Christian Church takes the Bible, instead of tradition, as its creed, and believes that an intelligent, personal acceptance of this creed is essential to the spiritual welfare of every man. Hence the translation of the Bible into Chinese at the very beginning of the Protestant missionary work for China was not a mere incident of the work, but the ruling cause of its inception. It began with the beginning of the present century, before even the missionary had an entrance into China itself. The first complete Chinese Bible, Old and New Testaments, ever printed was issued from the press at Serampore, India, in 1820. Its translation was begun by Joannes Lassar, originally an Armenian Christian born at Macao, and who had been made professor of the Chinese language at the College of Fort William, Calcutta. But though Lassar continued his work upon it until the end, the version has been known to the world as Marshman's, the Rev. John Marshman, an English Baptist missionary, having been the ruling spirit in its production, and having given to it eleven or twelve years of unremitting hard labor. It is now antiquated, and has long since ceased to be printed. Copies are found in museums, collections of old Bibles, and in the older mission libraries of China; but few of the present generation of missionaries have had the opportunity of seeing, much less of critically examining, a copy. I am indebted to my friend Dr. Blodget for the examination of one in manuscript, which, with five other early versions in parallel columns, was left as a legacy by Dr. Bridgman. As the earliest Chinese Bible, it is an interesting study. It need hardly be said that compared with the Bibles in current use to-day the style is crude, often painfully so. Its infelicities are due to too great an effort after literalism, to narrowness of range in the translator's vocabulary, unfamiliarity with important principles of grammatical structure, to the lack of Chinese terms, at that early date, to express Biblical and Christian ideas, and, in general, to the want of finished scholarship on the part of the

Chinese assistants. Still, it is surprising how much of the actual contents of the book is good current Chinese, and what a large proportion of it appears, *ipsissimis verbis*, in subsequent translations. Indeed, the verbal coincidences between this version and Morrison's, at least in the New Testament, are so numerous and striking as to compel the assumption of a common basis, which was no doubt the manuscript in the British Museum, of which I will speak below. Its main defects being gram-^{Its defects.}matical or structural, rather than in choice of words—though the range of these, as above stated, is narrow—it would be possible for a competent scholar, with but little labor in erasing and in inversion of clauses, with here and there new connectives, to make of it a version that could still be read with profit.

In it the word 神 is used for GOD, 神之風 for the SPIRIT of GOD as in Genesis, 聖風 for Holy Spirit, 寵 for grace, 律 for law, 算爲義 for justification, and 蘸 for baptism.

On the other hand we have the familiar terms, 經 for Scripture, 信 for faith, 愛 for love, 義 for righteousness, 罪 for sin, 罪人 for sinner, 祈禱 for prayer, and 榮 for glory. In the transliteration of proper names, some appear in familiar forms, as those of JESUS, Abraham, Mary; while many more are strange, as 亞大麥 for Adam, 若色弗 for Joseph, 以色列 for Israel, 厄比耳勒 for Gabriel.

A second complete version of the Scriptures was in preparation simultaneously with Marshman's, and appeared two years later. It is known as Morrison's, though not wholly his work. Robert Morrison will ever be remembered as the first Protestant missionary who lived in China. But though he attained this coveted privilege, it was under such conditions in the service of the East India Company as to give him little or no opportunity to preach, and therefore all the more ^{Morrison's and Milne's.}earnestly did he set himself to the task which he had conceived and made preparation for before leaving England, of giving the Bible to the Chinese in their own language. There had been in the British Museum for some years a Chinese manuscript of unknown authorship, but no doubt Catholic, containing a harmony of the Gospels, the Acts of the Apostles, and all the epistles of St. Paul, except Hebrews—if this be an exception. This manuscript, Morrison, partly by his own hand, and partly by the assistance of a Chinese scribe, whom he had found in London, had copied, and this he made the basis of his version. Having already a little knowledge of Chinese, he began work on it almost immediately on his arrival at Canton in 1807. Six years later, in 1813, Rev. W. Milne, missionary to the Chinese at Malacca, proffered his assistance, which was accepted. Milne's work, though original, that is, on fresh portions of Scripture, was revised by Morrison, who bore the responsibility of the final text. The whole Bible was finished in 1822 and printed the next year; Milne, one of the authors, not living to see it through the press. The completion of this Bible excited great interest in England. A copy was presented to King George IV, who accepted it with royal favor, and by it a new impulse was given to the desire to evangelize China.

A comparison of it with Marshman's does not reveal a great superiority, though it was more generally adopted and more widely circulated. In the New Testament portion there is, as has been said, very much that is common, the result no doubt of a common basis, though I have not seen the fact thus accounted for. Here the virtues and faults of the one are very similar to the virtues and faults of the other,—often identical. Where they differ, the advantage may be generally with Morrison, who, as a resident of China, could command native scholarship of a higher order; but this is by no means universally the rule. In general, given one of the versions, there does not seem to have been sufficient reason for the production of the other, though both will ever remain noble monuments to the piety and learning of their authors.

Morrison also used 神 for GOD and 聖風 for HOLY SPIRIT, and, in general, all the other nomenclature of Marshman. He, however, adopted 靈 for SPIRIT and 洗 for baptism. In the transliteration of names the two versions are almost identical, though there are a few unaccountable differences. As the choice between the two versions was not very obvious, the Baptists continued for many years to print and circulate Marshman's, while other denominations accepted Morrison's.

In the succeeding decade several new missionaries of talents and literary taste arrived in China, who, with better facilities for learning the language than their predecessors had had—largely indeed their legacy—soon became familiar enough with Chinese to see that neither Marshman's nor Morrison's version of the Scriptures was in a form to be attractive to cultivated literary men. A new version was therefore undertaken, in which the Rev. W. H. Medhurst of the London Mission, the Rev. C. Medhurst, Gutzlaff of the Berlin Mission, and the Rev. E. C. Bridgman of the A. B. C. F. M., took part. Mr. J. R. Morrison had been expected to join the others, but the death of his father, Dr. Morrison, and his succession as interpreter to the East India Company, prevented this, though his unusual attainments in Chinese were availed of in the way of criticism and polish. The New Testament was finished in 1835, and editions printed at Singapore, Serampore and Batavia. The Old Testament, which was mainly the work of Medhurst and Gutzlaff, especially the latter, appeared several years later.

This version is interesting chiefly as marking a transition in style and nomenclature between an old order and a new. Far from perfect, and of a brief day, it was the stepping stone to what has proved largely acceptable and permanent. As the work was but the apprenticeship, so to speak, of the authors, who will all be remembered as great Bible translators, it is not necessary to criticise it, especially as it never became prominent.

In the year 1843 the island of Hongkong was ceded to England, and five new ports in China were opened to foreign trade. On the 22nd of August of that year, Messrs. Dyer, Hobson, Legge, Medhurst, Milne, and A. and J. Stronach of the London Mission, Messrs. Bridgman and Ball of the A. B. C. F. M., Messrs. Dean and Roberts of the American Baptist Mission, and Mr. Brown of the Morrison Educational

Society, met at Hongkong to inaugurate a new version of the Scriptures which should be "better adapted for general circulation than any hitherto published." The basis of the New Testament part, it was decided, should be the latest version, which they united in acknowledging superior to all previous versions, but which still required a thorough revision, while the New Testament, as thus revised, was to be the model for the Old Testament which was to follow. Four other meetings were held within a week, and another on the 4th of September. At the second meeting, in addition to the above-mentioned persons, Messrs. Shuck and McGowan of the American Baptist Mission were also present. On the 28th they were joined by Walter C. Lowrie of the American Presbyterian Mission, one whose talents and rapid acquisitions in the Chinese written language would undoubtedly have given him a high place even among these distinguished names if his life had not been cut short at the hands of pirates.

At these meetings the *textus receptus* was chosen as the basis of the proposed version, and among other things it was resolved that: Any translation of the sacred Scriptures into Chinese, issued with the approbation of the body of Protestant missionaries, be in exact conformity to the Hebrew and Greek originals in sense, and so far as the idiom of the Chinese language will allow, in style and manner also; that no periphrasis be substituted for the possessive pronoun when used in connection with the name of God; that interchange of noun and pronoun be allowed when deemed necessary by the translators, and that euphemisms in the originals be rendered by corresponding euphemisms in Chinese.

The Delegates' Version.

It was also agreed that the whole body of Protestant missionaries should form a General Committee, to be divided into local committees of stations, each to consist of all the missionaries at that station. Amongst these local committees the work was to be subdivided, and transcripts of the revisions of each were to be sent to all the others for revision, to be returned, however, to the original revisers. When the whole of the New Testament had thus been revised, a general meeting of delegates, chosen from the most experienced of these station revisers, was to be called to judge finally of the revision, which was then to be submitted to the Bible Societies of Great Britain and America for their acceptance.

As no word to translate "baptize" could be found satisfactory to all parties, it was agreed that when the version should be completed, separate editions might be published with different terms for this word. The word for God was left an open question for the time, to be settled by the general committee.

Nearly four years were spent in preparatory work by the local committees. In the meantime the Baptist missionaries had withdrawn from the Union. The committee of delegates, as originally provided for, then met at the house of Dr. Medhurst, at Shanghai, in June, 1847. These were the Rt. Rev. Bishop Boone, the Rev. Dr. Medhurst, the Rev. Dr. Bridgman, the Rev. J. Stronach and the Rev. Dr. Milne. During the next three years, with but a short intermission during the first summer,

almost daily meetings from 10.30 a.m. till 2.30 p.m. took place at Dr. Medhurst's house, at which the work of the local committees was gone over verse by verse, each delegate possessing the right to propose any changes that he, or his Chinese assistant, also present, might think desirable.

This is the origin and history of what is now known as the delegates' version of the New Testament. Though called by its authors a revision, and though adopting whatever was suited to its purpose in previous translations, yet it is essentially a new version. As might be expected from the scholarship of the chief revisers, the great advantages they enjoyed in the way of native assistance, and the very great pains they took with their work, it was a marked advance over all previous efforts.

As a literary work it has altogether a new flavor. It is comparatively free from harsh and forced constructions. A more elegant, and, in general, more accurate and appropriate terminology has been employed. The transliteration of names has been simplified and improved. Of course much remains, and in any literal translation will remain, that is not in perfect accordance with present Chinese taste. The genius of Greek and of Chinese composition differ too essentially to be harmonized except by recasting, not only grammatical structure, but in many cases shades of thought, which is not to be conceded in dealing with the Word of God. We must wait until the national taste is modified by the assimilation of Scriptural and Christian truths and words, before we can hope that any possible translation will prove wholly acceptable to the polished literates of China. In the meantime this version will not only remain a monument to the erudition of its authors, but be read with pleasure and profit by the spiritually minded, even of ripe scholars. It may be added, too, that it will give character to every subsequent version of the New Testament that may be attempted in the higher literary styles of Chinese.

Adverse
criticism.

The most frequent adverse criticism of it is not against its literary polish, but that it does not sufficiently conform to the rule laid down at its inception, of strict adherence to the sense of the original always, and to the form as far as possible: that important shades of the truth have been sacrificed too freely to mere rhetoric; that too often combinations of characters are found more suggestive of the doctrines of the sages than of the mysteries of the kingdom of heaven, now for the first time revealed: that on the one hand, to even the experienced spiritual reader, the diamonds are too much eclipsed by their settings, while on the other the inexperienced unspiritual reader, deceived by the familiarity of the rhythm, is liable to mistake CHRIST for Confucius, to his peril. While not denying that there may be some foundation for this criticism, I cannot but think that it has been pushed in some quarters much farther than the facts will warrant.

The choice of the best terms for GOD and the HOLY SPIRIT, which had been held in abeyance, started a most elaborate and heated discussion, which still after forty years has scarcely died out. The views of Medhurst and Gutzlaff prevailed, and 神 was replaced by 上帝, and 聖靈 by 聖神. This New Testament at once took a leading position, and many tens of thousands of copies have been printed and sold.

As originally proposed, the revision, or rather the re-translation, of the Old Testament began on the model of the New. But it had proceeded but a little way to the middle of Exodus before it became manifest that the divergence of views which had already arisen between the liberalists and the literalists was growing too pronounced to permit them longer to continue the union. Accordingly Dr. Bridgman withdrew, and associating with himself Mr. (afterwards Dr.) Culbertson of the American Presbyterian Mission, began a new version of the whole Bible that would more nearly embody their views. Messrs. Medhurst, Stronach and Milne completed the Old Testament on nearly the same lines as those on which it had been begun. This was finished and printed in 1853. Bridgman and Culbertson's new version appeared nine years afterwards, in 1862. ^{Bridgman} So far as the New Testament is concerned, this latter version ^{and} Culbertson. made free use of the common labors of the delegates' version. Much of it therefore differs from that but slightly. It is in the epistles of the New and the poetical and prophetical books of the Old Testament especially that a marked difference in spirit and style appears. While the Bridgman and Culbertson version aims, like its rival, at elegance of language, as far as attainable under its principles, it quite subordinates this to strict fidelity, even to the minutest shades of the thought of the original. The result is often a degree of obscurity to one who is unfamiliar with Biblical and Christian literature, and a degree of harshness to one whose taste has been formed on *Wén-chang* models. On the other hand, the earnest reader who has become acquainted with its peculiar phraseology often obtains a much deeper insight into the truth in its original settings, and is less likely to mistake divine teaching for common-place Chinese morality, than in reading some of the freer versions. Whether sharpness and definiteness in the reproduction of the original is a sufficient compensation for lack of smoothness and agreeableness of style, is a question I will leave to my readers to decide. Certainly this Bible is a valuable aid to the theological student or the preacher who wishes to get at the exact mind of the SPIRIT, and is a safer basis on which to build a textual discourse than the previous translations. The only other criticism I will make upon it is that, in some instances at least, where the original is ambiguous, the desire to be literal has been carried too far, and the ambiguity is perpetuated in the translation. As a rule, one of two or more senses is the correct one, and it is the business of the translator, not of the reader—who seldom has the requisite learning or appliances—to settle which this is. In cases difficult to decide, alternate marginal readings will remedy the presumption of private interpretation. This Bible retains 神 for God, as in Marshman's, Morrison's and the older versions, but adopts 聖靈 for HOLY SPIRIT. Otherwise the terminology, so far as peculiarly Biblical, differs but little from that of Medhurst's.

In Dr. Marshman's translation, as we have already stated, "baptize" was translated by 蘸 instead of 洗, as in the other versions. For this reason, and because it was made by one of their own missionaries, it long continued to be printed and circulated by all Baptist Missions. By

contrast, however, with the scholarly versions which had superseded Morrison's in other missions, its imperfections became more and more apparent. Hence Rev. J. Goddard of the American Baptist Mission, who arrived at Bangkok in 1839 and in China in 1848, was chosen to undertake its revision. He lived to see the New Testament finished and published in 1853, but, dying the next year, left the Old Testament scarcely begun. His New Testament was subsequently carefully revised by Dr. E. C. Lord, American Baptist Missionary at Ningpo. ^{Goddard and Lord's revision.} A handsome edition of it, with references by Rev. H. Jenkins, was printed at Shanghai in 1883. This version, though little used or known outside of Baptist circles, is in many respects admirable. Though, like all later ones, indebted to its predecessors for much of its substance and form, it yet shows great independence in deciding the thought to be expressed, and selecting the language for its expression. Everything is rejected or remodelled which does not harmonize with the translator's plan. In general, it adheres more closely to the grammatical form of the original than the delegates' and Medhurst's versions, and yet succeeds in a manner, often remarkably happy, in obtaining an easy and agreeable flow in polished Chinese. Should a new version of the Scriptures in higher *Wên-li* be undertaken, Dr. Goddard's translation will be an indispensable help. In it 神 is used for GOD, as in Marshman's, but 聖靈 supplants 聖風 for HOLY SPIRIT.

Besides assisting in the preparation of the delegates' New Testament and Dr. Medhurst's Old Testament, Dr. Gutzlaff prepared a ^{Gutzlaff's version.} version of the Scriptures of his own, which, though now almost forgotten, bid fair at one time to become the most successful of all, it having been adopted and printed by the *T'ai-p'ing* rebels, who so nearly secured the control of the empire. In phraseology it varies largely from each of the versions mentioned above, sometimes for the better, perhaps; but on the whole the judgment of the missionary community has been against it, and its publication has long been discontinued.

Versions of the New Testament have also been made by Dr. Dean, American Baptist missionary to the Chinese at Bangkok, Siam, and by Mr. Hudson, a Baptist missionary at Ningpo, but as I have not seen them I can offer no criticisms upon them.

A version of the New Testament was also made by M. Gourey for the use of the Greek Church in Peking. It is based on Protestant versions, but is of no great excellence, and its circulation and use are almost *nil*. A new edition of the Gospels in this version, with brief comments by M. Flavian, was printed a few years ago at the A. B. C. F. M. Press in Peking.

^{Colloquial versions.} Versions in colloquial dialects, especially of the New Testament and Psalms, are numerous, some being printed in Chinese character and some in Roman letters. In the early stages of the Christianization of China these will have an important place. Indeed, they are almost a necessity to the unlearned, especially women, who, coming into the Church in middle life, have a desire to learn to read

the Word of God. The consideration of these, however, is outside of the scope of this paper.

With Mandarin translations the case is very different. Not only is the field covered by those who speak one form or other of this dialect immense, but, outside of this field, written Mandarin is quite current as a vehicle for certain kinds of literature. Hence in universality of use it is only surpassed by *Wen-li*, while it has the decided advantage over at least the higher styles of *Wen-li* in intelligibility, addressing itself, as it does, not only to the eye but to the ear, so that understanding may as often come by hearing as by sight. It also puts at once the facts and doctrines of our holy religion into the language of daily life, and thus facilitates the repetition of the Gospel story by unlearned Christians. Mandarin versions.

The earliest attempt to put the New Testament into Mandarin was made under the direction of Messrs. Medhurst and Stronach at Shanghai about the year 1854. It was but little more than an unskillful rendering of the delegates' version into the Nan-king dialect by a youthful native. Medhurst and Stronach. The style, though idiomatic, is by no means of a high order; is well interspersed with localisms, and is injured by undignified and unworthy expressions, such as 殺, to kill, as a sign of the superlative. A good many copies have been put into circulation, but it cannot be called a great success.

When, after the war of England and France against China in 1860, Peking was opened to the residence of foreign missionaries, it was soon occupied by representatives of the leading societies, both of England and America. These, feeling the need of a Mandarin version for their own use, and believing that a version carefully prepared at Peking would be generally acceptable in all the Mandarin-speaking provinces—which, roughly speaking, comprise two-thirds of the population of China—a Committee was formed of Messrs. Burdon (now Bishop of Victoria) of the Church of England Mission, Dr. Blodget of the A. B. C. F. M., Dr. Edkins of the London Mission, Dr. Martin (now president of the Peking College) of the American Presbyterian Mission, and Mr. (now Bishop) Schereschewsky of the American Episcopal Mission, to prepare such a version. The various books of the New Testament were portioned out and assigned to individuals for the first drafts. These, when finished, were circulated among the other members for criticisms and emendations, and then, sent with the drafts to the author, were, so far as they commended themselves to his judgment, used in the formation of new drafts. Peking version. These new drafts, with the notes which the first drafts had called forth, were again circulated amongst the other members of the committee. Thus the preliminary work was largely done by the members separately, with the help of their Chinese scribes. The committee then met to discuss and determine finally upon this preparatory labour. Verse by verse, almost word by word, it was submitted to the searching criticism of the Committee, assisted by competent native scholars, a majority of the Committee deciding finally in all cases of

disagreement. Eight years were thus passed before the whole was ready for the press.

It would have been strange if a version, so carefully prepared by men so competent, should not have met with a degree of approval by missionaries and natives in Mandarin-speaking fields. But even the Committee, conscious as they were of the painstaking of their labours, could not have anticipated a success so immediate, so wide, and so permanent as fell to the lot of their work. Almost immediately in one half of the empire the new Mandarin Testament supplanted the *Wen-li* in the family, the class-room, the street chapel and the Church services of the Sabbath, and has held its place securely ever since. The Old Testament soon followed, though this, unlike the New Testament, was substantially the work of one member of the Committee, Dr. Schereschewsky, who by education and taste was specially fitted for it. In this version 天主, the term finally adopted by the Roman Catholics, was used for God, though many editions with other terms have since been published.

The success of this version is due partly to its inherent excellence as a new and independent rendering of the Bible into Chinese, and partly to the fact that it is in the familiar speech of the people to whom it was given. It was, though to a less degree, to the unlearned of North China what the Bibles of Wycliffe and Luther were to the English and Germans. The style is vigorous, terse, clear. It is free, or nearly so, from localisms, and is sufficiently removed from common-place to be dignified and reverent without being pedantic. Whilst not perfect as a translation, and not what the final Mandarin Bible will be when the assimilation of Christianity by the people has perfected the dialect of the kingdom, it yet fairly meets—not evades—the difficulties of the original, and for the most part gives the sense as closely as the present intelligence of the Church can—without the use of periphrasis—comprehend. A speedy call for new editions of the New Testament afforded opportunities for slight revisions. The Old Testament has also been revised by Bishop Schereschewsky, and a new edition, considerably improved, will no doubt soon appear. Recently a modified form of this New Testament, with emendations and certain other changes to adapt it to use in central China, has been prepared by Dr. Griffith John of the London Mission at Hankow.

The success of this Mandarin version has given rise within the last decade or more to the idea of an easy *Wen-li* version, which would combine, so far as possible, the advantages of both styles. Very many of the people of North China, while using a form of Mandarin in their daily speech, are not accustomed to see it in print. Not only do they stumble at its unfamiliar particles and form, but at first sight it seems to them undignified to use colloquial as the medium for expressing sacred and lofty truths. There are also others who, though not thorough scholars, yet rank themselves in the literary class, to whom it is a matter of pride not to read Mandarin books, while still incapable of fully comprehending the higher styles of *Wen-li*, especially when concerned with matters with

which they are wholly unfamiliar. Again, on the border lands of the Mandarin-speaking provinces, and even further South, there is a multitude of dialects which, not Mandarin, yet approach it closely at many points. A simple *Wen-li* version, especially one in ^{Easy *Wen-li* version.} which double characters were freely used, could, by a slight change of particles and order of clauses, easily be read into any of these dialects by missionary or native preacher; and possibly such a version, while meeting present need in large areas unprovided with vernacular Scriptures, might serve as a connecting link between true *Wen-li* and colloquial, even better than a Mandarin version itself, to unify the language of China, which under the impetus of Christianity all hope will finally be accomplished.

For these and other reasons the members of the original Committee, who still all survive, have long had it in mind to render their version, as could be readily done without destroying its present grammatical structure, into an easy double-character *Wen-li*. The ill-health and departure from China of Bishop Schereschewsky, the change of residence and the assumption of onerous duties by Bishop Burdon, and other causes, delayed the carrying out of this scheme, which, however, so far as the New Testament is concerned, has at length been accomplished, while the Old Testament is well in hand.

As the Peking Mandarin and this easy *Wen-li* versions run parallel, it is not necessary to offer a separate criticism of the latter. If the one is a clear and accurate expression in Chinese of the original Scripture, the other must be also. They are almost like the same Bible printed in two different alphabets, as is done in India to suit the tastes of different classes of readers. And it is evident, and this is a great advantage, that any emendations of the one, slight or extensive, will be immediately applicable to the other.

While this easy *Wen-li* version was in preparation, but before any part of it, except the Book of Psalms, had appeared in print, a work closely allied to it was begun on the New Testament and rapidly carried forward by Dr. John of Hankow. This, too, follows largely, though not wholly, or closely, the Peking Mandarin New Testament, borrowing freely from other current *Wen-li* versions, with not infrequent changes wholly new. The principal differences in the two are that in ^{Dr. G. John's easy *Wen-li*.} Dr. John's, besides emendations changing the thought, and an occasional substitution of words more current in Central China, the structure of sentences follows more largely the higher *Wen-li* usages, and single, rather than double characters, form the elements of expression; while in the other the grammatical structure and double-character words of the Mandarin are, as a rule, retained. Thus the former, like higher *Wen-li*, has the advantage of brevity, and appeals more largely to scholarly taste, while the latter is more easily rendered into any vernacular, and is more intelligible to those who hear it read aloud. There still remains so much similarity as to almost make them rivals.

This suggests the question of one common easy *Wen-li* version which will receive the sanction of all Protestant missionaries from all lands, and

which will be accepted and published by the three leading Societies which are doing so much to make the Bible a household book in China. How this is to be brought about it is not for the writer to say. But

Desirability
of a union
easy *Wen-li*
version.

it should be the joint production in draft, criticism, and final adoption of text, of a committee fully representative of the leading societies of Europe and America. Any production of individual men, or of a non-representative committee, however good it may be in itself, will not be likely to be accepted, and will only add another to the numerous private translations of the Scriptures. The new English translation of the Scriptures should be the basis, not the *textus receptus*, which is universally admitted to be full of errors which should not be perpetuated in China.

Is the time ripe for it? The increasing numbers of spiritually educated men in the Church of Christ is hastening the formation of a definite Christian terminology and vocabulary. Many crude and imperfect expressions for Biblical thought have been discarded, as the thought itself has become more familiar and clear. What has taken place in the English language is now taking place in the Chinese. Happy theological expressions, becoming more and more current, remain as a permanent part of the language, while unhappy ones are discarded or amended until

The time is
ripe for it.

they, too, suit the genius of the regenerated and sanctified Chinese tongue. While this growth, which cannot be forced, is taking place, a permanent, final version cannot be expected, but a new version may gather up and preserve what has already been attained. Finally, the translators of the new version, if one be made, should be perfectly free to use in their own way and to any extent all the existing material that will further their purpose of giving the pure Word of God in the most acceptable form to this most needy people. We can well afford to lay aside any prejudices that may stand in the way of an end so desirable.



DISCUSSION.

Mr. John Archibald (N. B. S., Hankow).—Mr. President and Members of Conference, It is with much diffidence I venture to address you. Not only are there so many here who are held in high reputation amongst us, before whom it is trying to speak, but I also feel that whoever addresses you should do so under a deep sense of the serious and far-reaching responsibility which doing so involves.

I wish to point out that there is a factor in this question of how to secure a standard union version for China, which we must on no account ignore, and that is, the action which the three Bible societies at work in the China field may likely take with regard to it. It is obvious that Bible societies unless these three will mutually agree to support the about-
must unite, to-be-authorised one, and to discountenance all others, other versions will still be demanded, and other versions will continue to circulate, to the confusion of the scheme. Under these circumstances, you must be prepared with very strong arguments to induce these societies to unite, and many more, stronger ones still, to keep them united. Now, what action other societies may take in the matter I cannot tell you, but I can tell you how our society is at present advised, and what the advice is which it will follow, unless most potent arguments to the contrary can be placed before it by this Conference.

This advice is contained in a report to our directors by one of its Secretaries, Mr. Slowan, of which I have here a copy. Many of you are aware how he was sent out a year and a half ago to enquire into the various problems Bible work in China presents, and how he visited all the leading mission stations from Canton to Peking, seeking light on this and other questions. In Section 46 of this report he says:—"Amid conflicting statements it is clear that no scholar or mission is perfectly satisfied with any of the existing versions. There is a general desire for a union version, but the impression prevails that the time for it has not yet come. There is not yet entire agreement on the term question. Nor are scholars at one in the use of the language itself. Native scholarship must have time to ripen. It is impossible for any foreigner to translate into absolutely pure and idiomatic Chinese. The number of versions is not a disadvantage but a preparation for union. In the meantime it may be better to wait rather than make a premature effort for union, which must ultimately come out of the heart of China itself. The subject will doubtless have attention at the Missionary Conference to be held in Shanghai in May, 1890."

You will note, then, that according to Mr. Slowan the number of present versions is not a disadvantage; and that he thinks the time for union has not come. He gives as his reasons the present non-agreement of missionaries in general as to terminology, and of our scholars in particular as to their usage of the language, which means that they are not in harmony with regard to many other things besides terms; and points out the desirability of giving native scholarship time to ripen. Of course he may be mistaken, but unless this Conference can show that he is, I think our Society will not join in adding yet another version to the number of those already existing.

Personally, I believe a union version is not only not feasible at present, but also not desirable. One of the chief glories of the past decade has been the deeper interest taken in Scripture translation. Faithful men have been doing much valuable work in this

department, and the church of China is all the richer for it; and we trust the work of improving will go on till perfection is reached. Had, however, Morrison, Gutzlaff, the delegates, or any other been able to stereotype their works as union, or authorised versions, the result would have been to block further effort in this direction; and why should we do this for those who follow us?

If a union version could be made, the plan suggested by the able writer of the paper is no doubt the simplest and best. He bids us take some present version as a basis, and import into it all the good points of all the others. But what version shall we take for our basis? The delegates? Half of us have never recognised it. The Bridgman and Culbertson? The other half of us have never recognised it. Any of the newer ones? Many of us have not made up our minds about them. If, then, we cannot agree as to the foundation, I think it is no use talking about the superstructure. As to the plan itself, allow me to tell a little story. Once upon a time a Christian minister in his wanderings lighted upon a village where there was no place of worship. He was much distressed to find a community living in heathen darkness, so he collected funds and built a chapel. Afterwards a brother of a different denomination came along, and feeling sorry that the people should be deprived of the benefit of his way of presenting the truth, he also collected funds and built another. But other brethren came, and reasoning in the same way built more churches and chapels till all denominations were represented in the village, now grown a goodly town. At last came a Plymouth brother, and being much scandalised and grieved at the divisions of the Christians in the place, he started still another, a Union meeting place, with the object of gathering into it the good people out of all the churches, and, Mr. President, the union attempt was the poorest success of all!

Now, no one can object to the improving of old versions, nor even to the preparation of new ones, if needed; only don't let the latter be advocated in the delusive name of union. Brethren, it will be worth our while to watch well that word union throughout this Conference, and whenever we find that uniformity is being demanded in the name of union, oppose it. It is an idea in which there is much essential falsehood. True union we have already, let us prize and cultivate it, but to force on uniform Scriptures, uniform terms, uniform methods and uniform all things else, before their time, tends not to draw us together, but to drive us asunder.

Rev. W. Wright, D.D. (Editorial Secretary of the B. and F. B. S.):—Mr. Chairman and dear friends, I am here as the representative of the British and Foreign Bible Society, chiefly to hear and learn your wants, and report to my Committee. It is not my duty to try in the least to influence your decisions, or to place arguments of any kind before you, but Mr. Archibald's address obliges me to speak when I should have preferred to be silent.

Mr. Archibald has tried to impress upon you the impracticability of producing united versions of the Scriptures which you seem so much to desire, and he lays the blame on Mr. Slowan and the National Bible Society of Scotland. I am in a position to tell you that the blame in this

matter does not rest with either Mr. Slowan or the Society which he represents. My committee are exceedingly desirous that such versions should be undertaken, and that the version-strife of forty years be brought to a close. In 1887, on behalf of my Committee, I entered into correspondence with the National Bible Society with a view to the production of a version of the Scriptures which should unite the highest intelligence and the best scholarship of the entire missionary body in China, and in which the Bible Societies should all share. During the discussion of the question I had the honor of appearing before the Committee of the National Bible Society of Scotland, and I found the gentlemen on that Committee as anxious to produce a version which would be satisfactory to the greatest number of missionaries in China as were the members of my own Committee. On this matter there rests not the shadow of a doubt. It was their wish to give to China not 'a one-man version,' but the very best version that the united scholarship of the various missions could produce.

I do not believe in the impracticability of this undertaking. The difficulty is not at home, but here. I think with Bishop Burdon, that the preparation of such "a version for the whole of China would be one of the best results that could arise from this Conference."

Union version
practicable.

Nor do I believe in the impossibility in China. I am told that a committee of China missionaries could not agree to work on such a version. I do not believe that the gentlemen whom I have met in China are wanting in the Christian courtesy and grace of forbearance necessary to successful co-operation in this great work, especially as it is for the good of the Chinese people, whose salvation they seek.

Union version
possible.

I speak not to influence your decision, but to remove misapprehension. At the same time I am conscious of the momentous importance of the decision at which you are about to arrive. The best of all books should be given to the people in the very best form. The highest intelligence and the maturest learning should be devoted to this work. This you will not grudge as it is a question of enabling the Chinese people to hear God speaking to them in the simplicity of their own mother tongue. When it is a question of the advancement of the Redeemer's Kingdom I am sure you will not permit any petty or personal question to stand between you and these people whom you love. I trust that the decision of this Conference will not only express the wants of the people of China, but be an unequivocal call to the Bible Societies.

Momentous
importance
of decision.

ESSAY.

REVIEW OF THE VARIOUS COLLOQUIAL VERSIONS AND THE COMPARATIVE ADVANTAGES OF ROMAN LETTERS AND CHINESE CHARACTERS.

Rev. John C. Gibson (E. P. M., Swatow.)

I.—Review of the various Colloquial Versions.

THE subject allotted to me is so wide that I must strictly select my topics and set limits to the discussion of them. It is also one on which there is still some difference of view among us, and as I earnestly desire to give no offence to any who may differ from me, so I will beg of all to hear without prejudice, remembering how solemn is our responsibility in choosing the methods to be adopted for putting the Word of Life within the reach of all those to whom the Lord has sent us.

Before entering into details I will state one view—which must be held firmly in discussing all questions of versions of the Bible—that the nature of any version will be largely determined by the class of readers for whom it is intended. A translation may be for either of two purposes:—

Either (1) To give a substantially faithful presentation of the thoughts of Scripture to non-Christian readers, either with a direct view to their enlightenment and conversion, or for general apologetic purposes.

Or (2) To supply Christian readers with as faithful a text as can possibly be given, to form the basis for a minute and loving study of the niceties of expression, and the minutiae of distinctively Christian thought.

It appears to me that the distinction between these two objects has not been sufficiently adverted to. Speaking broadly, one might say that the former object was the one which the earlier translators had in view. There was then no Christian church in China, and the thought always present to a translator's mind was, necessarily and rightly,

First met by
"Delegates",
version.

how to make the great facts of Christianity and the broad outlines of Christian thought most-accessible to a non-Christian reader. To disarm prejudice and bespeak a favorable hearing, it was necessary further to cultivate refinement of style, and the peculiarities of Christian teaching were sometimes sacrificed to the requirements of elegant style or of familiar idiom. It is to its happy meeting of these requirements that the "Delegates'" version owes its wide popularity among us. Its style, from the Chinese point of view, is faultless; its narrative portions are clear and pleasant to read; the Psalms and the prophecies are appropriately rendered, if not accurately translated, in the measured and elegant rhythm which lends itself naturally to the expression of poetical thought; while the profounder discussions of the Epistles are rendered with a general faithfulness which yet retains a Chinese cast of expression, and avoids embarrassing an uninstructed reader with the subtler profundities of Christian theology and ethics.

These are high merits, and have rendered this version a valuable instrument for the evangelization of China. In it we have a ^{Its merits.} version which can stand on its own merits as a work of scholarship, and one is not afraid to put it into the hands of the most prejudiced.

But for the *second* purpose of a translation, these high excellencies assume a different aspect, and some of them become positive defects.

On the one hand, the style of this version, though admirable for good scholars, is too high for even the more educated part of the membership of the church. On the other, its renderings, ^{Its defects.} though faithful to the main lines of Christian teaching, are not so minutely exact as to lend themselves to detailed exegetical and expository treatment in the hands of Christian students and preachers.

These are grave defects, not reflecting any discredit on the original translators, who had a different object in view, but grave enough to justify and explain the widespread feeling now arising that for the use of the Christian church a better translation is now required, one at once more simple and more exact.

It may be possible ultimately to construct a version so perfect as to serve both purposes; but it may also be that, for a long time ^{New version desired for the church.} to come, the old "Delegates'" version must continue to be used for the purposes for which it is so well fitted; while a simpler and more faithful, though perhaps less idiomatic version, may be found to minister better to the edification of the church.

Should this latter version be one in *Wen-li* for the whole empire, or should there be one for each section in the local vernacular? Again, should vernacular versions be written in ^{*Wen-li* or vernacular?} character or in Roman letter?

These are the questions, the discussion of which has been allotted to me. The utility of one version, in the best style of *Wen-li*, to represent Christianity to the non-Christian scholars of the whole empire, I take to be conceded on all hands.

Is this enough also for the whole Christian church in China, or are "colloquial versions" necessary besides?

Here let me say that the use of the word "colloquial" in this connection is unhappy and misleading. It suggests a local ^{"Colloquial" misleading.} vulgar patois, confined to the uneducated, and hides the fact that the so-called "colloquials" are spoken by all classes alike. And the parallel use of the word "dialects" confirms the mistake.

When it is realized that these "dialects" are spoken by numbers varying from four to twelve millions in the coast dialects, and up to much larger numbers in the various forms of the Mandarin, we shall be better prepared to appreciate their importance. We shall feel that if, out of regard to the underlying unity of all the forms of Chinese, we cannot call them distinct languages, neither can we call them "colloquials."

^{"Vernacular" preferred.} I prefer to use the word "vernacular," which avoids either extreme, and has this advantage besides, that it conveniently marks the distinction between all the spoken forms of Chinese and the written language, or "language of books."

I will therefore use the word "vernacular" in place of "colloquial" in what follows. I am quite aware of the advantage I thus gain in argument, an advantage which, to some, may seem to lie in an unfair begging of the question. If it is once conceded that the discussion relates to the necessity or value of vernacular versions of Scripture, then among Christian men there is no room left for discussion. It is a settled principle with us that the Word of God must be given to all peoples in their vernacular.

The "vernacular" is, in each part of the empire, the universal language of all classes of the people, rich and poor, learned and unlearned. I have heard a Mandarin of high rank speaking in his native district the very same dialect, even to its broadest local inflections, as the most unlettered peasant in the district.

"Colloquial," then, in the subject allotted to me, means, not a vulgar ^{"Colloquial" not a vulgar patois.} patois, used only by the ignorant, or occasionally by the learned and refined in moments of condescension: it is the language, for all purposes and at all times, spoken habitually by all ranks and conditions of the people of one section of the empire.

It is Cantonese in the Central and the Western parts of the province of Canton, and the Swatow dialect in the North-eastern. It is Hakka in parts of Canton, Fuhkien and Kiang-si. It is the Amoy dialect in Formosa and half the Fuhkien province, and the Foochow dialect in the other half. It is Mandarin in Peking and the North, another Mandarin in Nankin and the neighboring provinces, and it is Mandarin still, though of another strain, in the Western provinces. It is the Shanghai dialect in Shanghai, the Ningpo in Ningpo and the neighborhood, and the Hainanese in Hainan. But each of these is a true "vernacular"—a dialect if you will—almost a language, but not a "colloquial" and not a "patois." Under each of these there are "colloquial" and vulgar forms, to be avoided in refined speech. There are also minor variations, which may fitly be described as "patois," but throughout each great section of the empire the substantial unity of the mother tongue of the people constitutes a true vernacular.

When this is clearly seen, the conclusion is inevitable that the Bible must be translated into each of the vernaculars. Whatever be the usefulness of a first-class *Wen-li* version, China cannot be made an exception to the universal rule that everywhere men must have the Word of God given to them in their mother tongue. Must have Bible in mother-tongue.

The argument can be carried one step further, and still carry universal agreement. In reality we are all agreed that the Scriptures must everywhere be translated into the vernacular, and the practice has been pursued by the Protestant missions in China, "*semper, ubique et ab omnibus*," always, everywhere, and by all. I suppose that where the Bible in *Wen-li* is used in churches it is never read *only* in the *Wen-li* text. The text may be read aloud from the printed page as it stands, but it is always translated on the spot into vernacular. The process may be called *shwoh* (講), as in Swatow and by some Hakkas, or *k'iang* (說), as by other Hakkas and in Amoy, but the essence of it is simply a translation into the vernacular, the translation being an extempore one, drawn from the printed text by the reader. Two elements, therefore, determine the quality of the resulting translation; first, the quality of the *Wen-li* version from which it is made; and, second, the ability and care of the reader who makes it.

But we are all at one, natives and foreigners, in holding it necessary everywhere to translate the Scriptures into the vernaculars. Opinions vary as to printing the vernacular. Strangely enough, however, at this point difference of opinion arises, and it is this difference that calls for the present paper.

We agree in offering the Christian people, when met for worship, a vernacular version. Some of us say that this version should be carefully prepared beforehand and printed for permanent use, to be a *κτημα εις αει*, a possession forever for God's people. Let the vernacular version be made, in China as elsewhere, thoughtfully, with care and toil and prayer, with the best skill that can be had; let it be uniform and permanent, and let it lie open always to all the people. These conditions seem reasonable, and, to me, inevitable.

But in China alone, of all countries that I know of, a new and strange method is put forward, and has hitherto been too generally practised. "No," say some brethren, "Let us not *print* the vernacular version. Let us set forth the Scriptures in another language—the *Wen-li*; let all who will and can, laboriously acquire the command of this elegant literary artifice, and then let each preacher, nay each reader, construct anew of his own abilities a vernacular version of his own for every occasion when the Bible is read." This is no caricature. It is simply the practice, which has too long prevailed among us, stripped of its disguises.

I am not at this moment arguing that it is wrong, but only pointing out that it is *odd*, and that the burden of proof lies, not upon us who propose, in China as elsewhere, to *print* in the vernaculars, but upon those who make objection and propose to us this other and singular method.

I repeat, because it is too often forgotten, that we are all at one in aiming at a vernacular version reaching the ears of all the Christian

people. The natural and obvious course is to prepare it carefully and print it. Those who say, "No, let us have it always as the fresh outcome of a chapter of accidents," are they who should show cause for the acceptance of this method.

I note with much pleasure that few are now out-and-out advocates of it. It was pursued for long under two great misapprehensions. ^{Two misapprehensions.}

1. An exaggerated idea of the power of the book-language and the poverty of the vernaculars.

2. An exaggerated idea of the number of those who can read in China.

1. In the older descriptions of China, it was made to appear a land of unparalleled marvels. Language, customs, productions, all were described in exaggerated language. Some vague idea of the syllabic poverty of the language and of the use of tones was made the basis for such statements as the following, made fifty years ago by a naval surgeon, who describes himself as having had "singular opportunities for investigation :"—

"The oral tongue," he says, "is much more imperfect; to such an extent that the Chinese will scarcely answer the most simple question unless it is expressed in writing. . . . This poverty of language obliges the Chinese to appear a very grave, reserved people, as they sit together frequently for a length of time without exchanging a word, and when they do speak, the sense is made out rather by observing the countenance and action of the limbs than by articulate sounds." ("The Fan-qui in China," Vol. I., pp. 172, 173.)

This extraordinary conception of a spoken language little better than a gibberish, insufficient for the ordinary purposes of daily intercourse, eked out by the universal use of a written medium, could not, of course, be accepted by missionaries living in the country, but there is no doubt that similar ideas have left behind them an undue depreciation of the spoken languages.

2. Along with this went another mistake in the direction of an enormous exaggeration of the practical use of the written ^{Number of readers in China.} language. On this subject there is even yet some difference of opinion, but the tendency of careful investigation has been to lower greatly the general estimate of the practical use made of the written language, and of the number of persons who can really make use of it in reading and writing.

As I have already had occasion to examine this subject elsewhere, I will make some use here of what I have already written :—

The state of education varies in different classes of society, in town and country, in Northern, Central and Southern China, and it is extremely difficult to make a general estimate. Different estimates may be made also according to the view taken as to what constitutes any one a reader. Many know the forms and sounds of a few characters without being able to understand the meaning of a sentence in the simplest book. Tradesmen often learn a few characters used in their trade, so as to be able to read

and keep accounts, and yet could not read anything else. The true test is ability to understand a book written in a simple style upon any non-technical subject. I limit the test to "non-technical" books, because any work on a special subject is likely to contain a number of unusual characters, each of which would be a stumbling-block even to a fairly good reader.

Let us take the whole population at 300,000,000. From this total we must first deduct the number of children who are too young to read, say under ten years of age. Taking these at 25 per cent. of the population, they would number 75,000,000 in all. Deducting these, we have 225,000,000 as the adult population with which we have to deal. It may be taken as roughly correct that half of this number are men and half are women. The women, as a rule, do not read. There are exceptions, and there are occasionally women distinguished for scholarship. All cases will be covered if we estimate that of the 112,500,000 women, 1 per cent., or 1,125,000 in all, are able to read. Of the 112,500,000 men it is a liberal estimate to say that 10 per cent., or 11,250,000 in all, may be reckoned as readers.

Putting this in tabular form we have—

Total population	...	...	...	...	300,000,000
Less children under ten, say 25 per cent.	...	...	...	...	75,000,000
Total adult population	...	...	...	...	225,000,000
Dividing by 2 this gives us—					
Of 112,500,000 men, 10 per cent.	...	...	...	...	11,250,000
Of 112,500,000 women, 1 per cent.	...	...	...	...	1,125,000
Total number of readers	...	...	...	...	12,375,000

But Dr. Martin of Peking states the case even more strongly. He says:—

"A shopkeeper may be able to write the numbers and keep accounts without being able to write anything else; and a lad who has attended school for several years will pronounce the characters of an ordinary book with faultless precision, yet not comprehend the meaning of a single sentence. Of those who can read understandingly (and nothing else ought to be called reading), the proportion is greater in towns than in rural districts. But striking an average, it does not, according to my observation, exceed one in twenty for the male sex, and one in ten thousand for the female."

This estimate by Dr. Martin reduces the number of readers to 5,737,000, or under six millions, and I am not prepared to say that it is too low.

Since publishing my estimate I have received many communications from different parts of China, expressing concurrence in it. I have before me a list of twenty names, chiefly of missionaries, none of whom have been less than ten years in China, who have expressed more or less strongly their agreement with me in my estimate of the number of readers, and also with the plea which I based on it for

Dr. Martin's
estimate.

Confirmed by
many others.

pushing the use of Roman vernacular. Besides these I have some six other estimates agreeing with mine or falling below it; and at the last General Conference three esteemed brethren, no longer with us, gave voice to a plea on behalf of Roman vernacular.

In view of all these testimonies, I believe I may take it, then, as shown by the careful inquiry and observation of many independent and competent judges, that not more than 10 per cent. of the men and 1 per cent. of the women can read; in other words, that there are less than twelve millions of readers in China.

Contrast this with the percentage of readers in the United States, where I find that in 1880, in 21 Northern States, those able to read formed 95.5 per cent. of the entire population over ten years of age, leaving an illiteracy of only 4.5 per cent.

In regard to China, I find, further, a general consensus that within the Christian church the number of those who, being baptized as adults, afterwards learn to read and write in the native character, is not large. This is accomplished to a limited degree in exceptional cases, but, as a rule, the difficulty is too great to be overcome.

There is also a universal feeling shown in many ways, that the Book *Wen-li* failed to meet wants of Christians. language, as hitherto used, has not met the case, and that something must be done to enable the Christian people to read. The methods proposed vary, but none now take their stand upon *Wen-li* versions and say that these are sufficient. Dr. Griffith John and Drs. Burdon and Blodget have published versions in what is called an easier *Wen-li*; others propose that Mandarin written in character be more widely used, while many believe that the use of Mandarin and the other principal vernaculars, each Romanized for its own section of the country, is the real solution.

But there is now a frank and general, if not yet quite unanimous, recognition that a high-class *Wen-li*, such as we in the South have used hitherto, has failed, and will fail to reach the bulk of our Christian people. Dr. Blodget writes, "I fear lest in time past the effort has not been faithfully made to bring the written language to its most simple forms for our religious books."

It is a great matter that this fact has become so generally recognized. Brethren in Mandarin-speaking regions, who are accustomed to use the "Mandarin colloquial" versions, are perhaps not sufficiently aware how absolutely we in the South have depended hitherto on the *Wen-li* versions.

Extempore translations to be deprecated. It is from them the extempore translations heard in our churches are made, and those who are not constantly hearing them read in this way cannot appreciate how poor, confused and inaccurate these translations often are. I am not speaking of persons who cannot read, but of preachers, catechists, students and others. I doubt whether there is any missionary who could stand up and read at sight, from any part of the *Wen-li* Bible *ad aperturam*, a good translation into his vernacular. I think no one ought to undertake it. To give a good oral version in vernacular requires not only a good general knowledge of character and of the syntax and structure of the Book language, and a nice discrimination

of the effect of the particles and their relation to the context, but also a ready command of good vernacular, and ability to give, not merely a bald or loose paraphrase, but an apt and idiomatic version, neither slipshod nor redundant, in sentences not too long to hold the hearer's attention, and not so short as to lose the thread of the meaning. It requires, too, a certain boldness and tact to know how to take firm hold of the character sentence as a whole, sometimes following its order, sometimes turning it end for end, sometimes bringing together characters widely separated in the book text, sometimes breaking up compact phrases of the text into separate clauses, so as to secure the life and freedom of the vernacular.

When it is remembered that all this has to be done in interpreting to men that Word of God which we have no right to add to, to take from, or to change, surely one may well say that no one should dare to attempt it extempore. Even natives who are fairly good scholars, fail greatly in this most difficult task. Their translations are sometimes loose, sometimes inconsecutive, often stiff and obscure, frequently incorrect, and sometimes wholly meaningless.

I have frequently noted such translations from the lips of native preachers, and on consulting them afterwards found mistakes such as these:—

Common
mistakes.

1. Sentences uttered which could not be understood, because they belonged to the book-language and were unknown in vernacular.

2. Sentences which, though good vernacular, were of a different meaning from the text in hand.

3. Sentences in which all the several words belonged to the vernacular, but which, as spoken, contained no meaning at all, the words having been arranged according to the order of the character text.

Of these and others I could give instances, but to those not familiar with the vernacular in question the point of the illustration would not be apparent.

I have dwelt upon this point to show brethren who habitually use in public reading the Mandarin versions, how urgent for us in the Southern dialects is the need of something better than the *Wen-li*.

At this point a question will arise in many minds and cause hesitation about the unreserved use of vernacular versions.

It may be asked, "Is not the *Wen-li* a highly cultivated language, able to adapt itself to any class of subjects, with a much ampler and more exact vocabulary than any of the hitherto unwritten vernaculars? Is it not capable also of far more refinement of style? Why abandon it for the comparatively coarser style and poorer vocabulary of the vernaculars?"

I grant at once all that can be said in praise of *Wen-li* as a vehicle for embodying and conveying Chinese thought. To a foreigner it appears at first to be stiff, and too much limited to the concrete. But one has only to dip into such a book as the *Tao-teh-king* or the *Nan-hwa* to see how well it lends itself to subtle speculation. But it is quite a mistake to make the subtlety and range of the *Wen-li* a reason for refusing to use the vernaculars in versions of Scripture.

Scripture, like every other book, must ultimately be apprehended by most of its readers, and by all who only *hear* it read, in the form of a vernacular version. No one speaks *Wen-li*, and hardly any one would understand it if it were spoken. We are all agreed, as already said, that our congregations must hear the Word in vernacular. We do not preach to them in *Wen-li*, we do not even read the Bible to them in *Wen-li*, or if we do, we follow it at once with a vernacular version. There is not really among us any question as to the use or non-use of vernacular versions. The only question is, as already pointed out, shall our vernacular versions be printed or not?

If, then, any one considers the vernacular a comparatively imperfect vehicle for Christian teaching, he is the more bound to insist upon written and printed vernacular versions. This is no paradox. If a vernacular version is likely to be imperfect, so much the less can we suffer it to be made extempore by each reader. All the more ought it to be prepared with labor and care, and brought by revision and printing to the highest perfection possible. If there are reasons for fearing that a vernacular version may be imperfect, at least a printed one is least likely to be so. I claim, therefore, for vernacular versions the support especially of all those who consider the vernacular inferior to the *Wen-li* as a vehicle for Christian truth.

If in reviewing the existing vernacular versions we find defects, that is no reason for condemning vernacular versions. On the contrary, we should reason, if there are defects in versions carefully prepared, revised and printed by trained missionaries with the aid of native scholars and every other help, how tenfold defective must be the extempore vernacular readings made from the *Wen-li* by preachers and teachers thrown on their own resources to meet the exigencies of the moment!

But is the vernacular in all respects inferior to the *Wen-li*? As it stands it is generally inferior in subtlety and precision. But other qualities besides these go to make a good literary vehicle. The vernacular has the one fundamental requirement that it reaches the heart direct, without arresting on itself an undue intellectual effort. Its poverty is chiefly in the region of abstract ideas. In concrete terms, in names of objects, and in words of passion and of action it is often richer than the book-language.

Again, the particles, filling the places in *Wen-li* composition of the conjunctions and prepositions of English grammar, contribute to the book-language much of its flexibility and precision, and appear to give it a great advantage over the vernaculars. But even here the latter are by no means so poor as might appear. Sometimes by the use of particles, either common to the book-language or independent of it, sometimes by niceties of construction and of position, the vernaculars are well supplied with the forms required for the articulation and discrimination of the parts of the sentence. Those who are accustomed to read from a *Wen-li* text, trying to construct as they go a vernacular version forcibly conformed to the text before them, will no doubt often feel as if the

vernacular were poor indeed in comparison, because its forms cannot be crushed into the *Wen-li* mould. The result is a compound which is neither *Wen-li* nor vernacular. But if the *Wen-li* be either laid aside or freely handled, and the meaning of the passage boldly expressed directly in vernacular forms, these will often be found to have an appropriateness and force of their own; and the version so made may be found in no way inferior to the *Wen-li* text as a rendering of the original.

Consider further, that most of the vernaculars are as yet in the main unwritten. They exist for the most part only on the lips of those who speak them, and of these many speak carelessly, in haste, without regard to balance of sentences or beauty of arrangement, and heedless even of accuracy or grammatical completeness. The elimination of these faults can only be achieved by the reduction of the language to writing. It is easy to discover that even among comparatively uneducated people, and still more among the commercial but not literary class, who have some education but no pedantry, there are persons who seem to have a natural gift of language. There is a natural grace in their ordinary speech, and if we are happy enough to number one of these among our preachers we always find that from his first sentence he can hold an audience. It is a pleasure to listen, and it is a revelation of the possibilities of the vernacular.

The spoken style of such men, reduced to writing, enriched and completed by combining the excellencies of many speakers, will produce by degrees a language far removed from careless vulgarity on the one hand, and on the other fairly comparable, even in richness of vocabulary, with the book-language, and for popular use far exceeding it in force.

Add to this that, as a vernacular literature begins to grow, the thought and speech of the readers will be widened and raised; and the technical and other terms at first lacking will be speedily supplied by borrowings from the book-language, and assimilated by the plastic power always inherent in a living language.

The ultimate possibilities of the vernaculars, therefore, must not be judged from the so-called "colloquial" versions which we at present possess.

Let us look at these as they now stand. They fall into two classes:—

1. Versions in "Character Colloquial."

2. Versions in Romanized Vernacular.

Of these I will give in tabular form at the end of this essay a more or less complete list.*

I have been asked to furnish a review of these versions, but my review must be very brief and incomplete.

I take first the Amoy vernacular version, which contains the whole of the Old and New Testaments. It exists only in Roman ^{Amoy} Romanized. ^{Romanized.} dialect in character. It was prepared by the co-operation of three missions, one American and two English. I believe it is thoroughly vernacular throughout, easily read and easily understood, and it is in constant use by a large number of readers in the prefectures of Chang-chow and

* See Appendix B.

Chin-chew, and throughout the Island of Formosa. Its chief fault is its following too closely the Delegates' version. The passage Heb. vii. 16 gives a signal proof of this, being rendered "not after a changeable law but after an unchangeable command;" the character *ming* (命) of the Delegates' version having been evidently rendered by a Chinese translator in its sense of command, as suggested by its antithesis to *fah* (法), a law, instead of in its sense "life," which is of course the true one. The snare is one which not one Chinese reader in a thousand could escape, and I note that the same mistake has been made in the Southern Mandarin character version.

Again, the particle *che* (者) in the *Wen-li* is evidently the origin of a series of unfortunate renderings in the Amoy version. These have arisen from neglecting to notice the use of *che* (者) as a particle to mark an abstract noun. Hence, where an abstract noun, such as "wisdom," occurs, it has been altered into the concrete, "a wise man," with occasionally curious results; as in Prov. ix. 1, where for "wisdom has builded her house, she hath hewn out her seven pillars," the sense given is, "when a wise man builds a house he hews out seven pillars," and so on. This also is a typical mistake into which most Chinese readers of the *Wen-li* would fall.

Again, the *Wen-li* version is responsible for the phrase used throughout the book of Jonah, "the resting-place of Jehovah's feet," instead of "the presence of Jehovah." Compare also the translation of Is. ii. 22, where *sz-jen* (斯人) has been misunderstood, and the rendering is, "This kind of people who breathe with their mouth, how can they help?" which hardly even suggests the memorable text, "Cease ye from man, whose breath is in his nostrils."

I note these blemishes as instructive proofs of the hurtful effect which a too close following of the *Wen-li* has had upon this version. Some of them are the result of mistakes in translating character into vernacular, and if slips like these occur not unfrequently in a published version, what must be the defects of the oral versions read at sight from the character text!

But it would be doing a gross wrong if I were to suggest that these specimens give a just idea of the quality of this version as a whole. In the New Testament, at least, it is as good a version, generally speaking, as the Delegates', of which it is a close reproduction, and it has been of the greatest service in building up the native church wherever the Amoy dialect is spoken. Its New Testament is now under revision, and this faulty adherence to the Delegates' version will not, I believe, reappear in its revised form.

It is unique as the only complete version we possess in any of the Southern dialects, and it is the only complete version in Roman letter in the empire. May it be the forerunner of others till each of the main vernaculars shall have its own.

The only other vernacular containing a complete Bible, so far as I know, is the Mandarin, and in the presence of so many Mandarin speakers I will not presume to remark upon the various

Mandarin editions. I will only note that in Heb. vii. 16, the Southern Mandarin falls into the same error as the Amoy version in translating *ming* (命), "life," by *ming-ling* (命令), "a command." The only complete Mandarin version of the Bible, and the one most widely used, is one of which the Old Testament was translated by Bishop Schereschewsky in 1866 and subsequent years; and the New Testament by a Committee, meeting at Peking during the years 1864-1872. This translation claims to be an original version, not following a *Wen-li* text, but drawn direct from the original. Its Mandarin style and general faithfulness have been highly praised, and while I can offer no opinion on the former point, on the latter I believe this praise is well deserved. It is probably on the whole the most valuable vernacular version we possess.

An edition of this New Testament, transliterated into Roman letter, has recently appeared. It was printed in 1889 by the Rev. W. Cooper, assisted by other members of the China Inland Mission, at the request of Mr. Hudson Taylor. It is in a clear type, and forms a handsome and convenient volume.

An interesting vernacular version, and one that has found many readers, is that in the Ningpo dialect in Roman letter. It was published in complete form as early as 1868, and was afterwards revised and reprinted in 1887. Both editions are printed in a convenient form, and references are added. This translation was made by Mr. Hudson Taylor along with Mr. Gough of the Church Missionary Society.

In the Foochow dialect the whole New Testament in character was published in 1863, and the latest revised version in 1886. The Gospels of Mark and John have been transliterated and printed in Roman letter. Other portions are likely to follow, the transliteration being now completed in manuscript for the whole New Testament.

The character editions of the Foochow version are chiefly remarkable to an outsider for the extraordinary freedom with which characters are used to represent sounds, without any regard to their real meaning, and that, often, without any indication of this phonetic use. For example *wu* (務), to attend to, is used for *yiiu* (有), to have; *li* (梨), a pear-tree, for *lai* (來), to come; and so on. Again, characters are used to represent local words for which, perhaps, no characters can be found, and in senses which do not belong to them. Thus *li* (禮), ceremony, is used as a particle or preposition; *poh* (剥), to flay, is used for "will"; *pah* (八), eight, is used for "to know"; *tung* (冬), winter, is used for "what"; *mai* (賣), to sell, is used for "cannot" and "is not"; while the character *hai* (鞋), "shoe," with the radical "man" (亻) at the side (鞋) signifies "can." *T'eu* (頭), the head, is used with *shäng* (生), "life," to denote an animal, and in I. Cor. xv. 39 we find the odd-looking combination *t'eu-shäng-k'i-t'i* (頭生其體), which to a reader of *Wen-li* suggests, not "one flesh of beasts," as intended, but rather, "the head produces its form." In the same passage we find *t'ien-li* (天禮) and *ti-li* (地禮), and in I. Pet. iii. 19 even *ti-yuh-li* (地獄禮) where, although the character *li* (禮),

"ceremony," is meant, as noted above, to denote a colloquial particle, it gives from its proper meaning a strong suggestion that for heaven and hell, as for a Chinese *yamén* or prison, there are payments which can procure entrance or exit. Notwithstanding all these liberties, a good many vernacular words are noted in Maclay and Baldwin's dictionary for which no character is suggested.

Probably the best that can be done has been done, and I give these few illustrations to show what confusion results from using Chinese characters to represent some of the vernaculars.

In the Cantonese character colloquial version, so far as I can judge, this confusion is avoided by the consistent use of the Cantonese character radical "mouth" (口) to mark all characters which are used phonetically, although to the eye there is an unpleasant effect produced by the frequent occurrence of such characters, even when thus guarded.

Of the Cantonese version I am not able to speak from personal knowledge. It contains the whole New Testament and some of the earlier books of the Old. The vernacular is, I believe, pronounced very good by competent judges. Steps are now being taken for the transliteration of this version into Roman letter.

The Hakka version has been produced by different hands, members of the Basel Mission. The earliest portions of it were in Hakka. Roman letter, and were published in separate volumes until the whole was complete. My copy of Matthew is dated 1866, and some parts may have appeared earlier. The latest part, concluding the New Testament, is dated 1883, but Matthew was revised and reprinted in 1887. The renderings of this version are characterized by more than usual freshness and independence, which makes them peculiarly valuable and suggestive to translators in other dialects.

An edition of the Hakka New Testament in character was published in 1883. It appears to follow the Romanized editions, but is not rigidly conformed to them. It also is disfigured by the use of characters to represent sounds without regard to meaning, such as the following:—

pân (奔) to flee, used in the sense of *give*, and as sign of the passive.

yu (禹) a monkey, " " " *you*, or *thou*.

yai (崖) a precipice, " " " *I*.

tang (棟) a beam, " " " *midst*.

teu (兜) a helmet, used as a sign of the plural after pronouns.

Notwithstanding blemishes of this kind, which seem inseparable from the character colloquials, this version is found of considerable use in the Hakka missions.

In the Swatow dialect the first portion of Scripture published was the Gospel of Luke in Roman letter, by Rev. W. Duffus, in Swatow. character. 1876. In 1879 and subsequent years the Book of Genesis and portions of the New Testament have appeared in character colloquial. These were published by members of the American Baptist Mission, and follow more or less closely the *Wen-li* version of Mr. Goddard, published at Ningpo in 1853 and afterwards revised by Dr. Lord. The restraint caused by the use of character has evidently checked somewhat the

freedom of the vernacular in these versions. They present another anomaly, which must put some difficulty in the way of the reader. A good many characters in these editions are not meant to be read as they stand. The printed text in many phrases only supplies the meaning, while the reader is required to provide the vernacular equivalents.

The books of Scripture extant in Roman letter in this dialect, are Genesis, Jonah, Matthew (Mark is now in the press), Luke, Acts and the Epistle of James. These have been prepared by ^{Swatow} Roman letter. members of the English Presbyterian Mission, and printed on the Mission Press for the British and Foreign Bible Society. Each of them (except Luke) has been published simultaneously in two editions, one in large type (double pica), and one in smaller type (pica), the latter being also furnished with references. The use of large type is intended to provide for the needs of the old and those whose sight is defective. I believe the neglect of this has greatly hindered the use of the Roman letter in some places. Large type is a great encouragement to many beginners, and it enables many to become readers whose age would otherwise prevent them.

As one of those concerned in making this translation, I cannot pretend to judge of its merits. I will only say that it seeks to do justice to the possibilities of the vernacular on the one hand, and to the requirements of faithfulness on the other. For these reasons it does not follow closely any of the existing *Wen-li* versions, though these have been freely consulted. The experience gained in preparing this translation seems clearly to show that a more faithful, and also a more purely vernacular version, can be made by working direct from the original without the intervention of a *Wen-li* version.

There are other versions which I can only name, without giving any particulars, such as those in the Shanghai and the Soochow ^{Shanghai and Soochow.} dialects.

In Shanghai a beginning was made in the use of Romanized vernacular by the Rev. Cleveland Keith, as early as 1855. In 1856 the Acts of the Apostles, and in 1872 the complete New Testament, were published in Roman letter; also the Book of Exodus in 1861. In character colloquial the entire New Testament and the Book of Genesis have been published.

It appears that even earlier, in 1853, an edition of the Gospel of John was printed in London in the Shanghai vernacular in Roman letter.

Some portions of Scripture have been prepared in Mandarin and in the Amoy dialect, in embossed letters for the blind, some in Roman letter after Moon's system, and some in the "Braille ^{Embossed Scriptures.} dot" system. It is needless to say that these are all in vernacular. But they lie rather beyond the scope of the present paper.

Speaking generally, it is a prevailing fault among some of these vernacular versions which I have briefly reviewed that they follow too much the *Wen-li*.

Some of them are simply versions done in vernacular from the text of the *Wen-li*, following it closely not only in readings and in interpretation, but even in structure and expression. ^{Follow too closely the Wen-li.}

The result is unsatisfactory in two ways. The too close following of the book style is fatal to the idiomatic freedom of the vernacular. On the other hand, the vernacular version thus produced is at *two* removes from the original, and its faithfulness suffers accordingly. When a *Wen-li* version is formed from the Hebrew and Greek texts, a certain proportion of thought and coloring is found untranslatable and is left out. In the second process of transferring from the *Wen-li* to the vernacular, all this is necessarily still omitted, and a further proportion of matter is dropped in the second translation. This evil has arisen naturally from the view under which some of these vernacular versions have been undertaken, as hardly worthy of being dealt with by an independent effort of scholarship.

There seems to be little doubt that the better way would be to begin by making from the original the best vernacular version possible. This could then be used to assist in forming a *Wen-li* text. One reason for pursuing this course is that in any case this is the order that must be followed, whether the vernacular version be written or not. The translator who is constructing a *Wen-li* text must do so in the first instance by reciting to a native scholar an oral version in vernacular, leaving him to produce an equivalent text in *Wen-li*. If instead of an oral version the translator first prepared a good vernacular version in written or printed form, the use of this, with further verbal explanations, would afford the best possible basis for a good *Wen-li*. A good classical translation must be the product of native minds, and the meaning of the original must reach them through the channel of the vernacular.

There is, therefore, ground for the remark made by a missionary in the North, "We in China, unfortunately, in much of the work of this kind have begun wrong end foremost. The missionaries began at the book style when they should have begun with the vernacular, and this upside down work we are still doing."

No doubt the early translators were restricted by circumstances to the course they took. Their facilities for acquiring the book language were much greater than those they possessed for acquiring the vernacular; and, as I have already pointed out, there was then no Christian church to whom they could address themselves. It was inevitable that they should address scholars in the book-language. But there is no need for our following the same course, now that the reasons for doing so no longer exist. The vernaculars now lie open to us, and Christian congregations are awaiting the supply of a vernacular text for their instruction.

Now that the question of revision with a view to a union version in *Wen-li* is again being agitated, ought we not to revert to the natural order? In each of the main dialects, let brethren produce with the best native aid good independent vernacular versions from the Hebrew, Greek and English texts. Let each of these vernacular versions be put into the hands of the best Christian and non-Christian native scholars in each section, to produce from it, with foreign aid, the best *Wen-li* text in their power. Let these *Wen-li* drafts be then collated

in the hands of a committee of missionaries representing the main sections of the empire, and from them, with renewed application to the original text, let the long-hoped-for union version be made. I venture to say that for faithfulness, spirit and idiom, the result will amply repay the labor spent on it, and will be far more satisfactory than anything attainable by revising and patching existing versions.

A second cause of deficiency in these versions, speaking generally, is that there has not yet been time for the ripening of the vernaculars as written languages. I presume that this remark applies less to the Mandarin and the Cantonese than to other dialects. Both of these had been written by the Chinese themselves before the beginning of mission work, and Mandarin has, as is well known, an extensive native literature of its own. Scripture translators in this case had only to employ an instrument already in use for a long period; whereas, in Amoy and Swatow there was no native literature in vernacular, and when these dialects began to be reduced to writing, in Amoy about the year 1852, and in Swatow about 1876, there were no native models for imitation.

These, and other defects of existing vernacular versions, will tend to disappear through a wider use of them and under the increased attention that is now being directed to this branch of our work.

II.—*The Comparative Advantages and Disadvantages of Roman Letters and Chinese Characters.*

Assuming now that the vernaculars are to be used in the translation of Scripture for the use of the church in China, the question remains, How can the vernaculars be best represented in written form,—in Chinese characters, or in Roman letters?

On this question I will not affect a suspense of judgment which I cannot honestly feel. I am an advocate, from growing conviction and without hesitation or reserve, of Roman letter, as Roman letter
best. immeasurably the best system for universal use.

A preliminary question might be raised with regard to a new phonography, like those invented by Dr. Crawford of Têng-chow, and others, but I will not discuss these at length. The labor of learning them, the difficulty of printing in them, and the lack of sufficient authority to commend any one of them to general acceptance, are obstacles likely to be fatal to their extended use.

1. I will examine first, then, the system generally called "Character colloquial." "Character Colloquial."

This method has, at first sight, much to commend it, and it is not surprising that it has been widely favored.

In some districts it is recommended by the fact that it is a native method, made ready to hand. This is the case through the wide range of the Mandarin-speaking districts, where there is a large vernacular literature. It has even been used by Emperors, as in the amplifications of the Sacred Edict. In the hands of missionaries it has been used, not only in a complete version of the Old and New Testaments, but also in a considerable number of Christian books. In Cantonese also there was some-

thing of a native vernacular literature in character before the missionaries began to use it. In these cases the characters to be used for colloquial expressions were already fixed by native authority.

In Hakka there are a good many vernacular songs and ballads, and there are a few, chiefly of a low class, in the Swatow dialect, but I am not aware of any extensive literature in either of these vernaculars.

In some districts, then, this method starts with the advantage that it is no novelty. It is already recognized, and the characters to be employed are more or less fixed.

How far does it facilitate learning to read and write?

In China, a reader of the *Wen-li* is met by two difficulties: First, he has to learn to know the sounds of the characters; and secondly, he has to learn to translate from the text into vernacular. Now the latter of these two difficulties—and it is a very great one—is removed by character colloquial. Any native scholar can, with a little practice, read and teach the system. Any one who has in his youth learned to know a few characters, even if he did not advance far enough to be able to understand *Wen-li*, finds that he has something to start with, and so is more easily encouraged to begin to learn the character colloquial. It is, in some places, a native method; it promises the learner immediate results; it can be studied by the native method of recitation, and many find that in the few characters they already know they are partially furnished for beginning it.

How far is the first of the two difficulties referred to affected?

The difficulty of learning each character is as great as in *Wen-li*, unless, as is possible, the difficulty be lessened slightly by the association of the meaning with the form in learning character colloquial, which is wanting in studying *Wen-li*. But the number of characters to be learned is actually increased. To ascertain this point I have had a count made of the number of characters used in the Sermon on the Mount in several *Wen-li* and vernacular versions, with the result shown below:—

	Total number of characters used.			Nett number of distinct char. used.		
	Matt. Chaps.			Matt. Chaps.		
	V.	VI.	VII.	V.	VI.	VII.
1.—Delegates' Version	857	628	497	301	224	198
2.—Griffith John's <i>Wen-li</i> Version ...	982	755	544	310	236	210
3.—Northern Mandarin	1260	984	707	330	269	236
4.—Griffith John's Mandarin	1248	989	697	317	278	235
5.—Foochow Vernacular	1126	896	629	300	259	211
6.—Swatow „	1309	1026	750	388	268	234
7.—Hakka „	1147	929	720	312	227	223
8.—Canton „	1193	955	707	336	257	256

The result of this examination shows that while in the vernaculars the total number of characters, as compared with the *Wen-li*, is largely increased, the nett number, deducting repetitions, is also increased, though in a less ratio.

There is further a serious increase of difficulty from the confusion caused by the same character being used in various sounds and senses different from the standard usage.

I conclude, then, that the first difficulty, that due to the multitude of forms to be learned, is not lessened by the substitution of character colloquial for *Wen-li*. We gain one step towards simplifying reading for the bulk of the people in doing away with the need of translation, but the step still lacking is at once so important and so difficult that practically the goal of teaching all to read is still far distant.

In at least one important dialect—that of the Amoy districts and Formosa—there is a general consensus of native and foreign scholars that the vernacular cannot be written in character at all.

Some dialects cannot be written in character.

Some of the chief disadvantages of the system are the following :—

(1.) There is a considerable class of vernacular words constantly recurring in speech, for which no characters exist. These are dealt with, either by avoiding the use of them altogether, in which case the translation loses its idiomatic quality ; or else by devising new characters, borrowed generally for their likeness in sound, and written either with or without an addition to indicate this phonetic use. This latter expedient encumbers the reader with new characters resting on no authority, or with old characters wrested from their authorized meanings. One other expedient is to write words and phrases of the book-language instead of those for which there is no character, leaving it to the reader to substitute in reading the vernacular words and phrases of corresponding meaning. But when this expedient is resorted to, the attempt to write vernacular in Chinese characters must be considered as having failed.

Disadvantages of "character colloquial."

(2.) There is another class of vernacular words which can be traced to authentic characters, but which in vernacular use have so far changed their forms that the likeness is not readily detected. Few native scholars are competent to trace these sometimes remote relationships, and when called upon to write such words they prefer to use phonetically some familiar character of like sound. If, on the other hand, the translator conscientiously searches out and uses the right character, the intended vernacular sound and meaning will not occur to one reader in twenty.

(3.) Connected with these defects is the difficulty that by this system one character may have two or three different sounds and meanings, and as there is no means of distinguishing these, the reader may often be at a loss. Frequently also the usual signification of a character in *Wen-li*—its common signification familiar to all scholars—is not the meaning it usually bears in character colloquial.

(4.) To a scholar's eye the character colloquial is unpleasant to look at. It seems to be what it is not, and, lacking the compact expressiveness of *Wen-li*, it does not seem to him plainer because it is nearer the vernacular ; it only seems more tawdry and cumbrous. Even the Mandarin, with its incessant repetition of its *liao* (了) and its 'rh (兒), its frequent (們) *mên*, and its general verbosity, is offensive to a Southern

eye. Of course, this is simply a disadvantage which has to be endured for the sake of the advantage gained, not for scholars but for the illiterate, in providing for them a simpler style. Only it has to be noted that the use of character to write a vernacular does not allay but rather irritates the too-much-dreaded prejudice of scholars.

Thus far I have spoken only of learning to read in character colloquial. Learning to write is very little facilitated by it. A good authority has said that imperfect writing of this kind may be done by those who have "only been at school four or five years," but it is evident that, for the vast majority, learning to write remains on these terms impossible.

I will only add on this subject that composition in character colloquial can never be advantageously taught in schools along with composition in *Wen-li*. The confusion of styles that inevitably results is fatal to success in both. Where Roman letter is used, this confusion does not occur, the provinces of the two styles being then sharply marked off by the kind of writing employed.

On the whole, the following appears to me a fair statement of the case as to character colloquial in South China. There is a small class of persons who become Christians in middle life, to whom it is useful if they can be persuaded to use it. They are not able to read *Wen-li*, but in earlier years have acquired the knowledge of a number of characters. By the help of these they can, with some study and time, master, by reading them one by one, a few character colloquial books. For those who have a little more knowledge of character the *Wen-li* is more attractive, and they will spend their time upon it in preference; while for those who know less and who have less leisure, the difficulty of learning to read, even in character colloquial, is still so great as to be practically insuperable.

But it is in the Mandarin-speaking districts that the best success of character colloquial must be looked for. There it is no new experiment. It is a well-tried native method with a literature of its own. Notwithstanding, I cannot find that ability to read is attained by anything like a fair proportion of persons in those regions. Mr. Adamson, of the British and Foreign Bible Society, writes, "I should think that not more than 10 per cent. of the people in the North of Shen-si can read the written character intelligently."

Dr. R. W. Thompson said at the International Missionary Conference, "I am told by missionaries in the North of China that 3 per cent. of the people can read."

There are other testimonies that the general estimate I have given—that readers do not exceed 10 per cent. of the population—holds good in the Mandarin-speaking districts. If this is so we must place the proportion below 10 per cent. for a general estimate, and the 5 per cent. of Dr. Martin may be none too low. But if even in the reach of the Mandarin colloquial the proportion is so low as 10 per cent., then character colloquial must be regarded as experimentally proved to afford no satisfactory solution of the problem how to enable the people in general to learn to read.

In the words of my friend the Rev. S. B. Partridge, of Swatow, the place of character colloquial may be briefly defined. "I welcome," he writes, "every help in bringing the people in contact with the Word of God, and I hope to live to see all the Christians in Tie-chiu welcoming that Word in the Romanized colloquial. For the present I must use the character colloquial, which I consider a connecting link between the *Wen-li* and the Romanized colloquial, and as far ahead of the one as it is behind the other."

2. I will now examine the method of representing the vernaculars by writing them in Roman letters. This is the method which I believe to be the best fitted to meet the case, and the most Roman letter
method. strongly recommended both by reason and experience.

Objections to the use of Roman letter may be summarized Objections to. as follows:—

(1.) There is a strong prejudice among the Chinese, not against the Roman letters, but in favor of the Chinese characters.

There is an analogous prejudice against character colloquial as compared with *Wen-li*, and the one answer is that where the love of divine truth is once kindled it will dissipate all prejudice that hinders its attainment.

(2.) The idea has been expressed that by translating the Scriptures into Romanized vernacular we "vulgarize the Bible."

(3.) It is sometimes said that the use of Romanized vernacular will hinder missionaries from learning the Chinese character.

(4.) It is objected that the use of a foreign method of writing gives a foreign aspect to our teaching.

(5.) Again, it is said that a book in the Romanized vernacular of any district can only reach that limited region in which the dialect is spoken, whereas a book in the general book language reaches the whole of the eighteen provinces and outlying countries besides. I have already pointed out that the book-language, after its two thousand years of probation, reaches the eighteen provinces only in a fictitious sense. It reaches a small minority of the people—less than thirteen millions, perhaps less than six millions, scattered throughout these wide regions,—but does not really reach the bulk of the people at all. On the other hand, each of these vernaculars is spoken by several millions of people, and the Church of Christ, which is already gathering in these millions as His disciples, aims at the same time at making them all readers of His Gospel. There is a diplomatic and administrative convenience in having one written medium for exchanging communications with all parts of the empire. So it is convenient in Europe to use French as a common language for the purposes of international diplomacy, and Latin has not yet wholly lost its usefulness for the record and interchange of learning.

The book language may continue to be used for purposes of government and for learned intercommunication, but the people's books, if ever they are to have a people's literature, must be in the vernacular. If vernacular is used, it is necessarily limited in range, and the Roman letter does not any further limit the range of its use.

But the objections noted above I have already dealt with elsewhere, and I need not now repeat the argument.

(6.) But another objection is made against the use of Roman letter, and I find that some brethren feel it to be of some weight. This objection is founded on the frequent recurrence of words of the same sound and tone but of different meaning. It was stated, perhaps in an extreme form, by Mr. King in the *Messenger* (Shanghai, Nov., 1889), as follows:—"By what means shall I divine whether the *shui, wang, fang, liang*, or whatever the Romanized word may be, is one or another out of tens or hundreds of the identical sound and tone? By the context? But the context would often fit in equally well to different characters of the same sound; and then the missionary's only resource would be either his foreign Bible or the character. But these being both denied to the poor native, he is at sea, tossed on waves of uncertainty, and probably ends, with a despairing sigh, his vain attempt to decipher the meaning. Even though he should make a fair guess at such passages with which he is familiar, through sermons and lessons, put him to the prophets, the proverbs, or the histories, and he is in an inextricable fix. Take him from the Bible and give him books ranging over any subjects with which he is entirely unacquainted, and the poor man is hopelessly bewildered."

Now I should say that these sentences describe admirably the sorrows of many a so-called reader of *Wen-li*, but are quite inept when applied to Romanized vernacular.

The first and simplest reply to this objection is, that experience shows that there is no such difficulty. The Old and New Verdict of experience. Testaments have been read for years in the Amoy Romanized vernacular. Several books of Scripture have been in use in the Swatow dialect; and not a few other books, along with three church newspapers dealing with a wide range of subjects, have been read by hundreds of readers in these two dialects, and this difficulty has not yet been met with. It is equally unknown in the Hakka dialect, and is, I suspect, wholly imaginary.

If it be said that our escape from this difficulty in the South is due to our larger syllabary, our more ample tone-system, and our marking of the tones in the Romanized vernacular, I point to the New Testament in the Shanghai, the Ningpo and the Mandarin vernaculars. In this it has not even been thought necessary to mark the tones. Are they in practice found to be ambiguous? If they were, the marking of the tones would be an easy and obvious resource. But the extensive use of the Ningpo version for many years proves that no such difficulty is met with.

The disappearance of this difficulty on trial is not hard to explain. The number of phrases alike in sound and tone is not so large as is supposed. To speak as if "tens" of words identical in sound and tone were the general rule is to strain the facts, and to speak of "hundreds" is to lose sight of the facts altogether. It is curious to notice that when the writer goes on to give a few instances, he neglects distinction of tone altogether. Even then he makes groups, not of tens but of threes and

fours, and when the tones are discriminated this little remnant of proof finally disappears.

No doubt you may, by an effort of ingenuity, put together a few phrases of two or three words each, of which the sounds and tones are identical, but that is all. In practice these similarities very rarely occur, and when they do, ambiguity is precluded by the context. Even *Wen-li* may happen to give rise to an ambiguity, as any one may prove by asking an unwarned Chinaman to translate into his vernacular the Delegates' version of Heb. vii. 16. As I have pointed out, the ambiguity here has, in fact, caused a blunder in two versions—the Amoy and the Southern Mandarin.

After all, vernacular Chinese is, to a large extent, practically polysyllabic, and here lies the safety, both of spoken and of Romanized vernacular.

The fear of ambiguity may be dismissed when we consider that the Roman letter simply reproduces the spoken words. If a vernacular in Roman letter is ambiguous, it can only be so because, as spoken, it was ambiguous. The one gives precisely the same discrimination of sounds, and, if we please, of tones that the other gives, neither more nor less. If intelligible vernacular speech is possible, then intelligible Romanized writing is possible. The argument from ambiguity proves either too little or too much. It either proves nothing against the use of Romanized vernacular, or it proves vernacular speech to be impossible. It may be quite true that character adds to the sentence numerous subtle allusions, wrapped up in the form of the characters. Some of these allusions are patent, some are obscure, some are interesting, some are imaginary, but all are, strictly speaking, impertinencies, and the sentence is better without them. They were not contained in the spoken sentence which the characters are meant to represent, and when Roman letter reproduces the sentence, without these additions, it gives by so much a better rendering of the speaker's words. The characters are lauded as little pictures, full of subtle allusions. But no man wants the direct simplicity of his vernacular speech to be lost in a series of little pictures and a mist of undesigned allusions.

It is no objection to a method of writing that it gives no more than a speaker's words. If it gives these, no more and no less, it serves to the full all the purposes of a written language, and is fit to be the receptacle of the richest literature that the language can produce.

The advantages of the Roman letter may be briefly summarized as follows :—

Advantages of
the Roman
letter.

(1.) Every sound heard in the language can be spelled by a simple combination of letters, averaging three letters to the word, and in no case exceeding seven letters to one word.

(2.) The spelling is strictly phonetic, and each letter has only one sound. Any one who knows, say, twenty letters and a few accents has, therefore, complete command of the system, and can read anything he sees, or write down anything he hears or thinks.

(3.) The writer of a book in this system has not to consider whether a word can be written or not. All words can be written with ease, and

he is therefore free to use the purest vernacular as it would flow from the lips of any good speaker of the language.

(4.) Reading and spelling are much more easily learned than in English. It has been found that a very moderate degree of attention to the system for three months is sufficient to give any one, however untutored before, the power of reading any book printed in it.

(5.) Writing can be learned with great ease by this system, and those who acquire it use it largely for letter writing. It is easily written either with native or foreign writing materials, and good writing is produced with the native pen.

(6.) The system renders printing easy and inexpensive. All founts of English type are at once available, tone-marks being for the most part provided for by the accents supplied by all type-founders.

These advantages are not imaginary or theoretical. They have all been tested by experience. I will not enlarge on them, but submit a few testimonies from others.

The Rev. G. Reusch, of the Basel Mission to the Hakkas (arrived in China 1872,) writes as follows:—

“We devote in our schools, during the first two years, two hours daily to reading and writing the Roman letter. As a result, the children in our schools in two or three school-years can read with intelligence all that is supplied to them in this system, and can also write letters and compositions. In general, independent thought is much more quickly developed than by those children who are only taught writing in character.”

Testimony
of Rev. G.
Reusch.

“My expectation is that, by the continued use of the Roman letter in our schools, gradually all the church members will become able to read for themselves the Word of God and a Christian literature, so that every one may grow in his Christian knowledge, and so in the inner life and in spiritual strength, without the interposition of preacher or teacher; while a church in which only the Chinese character is learned is much more dependent on the preacher. It is manifest how great is the importance for the future of the church in China of the Christian independence of individuals.

“The demand for the portions of Holy Scripture published in character (Hakka) colloquial has been hitherto (up to 1888) very small. From this I conclude that the Chinese have no liking for it. I believe that this method of writing has no great future, since it neither takes away the difficulty of the character system, nor offers the advantages of the Roman letter. Still the character colloquial may be of use for candidates for baptism who in their youth have learned character for some years without having attained an understanding of the classical style.”

Similar testimony is born by others. For example: “We have in our schools, besides the Chinese character, introduced also the Roman letter, by which means those children who can only have the advantage of a few years’ instruction may be in a position

Rev. H.
Bender.

to read the Bible in this form, as well as to write letters, etc., which cannot be accomplished in so short a time in the Chinese character and style. Children in our schools, as a rule, learn in one year to read fairly fluently.”—(Rev. H. Bender, Basel Mission. Arrived in China 1862.)

“When a pupil gives one hour daily to the Roman letter he can learn to read easily in half a year. Writing requires more labor.”—

(Rev. F. Hubrig, Berlin Mission. Arrived in China 1866.)

Rev. F.
Hubrig.

“Pupils learn to read and write Romanized colloquial well in one year, giving less than half the school hours to the study. To learn to read and write as well in character would require

Rev. F.
Gussman.

several years, giving all the school hours to it. In Romanized colloquial, after one year's training, the pupils can write short essays and write out lessons in arithmetic and other studies. In some years, after leaving school, more or less is forgotten, either of Romanized colloquial or character, but the former is much more easily retained in the memory, because the letters are few and the spelling of monosyllables is not difficult. Even if forgotten it is not difficult to learn again, and but little practice is sufficient to retain a practical use of it. Characters are easily forgotten, and much labor is required to learn them again. If even a few are forgotten it makes reading difficult, and the inability to write a few characters makes writing so difficult that few of the common people are able to make any practical use of it.

“Romanized colloquial is an aid in schools to learning character, *e.g.*, when a pupil goes over the lesson in character he can write out the sound and meaning of characters new to him and can learn them at his leisure.

“It is only Romanized colloquial which enables common people to write all they would say, and as they would tell it. The use of character puts a hundred-fold fetter on their hands and minds.”—(Rev. G. Gussmann, Basel Mission. Arrived in China 1869.)

The above are a few of the testimonies to hand from men of much experience in educational work, but equally good results are attained outside of schools. In the Amoy, Formosa and Swatow missions many have learned to read who never were at school, many of them advanced in life. In Amoy, Dr. Talmage has for thirty-five years been an advocate and promoter of the use of Roman letter, and there is growing encouragement in the use of it. Mrs. Talmage has taught a large number of women, members of the church who came to live in a women's training house for a few months. Some make more rapid progress than others, but three months have generally sufficed to enable women to read. Patients in hospitals and servants in missionaries' families have learned to read within the same period. In Formosa there are at least three *Siu-tsai* graduates, and in Swatow one, who can read and write. Of these, three are not Christians. One of them learned to read in a fortnight during his spare time, with only two or three brief lessons, and thereafter could spell out with gradually increasing fluency anything he took up. A young boatman, wholly illiterate, who is not a Christian, learned to read with tolerable fluency in a few months. In Amoy an

Results out-
side of schools.

elder of the church, 66 years of age, who could not read, learned the Roman letter after some difficulty, so as to be able to read in public for the instruction of the church.

In South Formosa, when an interest springs up in a new place and people are seeking instruction, the first arrangement usually made by the missionaries is to send some one for a few weeks to teach them to read the Romanized vernacular. This is achieved without difficulty, and then it is felt that for further growth the inquirers are no longer wholly dependent on instruction from others. Dr. J. L. Maxwell began the mission work in Formosa in 1865, and almost from the first the Romanized vernacular was employed. The readers among the Chinese of Formosa he estimates at less than 5 per cent., and the Chinese-speaking aborigines were wholly illiterate. The result now is that there is in the Formosan church a proportion of readers which is very much above the average on the mainland. The following is Dr. Maxwell's brief explanation of how this result is attained :—

Dr. Maxwell's
experience in
Formosa.

"It is somewhat odd, but not less true, that whilst Chinese in its hieroglyph form is necessarily one of the most difficult of all languages in which to acquire reading facility, in the Romanized form it is perhaps the very simplest. The monosyllabic character of its words largely explains this fact. I am not exaggerating when I say that I have seen the whole process mastered by a young native woman in a fortnight. It sounds almost ludicrous, the acquisition in so short a time of the power of reading Chinese, but, if ludicrous, surely also suggestive to men of common sense, of not a few serious thoughts concerning the five to ten years needful to master a hieroglyphic system which at the best can never for simplicity, exactness, or force, rival the living spoken language under an alphabetic form.

"The acquisition of the Romanized vernacular is so easy that a missionary spending a week or a fortnight at any station can have no difficulty in urging upon those inquirers who do not yet read Chinese, the immediate commencement of such a study under his own eye. This practice has been a common one in Formosa, the ladies of the mission finding their hands as full of good work in this respect as the male members of the staff.

"Patients in hospital also, whose hands are tolerably empty, are encouraged to use the opportunity of mastering the art of reading their own language; and not a few have, without difficulty, succeeded in the attempt.

"So simple is the system that one native Christian can teach another, and many of the readers in Formosa have been so taught."

Dr. Maxwell rightly adds :—

"There is not the slightest need for any violent change. Only in every province let provision be made for reaching the humblest and most illiterate by an alphabetic system, and we may safely leave time to work out its own inexorable results."

With reference to the Mandarin-speaking districts the Rev. W. Cooper of the China Inland Mission, writes :—

"Notwithstanding the fact that we have the Scriptures and other Christian books in Mandarin colloquial, which, when read in the hearing of the congregation are fairly well understood; nevertheless, the number of our converts who are able to read is so small, and the difficulty of learning the character so great, that we despair of getting the Christians, as a body, by this means to read and understand the Word of God for themselves. As a matter of fact, very few of them have the time or ability to learn the character sufficiently to enable them to read intelligently, even after years of attendance on Christian preaching. Hence Mr. Hudson Taylor was led some years ago to print a few portions of the Word of God in Romanized Mandarin colloquial; and although this has had but a limited trial, we feel it to have been sufficient to prove that uneducated persons, either male or female, can with diligence readily acquire a knowledge of the system in a few months. This, by a little practice, enables them intelligently to follow the reading at the services, and, what is of still greater importance, it enables them to read the Word of God in their own tongue *daily* at family worship."

In Swatow similar results are easily reached. A school-girl, during her holidays, taught a preacher's wife to read and write, so that in about two months the learner wrote a letter to one of the ladies of the mission to show her attainments and to express her pleasure at having learned. A woman aged 48, mother of a large family, learned within a few months from some of the younger women. Miss E. Black, of the English Presbyterian Mission at Swatow, writes: "Women of average intelligence, between the ages of, say, forty-five and sixty, can learn to read in three months' time. Younger women of course learn much more quickly. The wife of one of our chapel-keepers (thirty-three years of age) read with ease after receiving eight lessons of about an hour's duration each. A young woman of twenty, a preacher's wife, read fairly well after a fortnight's instruction. During the past few months classes have been held in the hospital for such of the male patients as chose to attend. About twenty made a beginning. Of these two or three left the hospital a few days after, and other two or three became discouraged and dropped off. Fifteen learned to read with tolerable ease in six or eight weeks, and one bright lad read fluently after three weeks' study."

Rev. W. Cooper, as to Mandarin districts
Testimony of Miss E. Black of Swatow.

In Formosa, Swatow and Amoy, there are three monthly church newspapers, which reach a large number of readers. The Swatow paper, during its first year, was taken and paid for by about 160 native subscribers, and about 50 copies besides were taken for use in mission schools. Thus over 200 copies were in circulation in a church of about 1,300 members, and a number of these served for more readers than one. Native ministers, elders, teachers and church members, as well as missionaries, write articles and news notes for these papers, and so have access to a larger number of readers within the church than they could address by means of the Chinese characters.

Testimony on this subject could be multiplied indefinitely. In view of it one cannot but feel that where such a large measure of practical

success has been attained, theoretical and *a priori* objections must count for little.

Wherever Romanized vernacular has been heartily tried it has completely succeeded without any great expenditure of labor. I emphasize this fact, and beg every missionary to ponder it.

Two things I have failed to find :—

1. Any church where, by the use of Chinese character, 50, 60, or 70 per-cent. of the members have learned to read and write.

2. Any church where Romanized vernacular has had a fair trial for a reasonable time, and has been given up as a failure.

The one hindrance which I find to the rapid and complete success of the Romanized vernacular is the lack of appreciation of its value and its ease. In the case of the Chinese this arises partly from One hindrance, indolence, partly from the deep-rooted blind reverence for the native character, which makes many think stumbling and stammering unintelligently over the characters a far greater attainment than the most fluent and intelligent reading of their vernacular in Roman letter; while others, from simple ignorance, suppose that if the Chinese character be difficult, a foreign character must be much more so.

Now this hindrance can be taken out of the way if the How removed. missionaries will.

(1.) Let us press it as a primary Christian duty that every follower of the Lord must read for himself his Lord's words. "Give heed to reading."

(2.) Let us spread and press home the information that by the Roman letter people of moderate intelligence and no leisure learn to read in from three to six months.

(3.) Let us ourselves use, wherever possible, the Romanized vernacular for public reading, for letter writing, and in every way that can commend it to the members of the native church.

(4.) Let us labor to give to the Christian church in each section of the empire, not only a faithful vernacular version of the Bible, but a general Christian literature, such as to create a taste for reading and to stimulate and reward the effort needed for learning.

If we do these things earnestly, patiently and persistently, the natural indolence and prejudice which oppose this and all other efforts in the upward direction will give way. It will come to be recognized as a disgrace to Chinese Christianity that it remains so largely illiterate, while the savages of Fiji, Samoa and the New Hebrides, the partially civilized but illiterate people of Madagascar, and even the wild races of Africa, have, along with their Christianity, acquired the power of reading for themselves the book on which their Christian hope is based.

This is a scandal in which we have too long and too easily acquiesced, and we ought to acquiesce in it no longer.

To gather in those outside is in point of time the first part of our mission; to present every man perfect in Christ is the second, and it is not the easier part. Without the Bible in the mother-tongue of those entrusted to us, how shall we achieve it?

How can they receive the Word with any readiness of mind unless they examine the Scriptures daily? How can they have hope except through comfort of the Scriptures? How, except by the Scriptures inspired of God, can they be wise unto salvation, or furnished completely unto every good work?

"Oh! how love I thy law! It is my meditation all the day.
Thy word is a lamp unto my feet, and light unto my path.
Thy word is very pure; therefore thy servant loveth it.
I rejoice at thy Word, as one that findeth great spoil."

How long shall we be content to wait for words like these to become the heart utterances of God's people in China?
Should not the shepherds feed the sheep?

ESSAY.

REVIEW OF THE VARIOUS COLLOQUIAL VERSIONS AND THE COMPARATIVE ADVANTAGES OF ROMAN LETTERS AND CHINESE CHARACTERS.

Rev. S. F. Woodin, (A. B. C. F. M., Foochow).

THERE are a large number of different languages spoken in China. These all have a common bond of relationship in having one written language, which is studied in all schools, read by all scholars, used for all standard books, and for all writing in business accounts, and in all official documents; somewhat as the Latin language was used by the nations of Europe a few hundred years ago. The written language, as read aloud, is pronounced according to the sounds of the ^{Vernaculars.} dialect of the reader, but it is not spoken anywhere in ordinary conversation, even by the most learned scholars. These different colloquial languages or dialects, the vernaculars of China, probably differ from one another and from the written classical, also called the *Wen-li*, quite as much as the Italian, Spanish, Portuguese, Wallachian and French differ from each other and from the Latin, to which they all have a close relationship.

The whole number of these entirely distinct dialects is not yet known. Between the Southern limit of the Mandarin dialect, in the Eastern provinces, at Chinkiang in Kiangsu, and Hainan ^{Distribution.} Island, the four coast provinces with Kiangsu have at least seventeen distinct spoken languages. There are six others bordering those of Fukkien on the West. A large number of others will doubtless be found in the five other provinces South of the Yangtse and along the whole Western and Northern borders of the country. In this enumeration we do not at all consider the numerous changes of patois in the field of each dialect. The number of these, I suppose, would run up into several hundreds. Near Kiukiang the patois is said to change materially about every twenty miles.

We have, then, some knowledge of at least *twenty-four* distinct dialects

Number of
distinct
dialects.

The twenty dialects of the coast provinces, including the Mandarin, with an approximate estimate of the numbers speaking them, are as follows: Mandarin, 240 (millions); Soochow, 10; Shanghai, 2 (?); Ningpo, 4; Taichow, 1 (?); Kinhwa, 1 (?); Wenchow, 1 (?); Puch'eng, $\frac{1}{2}$ (?); Kienning, 1; Swun Ch'ang and Tsiangloh, $\frac{1}{2}$; T'aining, $\frac{1}{4}$; Shaowu, $\frac{1}{2}$; Foochow 5; Hinghwa, $\frac{1}{2}$; Amoy, 9; Swatow, 4; Sinning, 2 (?); Hakka, 7; Canton, 10; Hainan, $1\frac{3}{4}$ (?). Of these, six of the smaller dialects, the Puch'eng, T'aining, Kienning, Tsiangloh, Hinghwa and Sinning, with perhaps one or two partial exceptions, have had no portion of the Scriptures prepared in their vernaculars. Three others, Kinhwa, Shaowu and Hainan, each have only one Gospel; and the Wenchow has begun to issue its first colloquial Gospels and Acts within the past year. The beginnings in these last four dialects are in Roman letter and within the past two years. The Tai Chow dialect has had the New Testament in Romanized colloquial for several years.

The nine main dialects require a more extended survey. The *Mandarin Colloquial* has a large and varied native literature in Chinese character, in its own vernacular, while the other

Mandarin
colloquial.

dialects, with the exception of Cantonese, have scarcely any. It is the language of Northern, Western and most of Central China. Some of the Gospels were issued in this dialect in 1854; Medhurst's translation of the New Testament in 1856; that of the Peking Committee in 1870, and the Old Testament by Schereschewsky in 1875. These versions have been very extensively circulated and used in all the vast region of this dialect. Thus far, with almost no exception, all the issues of Scripture, as also of hymns and other Christian books, have been in Chinese character. Other versions and revisions are coming into this field in the same form, but within the past year the New Testament in Roman letter has been issued in this dialect, after an exclusive use of the other style for a third of a century.

The testimony of the missionaries from the larger part of the vast range of this dialect, is, that the colloquial Scriptures are exclusively used in public and private worship, and for private reading and study by the Christians and enquirers, except that some of the comparatively few in the Christian community who are scholars, use the classical version for their private reading. The principal instruction of the Christians in the Scriptures throughout the Mandarin-speaking provinces is now done by the use of the colloquial versions, and it is almost certain that it will continue to be so in the future.

The *Soochow Colloquial* joins the Mandarin on the South-east, but is materially distinct from it. The New Testament, translated by a committee of missionaries, was issued in 1881 in the Chinese character. No Scriptures have been issued in Roman letter, and no system of using the Roman letter has been agreed upon by the missionaries; most of them prefer the colloquial in Chinese character, and have never used the other. The colloquial New Testament in Chinese

Soochow.

character is used in conducting Church services—and in private by the Church members, in preference to the *Wen-li*.

The *Shanghai Colloquial*.—The Gospel of John in this dialect, in Chinese character, was issued in 1846; and in Roman letter in 1853. The New Testament, both in Chinese character and in Roman letter, has been in use since 1870; as also the Psalms and several other books of the Old Testament in Chinese character. Shanghai. Latterly for a number of years the use of the Roman letter has been declining, and almost entirely ceased. A renewal of interest in it has recently been manifested and a revised alphabet has been prepared by a Union Committee. The Shanghai Colloquial Scriptures in Chinese are commonly used by the Christians, but in a variety of styles, the different missions not having united upon a common version.

The *Ningpo Colloquial*.—The New Testament in Roman letter was issued in this dialect in 1860. Several editions and revisions have been issued since; also several books of the Old Testament. Each Ningpo. of the four missions has shared in the work of translating. "No use is made of the colloquial in Chinese character. A majority of the Christians use the colloquial." In case new converts do not already read the classical, they are taught the Romanized colloquial. Pupils in schools are taught to read the colloquial fluently, but in their study of the Scriptures the *Wen-li* is more used.

The *Foochow Colloquial* joins that of Wenchow on the North, Hinghwa and Amoy, on the South, and Kienning and Tsiangloh on the West; the Shaowu being further West, beyond that of Kienning. Foochow. Gospels were first issued in this dialect in 1853, in Chinese character. The New Testament was translated by a committee from the two American missions in 1867; the Old Testament by a committee from all the missions in 1883. Several editions of the New Testament and of some books of the Old have been issued. New translations of some portions of the Old Testament have also been made, and the whole Bible is now being revised by a committee from the three missions. All has been in Chinese character colloquial. But during the last three years two of the Gospels have been published in Roman letter, and the whole New Testament will probably be issued in this form within a year or two. The comparative values of the two forms of colloquial for native Christian use in this dialect has not yet been decided, very little use having been made of the Roman letter.

The colloquial Scriptures in Chinese character are now in almost universal use by all Christians who can read at all. The *Wen-li* is also used in the schools for purposes of study.

Between the Foochow and Amoy dialects is that of Hinghwa, distinct from them, but having an affinity for the Amoy. It is spoken by the people of two *Hien* districts. No Scriptures have been prepared in this dialect. It is found, however, that the people can make some use of the Foochow Colloquial books in Chinese character.

The *Amoy Colloquial* has a wide range, comprising two Prefectures and two *Chow* districts on the mainland, and most of Formosa. Amoy.

Gospels were published in this dialect in 1853; the New Testament and Psalms in 1873; the Old Testament about 1883;—wholly in Roman letter. All the missions have had a share in the work of translation. It has not been found feasible to publish the Scriptures or other books in this dialect in Chinese character. The use of the colloquial is general in the mission schools of the Amoy region and in Formosa, but not to the exclusion of the *Wen-li*. Few of the Christian women can read the classical, but many of them are now able to read Romanized colloquial. All the preachers and teachers in mission employ are required to learn to read it. Many old men and women who could not learn the Chinese character, have become intelligent readers of the colloquial in Roman letter.

The Swatow Colloquial, or Ch'ao Chow language, joins the Amoy on the South. The Gospels in Chinese character colloquial have long been in use in this dialect, and were followed by the whole New Testament in the same form. This is now in course of revision. The Gospel of Luke in Roman letter was published in 1877; six other books of Scripture have been issued in this form, three of them during the last two years.

The Hakka Colloquial.—The Scriptures began to be issued in this dialect about 1865, both in Chinese character and in Roman letter. The New Testament in both forms has been in use since 1883. Elderly persons prefer to read the Scriptures in the Chinese character colloquial, but for school work the missionaries prefer that in Roman letter.

The Canton Colloquial.—One or two Gospels were issued in this dialect in 1867; the New Testament, translated for the most part by a union committee, in 1880. Several books of the Old Testament have been published, and the whole Bible is in preparation for the press. Except one of the earliest issues, of one Gospel in Roman letter, all has been in Chinese character colloquial. Until recently the general opinion in this field has been that the Roman letter would not suit the Canton dialect; but latterly many of the missionaries are understood to favor the idea of making trial of the Romanized. The Scriptures in Chinese character colloquial are widely used by the missionaries and native helpers, in schools, preaching, and private reading.

The nine principal dialects of China, together with that of Tai Chow, each have the New Testament translated and published in their own colloquial. Three of them have the whole Bible, and most of the other six have several books of the Old Testament. The prospect is that in a few years every one of them will have the whole Bible in their own mother tongue. These colloquial versions have already restricted the use of classical or *Wen-li* Scriptures to a comparatively narrow field of usefulness. Of the whole number of pages of Chinese Scriptures published by the American Bible Society during the three years ending with 1888, more than ninety per cent. was in the various colloquials, and less than ten per cent. (probably less than six) was in the classical. The issues of the British and Foreign Bible Society

Colloquial
versions re-
stricting the
use of *Wen-li*.

for the past few years also, I think, are largely colloquial; but those of the National Bible Society of Scotland for the same time have been largely classical.

The common authoritative and constantly-used Bible of the people speaking these dialects, comprising at least five-sixths of all China, evidently will be in their own colloquials, the vernacular language to which they were born. Hence it is a matter of great importance to find out and use the best mode of writing and printing the Scriptures (and other books) in these dialects. All attempts to invent new sets of symbols to express the Chinese sounds have met with little or no success.

Importance of best mode of writing.

The only two methods that have proved practical are that which uses the Chinese character and that using the Roman letter. Of the nine main dialects, five—Mandarin, Soochow, Foochow, Swatow and Canton—formerly used the Chinese character exclusively for printing their colloquial Scriptures. But within the last three years three of these—Mandarin, Foochow and Canton—are beginning also to make trial of the Roman letter; a fourth—Swatow—having begun the trial ten years ago. Two others—the Shanghai and Hakka—have had portions of Scripture in colloquial, in both Chinese character and Roman letter, for more than twenty years: the only ones that have had an extended common use of the two methods. The two other dialects—Ningpo and Amoy—have used the Roman letter exclusively for more than twenty years. The subject is rendered more complex from the fact that the sounds of some of the dialects are expressed by Chinese characters with more difficulty than those of others; and, again, others admit the use of the Roman letter with comparatively less facility. The Amoy and Canton vernaculars are examples of the two extremes. No doubt both forms might be used in every dialect, but with different degrees of adaptability. The Colloquial Scriptures are a necessity in all the main dialects, and that method of writing and printing should be employed in each, which is best fitted for its own vernacular. Some dialects will doubtless use both forms together.

Two tried methods—character and alphabetic.

What are the respective advantages of the two methods?

I.—*The use of the Chinese character in the colloquial.*

(a.) It is purely Chinese, and accords with the form of the classical, thus largely avoiding prejudice. It admits of use at once in any place, without being upon its very face a foreign thing. This is very important, as prejudice is one of our worst foes.

Advantages of character method.

(b.) It is easily learned by all who have been taught in the native heathen schools. Those who have been a year or two in a native school and who cannot yet read intelligibly their classical books, which they have been studying, have a good foundation for learning the colloquial in Chinese character easily and rapidly. As the great mass of pupils in native schools reads only from one to five years, and not long enough to become intelligent readers of the classical, they are a large class to whom the Chinese character colloquial is specially adapted and intelligible

to a great extent without other study. This is true of the Mandarin and to a great extent of all but one of the other main dialects.

(c.) It is a help to the knowledge of the classical and can be taught by any native teacher or scholar. The learner can easily find some one to tell him the name and meaning of any difficult characters. Hence the Gospels and other books can at once be used intelligibly before any one has been able to give continuous teaching, and before a Christian or preacher has been met with.

(d.) It does not involve the use of an additional method of teaching, untried as yet in most of the field, nor require a third form of Scripture publication.

(e.) In all our boarding schools, and at present in the great majority of the day schools, it is necessary to teach Chinese youth some of the classical, to satisfy the parents at least, and as a preparation for more extended studies. In all such cases the teaching of the Chinese character colloquial is easy and natural, not displeasing to most of the parents, and is also an aid to the classical. Many heathen parents would make more objection and complaint if their children were taught to read the Romanized colloquial. One of the Basel missionaries says that the teaching of the Romanized colloquial in their work "was in the eyes of the natives an attempt to extirpate the book language from the Christian community, which meant as much as cutting off the converts from their political and social connections. Hence it has met with much opposition from the natives."

(f.) It can be acquired by many without great difficulty and without interfering with ordinary duties. A missionary in North China says, "Many of our people have learned to read moderately well in two or three years, by employing their spare time and getting a little assistance occasionally from a reading friend." This is an experience common probably to all the other fields which use Chinese character colloquial.

II.—*The use of the Roman letter in the colloquial.*

(a.) It is believed to be the only practical way in which the Scriptures and other books can be published in the colloquial of one of the main dialects, that of Amoy not readily admitting the use of the Chinese character; and some of the lesser dialects also, probably, have the same difficulty. In such cases the use of the Roman letter seems to be almost a necessity.

(b.) The Romanized colloquial, it is claimed, is learned with more facility and in a much shorter time than the Chinese character colloquial. The testimony upon this point, however, is not unanimous. One from a mission which uses both styles writes, "The majority of our missionaries" (among the Hakkas) "seem to be of the opinion that it is easier to teach Chinese Christians to read the colloquial in Chinese character than in the Romanized."

Another in Szechwan Province writes, "There is no question but that it is easier to teach the colloquial in Chinese character. If one knew no Chinese characters and wished only to learn to read the Bible, perhaps the Romanized might be the easiest, but most know some elementary

Advantages
of the Roman
letter.

Divergent
testimony.

For Chinese
character.

expressions from the classical and from the Mandarin (colloquial) in Chinese character."

But the great majority of those who have used the Romanized claim that it is far easier to learn. One from Central China writes, "It takes practically little or no time at all to learn it, ^{For Roman letter.} as compared with learning the Chinese character, which, indeed, is never learned by working people only so as to stumble over the book, while the Romanized is learned even by old women in a few weeks or, at most, months. It puts the Scriptures, hymn book and catechism in the hands of many of the Church members who could never have them in the Chinese character. It is liked by the natives who use it, and thought well of, except that any one who makes pretence of being literary must denounce it as "fit only for old women." Another says, "In the Chehkiang Province I found the Romanized very useful and have advocated its introduction into the Shantung Province, but as yet without success." An Amoy missionary writes, "The Romanized colloquial seems to us the only practical answer to the question, How can we put the illiterate Chinese Christians in the way of reading the Word of God for themselves?" A native preacher there said to the writer that he "had taught one to read the Romanized in a week; that he did not think it required over a month on the average to learn to read it passably;" while a missionary from North China says of the Mandarin colloquial in Chinese character, "We can never hope to have the mass of our Christians Bible readers."

A missionary, and also a native pastor, from Shanghai, say, "The Romanized is much easier for the Chinese to learn; even old people can learn to read it in two or three months, and it is desirable for them," but the pastor says, "It is not good for the young, who ought to read the Chinese character." Two missionaries in North Formosa say, "Women especially should learn the Romanized; as many men as possible, and all preachers and their wives should know it." Contrasting it with the *classical*, Dr. Mackay (North Formosa) says, "There is no comparison between the two as regards facility of learning to read, and for writing letters. I believe the Romanized will never supplant the Chinese character, still we can use such a help with great advantage, because (a) it is easily acquired, only a few months being needed; (b) It helps to get the Chinese out of ruts; (c) It is very convenient for them to use for writing letters. Still, the Chinese characters must also be known, else preachers especially are sure to be despised by the literati."

From South Formosa one writes, "Could you imagine peasantry writing letters to each other in Chinese character? But in Romanized any man, woman or child can put down just the words they speak. We are in our 3rd or 4th edition of the Romanized New Testament; each edition 2,000. We have 600 people able to read. The *Wen-li* Scriptures are scarcely used at all by our Christians." Another from the same field says, "We have children of four years' old who can read the Scriptures in the Romanized vernacular. A person of average ability should master the system in less than a month. 'Time saved is time gained.' It is a help to the Chinese in learning the character; asking

the teacher the sound, he can put it down in the Romanized and so fix it. Every Christian needs to read the Bible for himself, and by means of the Romanized he can do so."

One from Huchow writes, "For elderly persons, or others who know no Chinese characters, the Romanized is learned much more rapidly" (than the Mandarin in Chinese characters). One from Ningpo writes, "Unlettered adult Christians will learn the principles of the Romanized in ten days or two weeks, by spending an hour or two each day. After that it will perhaps require two or three months to be able to read the Gospels and Acts with a fair degree of ease. Much depends of course upon the earnestness as well as ability of the learner. It is a great boon to our Christians. Many read it who otherwise would never be able to read the Scriptures for themselves. New converts, who do not read the Chinese character, are taught the Romanized."

In regard to the testimonies from the Ningpo and Amoy (including Formosa) fields, it must be borne in mind that their only form of colloquial is the Romanized, and they of course compare that with the *classical*, and not with the colloquial in Chinese character. One from the Hakka field well says that "Romanized has the great advantage that any one who can read one page can read anything that is written in that dialect. The only disadvantage is its anti-Chinese appearance." In the Swatow field one writes, "Adults learn to read the Romanized in from six weeks to four months. Pupils in schools, fourteen years and upwards, generally learn in one month. Learning to write requires a longer time. One woman learned in eight months. Few hospital patients or country Church members learn to write, and there is a tendency to the Chinese character if left to themselves. In the English Presbyterian Mission at Swatow all but two or three of the twenty-eight preachers and teachers can read and write the Romanized, some very well. Some of the Christians use the Romanized because they wish to, and some because the mission wish to have them."

In view of the above-given quotations from missionaries in various parts of the China field, together with the sentiments of the letters from which they are taken, I think it may justly be inferred that in the opinion of the great majority of those whose observation has comprised both methods, unlettered Chinese adults and youth can learn the Romanized colloquial with greater ease and in a shorter time than the Chinese character colloquial. The sneer of some narrow-minded pedants among the Chinese, that "the Romanized is fit only for old women," becomes an important testimony to its value when what it implies is rightly considered. The fact that elderly men and women can learn the Romanized without great difficulty, as testified by missionaries in several dialects, is an evidence that the Romanized may have a large field of usefulness before it in many parts of China, and perhaps in most of this field. The very thing that is needed is an easier method for the Chinese to learn to read the Scriptures than by committing to memory their multitudinous characters. And if able to read the Scriptures, then in time also all other needed books.

Consensus of
opinion favors
Romanized
colloquial.

It must be borne in mind that the memorizing of Chinese characters is always liable to slips and forgetfulness. A new book is an enigma to be solved, for it may have a number of characters not often met with before, and which cannot be read. But in the Romanized it becomes in a degree intelligible in the colloquial as soon as the sound of the word is read in its connection. Those who have not studied the Chinese character diligently, and for several years, are liable at any time to come upon characters in character-colloquial whose sound they cannot recall, and so are unable to complete the sentence or get any right sense out of it. Even those who have studied Chinese books three or four years, or more, are constantly liable to this difficulty, which is a serious one. This would for the most part be done away with in the use of the Romanized colloquial.

Also, the Chinese character colloquial in most dialects has characters used for their sound merely, whose meaning in *Wen-li* is different from that which the sound conveys in the colloquial. And, again, some characters are used for their *meaning only*, whose sound must be changed in reading colloquial, in order to make idiomatic colloquial; but the unskilful reader may hesitate to give the colloquial rendering, and instead read off the classical sound. This is a very common thing in reading the character-colloquial, and tends to make confusion.

The greater ease of learning to read in Romanized is also supplemented by a still greater facility in the writing. Most Chinese students who have studied the character seven or eight years even, are awkward at writing, and often ashamed to write letters or other compositions in the Chinese character. The fear of being laughed at, or called ignorant, by some scholar, because they may have used the wrong character, or left out a needed stroke or more in its composition, is a constant source of timidity. See also the increased difficulties of the "running hand" style in writing and reading the character. Easy and accurate communication of thought by letter correspondence is evidently far more difficult in the Chinese character than in the Romanized, for all but the scholars, and they are constrained to use old forms of sentences that must be both translated, and then explained, before they convey the intended meaning. The Romanized, starting in the new present, need not be confined to the antiquated and often obsolete models and moulds of expression handed down for scores of generations, which constantly hamper the Chinese writer. See the invitations to funerals, weddings and birthday celebrations, as extreme examples. The getting out of these deep and terribly jolting ruts may tend in due time to awaken and give an immense impulse to the Chinese mind. In connection with the free knowledge of the Bible, perhaps it may cause an awakening of the Chinese intellect, like that which the literary use of the English, and the other European languages, instead of Latin, caused in Europe.

It seems to me that the beneficial use of the Romanized in several fields shows clearly that at the least it is well worthy of a thorough trial in probably most of China. Not to the neglect

Not so liable
to slips of
memory.

Avoids confusion caused by
Phonetic characters.

Greater
facility in
writing.

Worthy of
serious trial.

of the Chinese character colloquial, where that is found useful, but as a supplement and aid to it, an auxiliary which in course of time may possibly come to be the principal, or even wholly supplant its former ally. In most cases this would probably require, at the least, scores of years.

The antipathy of some of the Chinese against the Romanized, as also against all colloquial writings, will probably be overcome in due time in all the Christian Chinese communities, which are the field where our efforts are mainly exercised. Give the Christians the best instruments for their work, and we may hope that their mental shoulders will be relieved from a part of their heavy burden-bearing by a thought-vehicle corresponding to the modern waggon and the railway carriage.

It will be a great help to the proper trial and usefulness of the Romanized if all those who labor in the field of any dialect One system of Romanization desired. will unite upon one system of Romanization. It would seem evident that Bible Societies should not give their funds to print colloquial versions in the Romanized, until it is certain that at least the majority of those who will use the Romanized in that dialect are agreed upon what they consider the best form of it. Otherwise the grant may do injury by making it more difficult to establish the better form in future. By setting up separate forms of Romanized, and printing books in them by private funds, individual missionaries also may do much to retard the use of the Roman letter in their respective fields. Great confusion of nomenclature of places, persons and things, in letters and publications for European and American perusal, is one of the least harmful results of this neglect of concerted action.

ESSAY.

COLLOQUIAL VERSIONS OF THE CHINESE SCRIPTURES.

Rt. Rev. J. S. Burdon, D.D.

"Review of the various Colloquial Versions of the Chinese Scriptures; and the comparative advantages of Roman letters and Chinese characters."

A "REVIEW of the various Colloquial Versions" of the Holy Scriptures in Chinese is utterly beyond me. I collected a few of them last year in the hope that I might be able to form some idea of their comparative merits from the study of a single chapter of a Gospel, but I found the attempt hopeless. In the Chinese character they are unreadable by those unacquainted with the particular dialect represented, except in the case of those characters that are common to the general language. The versions in Roman letters are of course absolutely unintelligible to the uninitiated. I can only, therefore, speak of "the comparative advantages of Roman letters and Chinese characters" in our colloquial versions, and further inquire whether either method is advisable, and if so, how far.

The use of Chinese characters in the writing of colloquial books is not in accordance with Chinese custom, except in writing Chinese custom
Mandarin Colloquial, of which I will speak further on. In against using
most dialects there are probably many colloquial productions colloquial books
printed and sold, but they are of a very low character from a except in
moral point of view. They are said to consist of low songs or other Mandarin.
rhyming compositions that appeal only to depraved minds. Com-
positions of this sort have been issued occasionally and posted up on
the walls in attacking Christian missions and missionaries. This of
itself would not make against our use of the style, but, in Unauthorized
writing it, many characters have to be employed which are characters.
unauthorised. They are made up by the teachers in the district accord-
ing to the sound of the dialect peculiar to the region. They have,
therefore, neither meaning nor sound in any other dialect. How far from
the supposed centre of the dialect such characters are understood it
is difficult to say, but they can only at the best be intelligible within a
very limited area. Hence the necessity for a great multiplication of such
versions to meet the necessities of the case in each new dialect entered
upon. In view of all this, and of the additional fact that such un-
authorised characters are an offence to any educated eye, I decidedly
think that the Chinese character is not suitable for bring- Character
ing out colloquial versions of our Sacred Books. More- colloquial not
over, this method is no help to the non-readers, for if they suitable for
do not understand the authorised characters, how can they be helped Scriptures.
to do so by unauthorized characters being mixed in here and there
with authorized ones? Again, is it advisable in the interests of the
general work of missions in China to have so many translations of the
Word of God into a language which, though divided into many dialects,
is yet one on the written page throughout the whole empire? This,
it seems to me, is very apt to introduce confusion as to what is the real
meaning of our Sacred Books, a result which might be injurious to the
Chinese Christianity of the future.

The use of Roman letters in bringing out colloquial books for the
illiterate is free from all the dangers of the other method, has Roman letters
many advantages, and, for our immediate needs, is very meet the case.
important if it can be carried out well. The needs arise from the fact
that most of our converts are at present derived from the unlettered
classes. To almost every woman, to coolies and field labourers, and
many besides of other classes of men, the Chinese characters are almost
a blank. The task of teaching such people who become Christians
their own character is, as a rule, hopeless, especially if they are old. And
yet if they have really taken in the main truths of the Gospel and are in
earnest in their faith, some method ought to be devised by which they
may read at least a portion of the Word of God for themselves. The
plan of using Roman letters to put their dialect on paper seems the most
likely to be successful. It is the method employed by missionaries in
regions where uncivilized tribes are without a vestige of litera- Plan employed
ture, and, for all practical purposes, the classes of Chinese that with marked
success.

I have mentioned are in the same position. This plan has already been employed, and with marked success, in Ningpo, Amoy, and probably other places. I became acquainted with the effort in Ningpo nearly forty years ago, and can testify to its immense benefit to the illiterate converts of that region and time. People who could never otherwise have taken a single thought from a printed page, or put a thought upon paper, read with eagerness and delight the few little books and tracts that were then printed in the Ningpo dialect, wrote long letters to the missionaries when absent, and received and read the replies. It was like new life to them. It opened up a new world. It could not but make them intelligent believers and worshippers.

It seems to me that in almost every mission at present, something of this kind is imperatively needed and will be needed for many years to come. Where no such system is in operation, and yet the proportion of non-readers is very great, how are the mass of the converts to be rooted and grounded in the faith of the Gospel? Beyond the salvation of their own souls, if this is accomplished at all, of what benefit can such people be in the Church? If man or woman is not converted for others' good as well as their own, their religion is of a very low type. An unlettered convert may be a very earnest man, and even a successful worker, but such a convert is a rarity, and the amount of his knowledge must be very small and very unreliable. No doubt in his talks many heresies might be detected. Such "Ned Weavers" ought to have some means by which they can take in with their own eyes from the Word of God the truths they are allowed to preach. No amount of oral instruction will make up for inability to do this, save in very exceptional cases. Providing colloquial books in the character does not meet the case I have in view. It is a simple alphabet like our own, and a system founded on it applicable to his dialect, which the man could learn in a few weeks that can alone, for the present, meet the difficulty. So far as my experience goes, however, to make such a plan successful in a mission, it ought to be a united effort. The right men and the right means are not always forthcoming for it.

In all I have said on this subject, it must be distinctly borne in mind that I am in favour of such a system solely on the ground of providing a means of personal access to the most important parts of the Word of God by men and women utterly unable to learn the Chinese character. It is, in my view, a merely temporary expedient to meet the ignorance of books among the masses in China, caused, not so much by the difficulty of the language, as by the heathen indifference of the Government and the educated class to the education of the people. In course of time Christianity must affect and entirely remove this indifference to the welfare of the lower classes, and education will become as general in China as it is in Christian countries.

That education must be carried on *in the Chinese character*. It is impossible, for me at least, to conceive that the Chinese will ever give up their written character. We can only obtain an influence or even a hearing among the educated by our

An imperative
need in most
missions.

A merely
temporary
expedient.

Education
must be with
Chinese
character.

power of using their own symbols. The young in the Church, and all, indeed, who can be taught, must be brought up to read and write their own language in their own way. If this were to go on for two or three generations, education in a Chinese sense would be far more general in the Church, and the necessity for a Roman-letter system would gradually get confined to the few.

The question then remains,—In what form are we to bring out our Sacred Books in Chinese so as to make it possible for the mass of the Chinese to read them for themselves? I reply,—In two forms, the Mandarin and a modified *Wen-li*.

We have a classical *Wen-li* translation, and we do not need another. It may serve for the learned few in China. It certainly is not adapted for use by the many, whatever be its faults or its merits. It is good that we should have such a version for a country like this, and if by revision it can be improved, by all means let it be revised by those competent to do so. I urge that, for the sake of the million, we should bring out a Union Version in the Mandarin dialect and in a modified style of *Wen-li*, one to be founded on the other, the aim being in both to make the body of the work a good style of colloquial suitable for all China.

Another
Classical
Wen-li not
needed.

Union Man-
darin and easy
Wen-li Bibles
for the million.

Is this possible? I think from my experience that it is. Let me first deal with the proposal for a Mandarin version.

The idea of using a Mandarin version of the Bible in any other than a Mandarin-speaking region, and with the Mandarin sounds, is considered by many not familiar with that dialect as quite impracticable. This I can testify from actual experience is a mistake. When I went from Peking to Hongkong, and began to work with Chinese students there, I introduced the Mandarin New Testament and the Mandarin Prayer Book, and I found that both books could be read quite easily in Cantonese. The pronouns and particles had to be altered, but, with the exception of an expression here and there, the remainder was excellent Cantonese. This small amount of change can hardly be called a "translation" of the Mandarin into Cantonese. Such unimportant changes do not in the least interfere with the sense. They are, moreover, perfectly natural to the Chinese in reading aloud. Where difficulty is felt by imperfectly instructed persons in making the necessary changes, a little teaching and perseverance soon overcome it. The expressions that are peculiar to Mandarin and which, therefore, might prove a stumbling-block to missionaries in non-Mandarin-speaking regions can be explained by any of the ordinary teachers, who can easily give the equivalents in their own dialects. Some difficulty there must be at first in the use of a Mandarin version by those not familiar with the dialect, but it is worth while to make the effort to overcome it.

Mandarin
version usable
in non-Man-
darin regions.

Mandarin, as its Chinese name *Kwan-hwa* indicates, is the general language of China. It is now spoken, though in differing forms, in that vast region we call the North and West of China. Mandarin books are as easily read in Szchwen or Hankow as in Peking, no matter where translated. The dialects of the

The general
language of
China.

South and East of China are really one language with the Mandarin, and can all, I believe, be easily read out of it. It is in Mandarin, if any where, that we shall find the true colloquial version of China.

The Chinese themselves use this style of composition. There are A style used by Chinese. not many of those manufactured characters which are such an offence to the literati. The extreme section of this class would, of course, despise such a style, but that need not trouble us. We have come to China to teach the Chinese that there is something more important than mere outer dress, whether of a man or his thoughts.

There are existing versions of the Scriptures in Mandarin. One Mandarin version. A general movement of the missionaries towards the revision and amendment of these so as to provide one common Mandarin version for the whole of China would be one of the best results that could arise from this Conference.

Another mode of bringing out our Scriptures so as to meet the wants Modified of our converts is by the use of a modified *Wen-li*, which is *Wen-li* Bible. practically the same thing as the Mandarin, with the exception of the pronouns and particles. The body of the book would again be a good style of colloquial, and would therefore need very little change in reading aloud in any colloquial. The changes, again, as in the case of a Mandarin style, would not amount to a "translation," as though from a dead to a living language.

I have tried this method in bringing out the English Prayer Book in such a style. This is a real test. Our Prayer Book, as Successfully tested in Prayer Book. you know, is intended not merely to be read aloud by the minister to the congregation, but to be read, sometimes together with the congregation, as in the Confession, Lord's Prayer, &c., sometimes by alternate verses between minister and congregation, as in the Psalms. I found it could easily be used by a congregation in Hong-kong in liturgical worship. Uninstructed women and coolies, of course, could not use it, but neither could they use a colloquial book in the Chinese character. The system of Roman letters is the only thing possible for them. For the rest, the only thing wanted was that it should be taken up heartily by those in charge and taught at meetings during the week so as to make it a real help to devotion by speaking it in their own colloquial.

This style, again, would not commend itself to the learned. And yet Used by Chinese writers. many Chinese writers have used it when they want to appeal to the Million or to get a sale for their books. Such a classic as the *左傳* has been amplified and put into a style not far off that which I advocate. The novels are generally written in easy *Wen-li*. The proclamations of the Government, when intended to be understood by ordinary readers, are also in a simple style. We are all familiar with the kind of crowd that gathers round a freshly issued proclamation, if of general interest. It consists of all classes, educated and uneducated. Each man tries to read, half aloud, according to his ability. Many are puzzled by characters that they have either forgotten or never known, but these are skipped, and

The style of official proclamations.

somehow or other every one gets a general idea of the gist of the proclamation by means of two or three or more of its most prominent phrases, and these are repeated from mouth to mouth *in their Wen-li dress*, without any attempt to translate them into colloquial even to those who cannot read. These phrases fasten themselves on the memory and do their work all the more effectually because they are in this set style, unlike to their colloquial and yet quite intelligible. This is the way in which China is governed and has been governed for centuries, and it answers well for Chinese purposes. Such a fact as this seems to me the strongest argument possible for our taking hold of a similar mode of Chinese writing, fitting ourselves to use it well, and employing it in every way we can. In the use of a Liturgy, our Prayers and Creeds and Chants and Psalms, in the reading of God's Word, our Gospels and other books would by constant repetition work their way into the understandings and hearts of the people, and, in consequence of the very genius of the Chinese language, would be all the more prized and stored in the memory if in a little higher style than ordinary colloquial.

That there should be a difference between a written and a spoken style of colloquial is natural to every language. Even in our own language, so unlike Chinese, this difference is seen. We, Church of England people, are familiar with this difference in the case of our English Prayer Book. The English prayers are not, and could not, be written in a style of ordinary conversation. They were certainly not composed in the first instance with reference to those who could barely read and understand their own language, still less for those who could not read at all. Such persons, it was supposed, would be taught by their clergy how to read and understand them. The Collects especially are almost universally involved in construction, and often difficult for an uneducated man to follow. But by constant use and teaching in the pulpit and in classes or prayer meetings, all, educated and uneducated alike, may get hold of these precious thoughts that have come down to us from antiquity, and translate them, each for himself, into his own language. For public use we should all be sorry to have them made more colloquial. In public we feel the naturalness of a more formal style than we use in private.

All this is just as applicable to Chinese as to English, and the difficulties of uneducated persons in reading or understanding our Sacred Books—whether Bible or Prayer Book—must be met and overcome in China, as in England, by careful teaching and by constant use. For women and coolies, books in the Roman letters can easily be provided, but that is only by the way. The missionary's work really lies in the language as both spoken and written by Chinese. If they were savages or barbarians without literature the case would be different, but they have a written character, which they almost worship, and by ignorance of it, or knowledge of it and power to use it, they will estimate our fitness to be their teachers. If we all unite in an earnest and persistent attempt to bring out a version of the Scriptures in a style of amplified *Wen-li* which can be easily

A difference between written and spoken style natural to every language.

Principle applicable to Chinese.

Scripture in amplified *Wen-li* an inestimable boon.

read out in any dialect in China, an inestimable boon will be conferred on every mission in China.

Think of the endless expenditure of time and strength and money going on in bringing out new colloquial versions for every new dialect entered on. A colloquial version can only be used within a very limited district. Some places only fifty miles apart have such differences in their dialects that the colloquial Bible or Prayer Book of one region would be quite unsuitable for the other. This is still more the case when the distance amounts to hundreds of miles. The work of translating thus becomes an endless business, taking up both time and strength and money that ought, as years go on, to be devoted to other schemes. Can we not agree on one translation of our Sacred Books in one or other of the forms I have indicated, or in both, that will save all this work, and free men from going over and over again the same ground, as though condemned to a perpetual treadmill?

If it is still said that such a style could never be brought within the reach of the masses of our converts, then I ask What is the use and the meaning of our schools? If the parents are beyond our reach at present and must be supplied with extracts in Roman letters from our Sacred Books (and that is all that such ignorant people can take in), surely the children may be taught in such a way as not to need such crutches when they grow up, and so a good body of voluntary teachers may be provided in each generation to help the uneducated converts as they are received into the Church.

I append to this paper* a few verses taken here and there in some of our different versions, which may illustrate the points I have tried to enforce with reference to the superiority of a Mandarin or a modified *Wen-li* style over a classical *Wen-li* on the one hand and a colloquial style on the other.

The first example is taken from Mark viii. 38. The Delegates' version renders this by 28 characters, and, if read out as it stands; it would be intelligible to none of the hearers who had not books in their hands and were not well acquainted with a high style of *Wen-li*. To make it intelligible it must be translated into the living language of the people just as much as a Latin sentence would have to be translated for the benefit of the unlearned among ourselves. This is evidently unsuitable for ordinary readers. It can never become familiar to them. We want something far simpler to take hold of the popular mind.

The same verse is given as translated in the Blodget and Burdon version. It contains 43 characters, that is, 15 characters more than the translation of the Delegates. By a fairly educated person it would, I think, be understood even if read out as it stands by a good reader of Chinese. The changes necessary to make it perfectly intelligible to any ordinary congregation are very few; four or five particles would have to be altered and one or two characters added. We have here, then, what is practically a good style of colloquial in a form that suits

* See Appendix C.

every dialect in the empire. Those who are in the habit of reading from colloquial versions only would, no doubt, find this very difficult and troublesome at first. But surely we should not be satisfied unless we are able to read aloud in this way a chapter in our Chinese Bibles in the same way that an educated Chinese can. It is no great feat.

The Mandarin translation of the same verse (which, as I suppose, is well known to be the foundation of the version last named) ^{In Mandarin.} uses 50 characters,—seven more than the last mentioned.

The Foochow colloquial has actually fewer characters than the simple *Wen-li*. This seems to be a characteristic of the Foochow ^{In Foochow Colloquial.} colloquial version, as by a rough calculation I made out last year that it had between three and four thousand characters *fewer* than the easy *Wen-li* version. This version, moreover, is used in a region where the readers among the Christians are very, very few.

I also add from the Prayer Book the general exhortation used at the beginning of our services, the general confession and the ^{From Prayer Book.} Apostles' Creed, which all seem to me to be in as simple a style as colloquial, and yet are in a form usable all over the empire. The most trifling changes only are necessary for reading aloud in any dialect.

[*Without discussion, and on the motion of Rev. A. P. Happer, D.D., a committee of twelve was appointed to consider and report upon the subject of the three papers*].

AFTERNOON SESSION:

ESSAY.

ON THE NEED OF CONCISE HISTORICAL, GEOGRAPHICAL, ETHNOLOGICAL AND PHILOLOGICAL NOTES; ALSO HEADINGS TO THE CHAPTERS, BRIEF INTRODUCTIONS TO THE BOOKS, AND A GENERAL PREFACE TO BOTH OLD AND NEW TESTAMENTS, BEING ADDED TO THE BIBLE IN THE CHINESE LANGUAGE.

Rev. Alexander Williamson, LL.D. (S. U. P. M., Shanghai).

"THERE is another reason not generally apprehended for the failure of Christian missions in India. It is that the missionaries are so unfairly handicapped by the Bible Society.

Can there be a less hopeful mode of inducing the Hindu or Mohammedan to embrace Christianity than to place in his hands the Bible without 'note or comment?' He makes his own notes . . . and the intelligent Oriental's notes and comments would very much astonish Exeter Hall."

W. S. LILLY.*

"*Fas est et ab hoste doceri.*"

I WISH very much another had been appointed to write on this theme. I tried to get quit of it, but in vain. And my objection was that in treating this subject I felt I would have to speak so plainly as perhaps to offend some old and valued friends on the directorate of the Bible Societies. Still, what I may say cannot surprise any of them. They know well that during my entire missionary life I have had scruples

* *Nineteenth Century* for September, 1889.

about circulating the Bible in China without note or comment. In early life, when asked to become the agent of the National Bible Society of Scotland, I begged permission to accompany the Bible with evangelical books and tracts, saying that "otherwise it was like sending a man to work with one arm tied behind his back." This was granted, but I soon felt more was needed. After further representation, headings, introductions and maps were permitted to one edition of the New Testament. But soon the introductions were vetoed, and the matter fell back nearly to the old position.

The last General Conference of Missionaries in China, in 1877, made strong representations on this subject, which created a little stir at first, but which also speedily subsided into the former condition.

This has proved most unsatisfactory to the missionaries, and consequently the Committee of Arrangements have again resolved to bring the matter forward for further consideration. For the missionaries feel that they are in reality "handicapped by the Bible Societies" and that the whole question as to style, introductions, notes, printing, binding, and general "get up" of the book, requires most serious looking into.

Missionaries
handicapped
by the Bible
Societies.

The matter is of no minor importance; it concerns the Revelation which God has given to man—our "SACRED BOOKS" in the highest sense of the term; and we must do everything we can to make them intelligible to the people of this country, and not merely intelligible but acceptable, that "the Word of God may have free course and be glorified,"—not fettered by obscurity or cast aside as unintelligible.

Again I say, I wish this task had not been imposed upon me. Yet I am encouraged by the knowledge that many of the directors of the Bible Societies share my views, but are precluded from any action by their constitutions, and also by the opinions which prevail among many of their constituents. I have, however, faith in the fair-mindedness of all, and humbly hope that the representations which I may make will lead those opposed to "notes" to reconsider their position and perhaps change their mind.

Constitution
and constit-
uents in the
way.

Were I writing in reference to a European country, where the character of the Bible as a revelation from God was understood, and the heroes, incidents, localities, style and doctrines, less or more known from infancy, I would not press for the *addenda* under consideration so strongly, though they everywhere would be an advantage. Or, again, were I writing in reference to a semi-barbarous nation, where everything has to be taught *ab initio*, I would not be so anxious for notes. But in view of this great literary nation, with its tens of thousands of reading men, of keen and often just literary tastes sharpened by constant exercise, intolerant of obscurity, impatient of confusion of figures, and on whose ear even non-euphonious sentences grate most jarringly, I feel it is of the last importance that the best book in the world should be set before them with becoming care.

Perfection of translation will not meet this want, for the difficulty lies not in the words but in the doctrine, style and idiom. And so, often,

the more literal the translation the more unacceptable to the reader. Consequently our most accomplished translators sometimes add to the simile, sometimes modify the metaphor, and not seldom cut the Gordian knot by giving the sense and leaving the figure out. But this is putting the gloss in the text instead of beneath it in small or different characters, which is the Chinese way of putting "notes on the margin."

The case, therefore, as regards China is the most powerful possible. Here we have the greatest non-Christian nation in the world, the most literary and most given to criticism; the Bible, ^{As to China.} an unknown book, strange in style and unheard of in doctrine; surely we should take care here.

Some have said the Bible is an Eastern book, and in this way defended their position. But they don't seem to realize that China is farther removed from Palestine than Palestine is from Britain, and that the Chinese style and idiom is much more alien to the Hebrew than the Hebrew is to the English. Others have argued that "the Bible is "self-interpreting." So it is to any one equipped for the task. But "self-interpreting" is a relative term. A text book, say of chemistry, is self-interpreting, but not to the unlearned. So the Bible may be said to be "self-interpreting" to one who can (1) read, and (2) has also some preparatory knowledge of its contents.

We are also told that the Bible is God's Revelation to man, and that we are under the highest obligations to give it to every man. Yes, the truth it contains, but not necessarily in the precise form in which it is bound up in these covers, and certainly not to those who are as yet unable to make a good use of it. There was a time when there was no Bible, only a few written parchments, or perhaps brick tablets. Other revelations were given as the Israelites were able to understand them. Each fresh revelation prepared the way for the next. So also in the New Testament Church: first one gospel, then three, then four, then certain epistles, then two or more put together, then the entire canon. But hundreds of thousands entered into the kingdom of God without any Bible, simply by faith in the teaching of the apostles and their successors. Our Lord Himself said He had many things to communicate to His disciples, but they were not yet able to understand them; so, likewise, the Apostle Paul affirmed that "he had fed them with milk, not with meat, for hitherto they had not been able to bear it, neither yet were they able." How then can we imagine that the Chinese, who have never heard of the doctrines of the Bible, should be able to comprehend the whole revelation at once?

No one can be more fully sensible of the preciousness of the Bible than I am, for it is my all; and no one could be more emphatic as to our duty to put it—even in its present form—into the hands of our converts and teach it to the young; and so the Bible with the text only can find a sphere in China in our churches and schools. But I maintain the understanding of the Bible among the people needs either (1) preliminary teaching, a preparation which the Chinese have not received; or (2) elucidatory notes, and that, therefore, if

Preliminary
teaching or
elucidatory
notes required.

we feel it our duty to give them the Bible—we must give them, *with it*, the means of understanding it.

And I wish to be clear and emphatic on this point; not the Bible with “aids to the understanding of it” accompanying it, but *in it*, and bound up *with it*, that wherever the Word of God may go the “key” may go likewise.

With these preliminary remarks I now proceed to the question in hand, and shall take up the points *seriatim*.

FIRST.—As regards the need of “historical and geographical notes”—for I class these two together—one would think this could hardly be questioned. As every reader of the Bible knows, allusions to men and places occur in almost every chapter, *e.g.*, Abraham, Isaac, Jacob, Moses, David, etc., etc. But the Chinese have never heard of such persons; also there is perpetual reference to places, such as Egypt, Babylon, Assyria, Jerusalem, and so on, equally unheard of. Who were these men? Where are these countries? is perpetually asked by the Chinese reader; and having no help they too often lay the book aside. And this more frequently occurs since the transliteration of the names—which is a necessity—is so un-Chinese and uncouth to them, *e.g.*, Ya-pah-la-han for Abraham, etc., etc.

Persons at home who have read translations of the Chinese classics know how obnoxious Chinese names appear to us and how perplexed we are to know to whom or to what they refer. The same thing is felt by the Chinese in regard to our Bible, only in a much more aggravated degree, for we are accustomed to names in different languages, whereas they have never read any books or language but their own.

SECOND.—The need for ethnological notes seems equally obvious.

For instance, take the feasts which occur so frequently in the Bible, *e.g.*, the feast of the Passover, the feast of Pentecost, the feast of Tabernacles, the feast of Jubilee, Trumpets, Dedication, Purim, etc.; without explanation, what can the Chinese make of these? So also with Pharisee, Saducee, Herodian, etc., etc., etc.

THIRD.—Similar difficulties pertain to the manners and customs

depicted in the Bible. (1) No occupation is more common in the Scriptures than that of the shepherd, and from no source have more frequent or more sacred instructions been drawn. But there are millions in China who have never seen a sheep, and, while in the North and North-west they are to be met with, yet the sheep and the shepherd have anything but the sacred associations with which Scripture and poetry have encircled the pastoral life. The sheep is regarded as the most stupid of animals, and the shepherd very low in the scale of society—on an equality with the swine-herd. (2) Milk, as a rule, is never used as food, except now and then in the extreme North. (3) The vine is plentiful and grapes are well-known and widely used in Central and Northern China; but they never use them for wine, so that wine-presses and all the specific operations connected therewith, as well as wine itself, in our acceptation of the term, are non-existent. (4) So also with many others, *e.g.*, salutations, washing of feet, the holy kiss, etc., etc., etc.

But I shall not enlarge here, as my object is not to write an exhaustive paper, but only to indicate the need of brief explanations when these customs are referred to.

One very important point, however, deserves special notice, namely, that many of their customs are diametrically opposed to ours, *e.g.*, the well-known fact that the left hand is the seat of honor; white, mourning; also in contradistinction to us who associate the old serpent, the dragon, with Satan—the Chinese set it forth as the symbol of intelligence, beneficence and power, and the dragon is their national banner, their royal coat-of-arms, and floats at the mast head of every ship.

FOURTH.—But the most serious aspect of the whole is that there are hundreds of words in the original Scriptures for which we have no equivalent in the Chinese language, only approximations less or more akin, but often most insufficient; and the gravamen of the matter is that our most sacred terms are the

No Chinese
equivalent
for many
Scriptural
words.

least satisfactorily represented; so that without notes *we come far short of conveying revealed truth, and sometimes teach error.* This is a strong statement, but I feel sure it will be borne out by all who are duly acquainted with the language. For instance, I have no doubt but that originally the Chinese terms for God and Spirit were the analogues of our own; and that T'ien, Shangti and Shin had the same reference as Ouranos or Heaven, "the Most High," Theos, etc. But the history and the consequent accretions of these words have been widely different. In the West these terms were early applied to idols or to flesh and blood deities; in China not so. The supreme ruler retained his unique position, and the inferior deities continued to be conceived of as spirits. Hence a wide divergence in the application of the terms. In the West, Elohim and Theos were debased to mean local gods; in China, T'ien, Shangti—never. In translating Scripture, therefore, we must discriminate, and dare not use uniform terms, but judge each passage by itself and use the term which shall best convey the idea of the text. But, indeed, the best terms fail us on many occasions. We must guard here, and explain there, by the insertion of a few elucidatory characters if we would convey the true sense.

Again, they have no correct idea of sin. Nor could it be expected. The conception of sin which the Jews possessed, and which we inherit, was driven into them by a long process of object teaching of the most effectual kind, of which the Chinese know nothing. The idea of sin with them is simply "offence;" "I offend you," or, in a deprecating form, "I beg your pardon." Without explanation, therefore, it is impossible for them to gather the true sense of the nature of sin; and they wonder at the importance we set upon it.

So also with all the other doctrinal terms, *e.g.*, atonement has a not very pleasant mercantile association; holiness means simply human perfection in the Confucian sense, and has nothing of the original idea; righteousness, justification, adoption, sanctification and all these terms have to be represented by characters totally devoid of the spiritual ideas.

I remember at home attending a large committee meeting of the Scotch Bible Society when this question was discussed. A gentleman rose, and with an air of overpowering solemnity said, "No notes or comments; we must give them the sincere milk of the word," and his view carried the day. Little did he know that this was the very thing which he and his friends were preventing us from doing, and compelling us to give them little better than husks, or words and phrases which were devoid of the spiritual meaning of the original, and which no Chinese words could at present *of themselves* convey without some explanation.

FIFTH.—But leaving words, and coming to sentences and style in Sentences and style. general, the need for notes is equally apparent.

People who have not dwelt among the Chinese can hardly be made to realize the wide difference which exists. In translating Chinese we have most frequently to take the last character in the sentence and proceed backwards. Then in our Bible there are so many allusions to things which are so strange and unknown that very many pages of Scripture are full of difficulties. This is especially true of those passages conveying spiritual meaning which everywhere stud the Bible—lights Difficulties of translation. and joys to us, but blank and repellant to the Chinese. Positively the Chinese have hardly any conception of spiritual truth. They stumble at every mention of it.

In illustration of this I might here fill pages with instances taken from the Scriptures. But this seems needless, for when any intelligent man thinks of it, he at once sees the force of what I say.

Many of the portions of the sublime and elevating Psalms, the glowing prophecies of the Old Testament, and the spiritual life, spiritual experience, the plan and purpose of God in Christ, as set forth in the Epistles, are all mist to them. They don't know what to make of them, and are offended at the book and too often cast it contemptuously aside. To show clearly what I mean, take as an example, with profound reverence, some of our most inspiring psalms, say the xc., "God has been our dwelling place in all generations," or the xci., "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." With his materialistic ideas the Chinaman asks, How can God be a dwelling place, etc.? Or take a prophecy, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon k'm," and so on. In his ignorance he asks, How can this be? Go to the epistles and ask him to read those wondrous passages setting forth the inheritance of the saints in Christ Jesus, and such matters, and here again all is impenetrable mystery to the uninstructed. The whole work of the spirit is an enigma to the Chinese.

Further, take for illustration such phrases as—"Remission of sins through the blood of the Lamb;" how is this possible? or "Washed in the blood of the Lamb." But blood is not purifying in the eyes of the Illustrations of above. Chinese, and hence they cannot make out what the figure can mean. So also with "born again," "created anew," "the bread of life," "the water of life," "except ye eat my flesh and drink my

blood, ye have no life in you," and such phrases. I shrink from enlarging on this subject lest a bad use should be made of it by scoffers. But we must face the difficulty and try to remove it. One of our most experienced missionaries said to me the other day, "My oldest and best native pastor confessed to me lately that for years he had read the Scriptures chapter after chapter often in absolute blindness and bewilderment, reading the characters easily enough, but entirely at a loss as to the sense." If the Ethiopian eunuch, acquainted with the Old Testament, when asked, "Understandest thou what thou readest?" was compelled to confess, "How can I, except some man should guide me?" can we suppose the Chinaman who has never heard of the Bible or Bible truth should be able to make out the meaning from the text alone?

SIXTH.—Again, the names and titles of our Lord and the Church, etc., present great difficulties to the Chinese. Not a few are totally unintelligible to them, *e.g.*, the rock of ages, the branch, the day spring, the lion of the tribe of Judah, the plant of ^{Names and titles of Christ.} renown, the horn of salvation, the chief corner stone, the Messiah, the morning star, the only begotten Son of God, the lamb of God our Pass-over, the word, the truth and the life, the true vine, the Lord our righteousness, the root and offspring of Jesse, the resurrection and the life, the bread of life, the water of life, the alpha and the omega, the amen, the second Adam.

So also with the common titles of the Church, *e.g.*, the body of Christ, the bride of Christ, the bride the Lamb's wife, the ^{Titles of the Church.} general assembly and Church of the first born, the city of the living God, the family in heaven and earth, the golden candlestick, the habitation of God, the temple of God, the heavenly Jerusalem, the pillar and ground of truth, and many others. Clearly there should be notes to these phrases.

Also in regard to the titles and names given to Christ's people, who are designated in such a multitude of ways and often by terms ^{Names given to Christ's people.} absolutely inexplicable to the Chinese without elucidation—children of the living God, kings and priests unto God, heirs of God and joint-heirs with Christ, members of Christ's body, lively stones, pillars in the temple of God, trees of righteousness, epistles of Christ, the sheep of his pasture, etc.

In like manner the names applied to Christian ministers need notes, *e.g.*, they are called stewards of the mysteries of God, ambassadors of Christ, angels of the Churches, watchmen, etc., etc.

Now in reference to all these a few Chinese characters, inserted in double rows, indicating explanations of the text in the Chinese fashion, would make these sentences perfectly intelligible. Why should this not be done?

Yet once more, the appellations applied to the evil one require notes, *e.g.*, he is called the prince of this world, the prince of the power of the air, the ruler of the darkness of this world, the father of lies, the accuser of the brethren, Apollyon, Beelzebub, and so on. What can the ordinary Chinese make of such terms?

I might go on this way, but it would be superfluous. I heard a remark made the other day on a certain scientific work. The Chinese scholar said the characters were Chinese, and the sentences arranged in seeming order, but what did it all mean? The native Chinese scholar could make no sense out of it. To a Western scholar the meaning was as clear as could be, and so also it was to a Chinese youth acquainted with science, but to the native M.A. it was simply confusion. Why? because the foreigner and his pupil had learned to attach Western ideas to the characters which did not originally belong to them, whereas the native scholar looked at them as they were current in his literature. So it is with the Scriptures. The Old and New Testaments in Chinese may be plain enough to us and those taught by us, but that is because we, with our full intelligence, read a meaning into the characters *which they do not possess of themselves nor convey to ordinary Chinese readers.*

SEVENTH.—In regard to the remainder of my thesis I have not much to say. Maps and headings have been granted, only it seems to me the headings might be made much more serviceable. They should be prepared, not simply by a scholar, but by one who knows the people, their thoughts and prejudices, and he should first of all study the chapter carefully, note what thoughts or phrases are likely to cause a Chinaman to stumble, and afterwards so compose the headings as to meet and remove these stumbling-blocks.

EIGHTH.—“Introductions” are still denied us, yet in view of the great variety of men by whom the various books were written, the different circumstances in which they were composed,—if there is one thing more reasonable than another, surely it is that each book should be prefaced by a short account of the writer, his era, and his object. Why should we be required to send forth books without head or tail,—dumb books, blind books—among this new and enquiring people?

NINTH.—A general preface to both Testaments is also of paramount importance. Surely there ought to be some general preface, giving a brief account of the character of the book as a whole, the authority of the book, the contents of the book, the connection and harmony of its varied parts, guiding the reader here and correcting him there as required. For instance, a Chinaman opens at Genesis and reads about the creation, the fall, and flood, and so forth; he naturally asks what authority has this book for speaking on these great topics? and on what ground am I to believe the statements? Surely an answer to such enquiries should be provided for him in the book which he reads? Again, he turns to Exodus and reads of the tabernacle, the ark, the various altars and offerings, etc. He asks, Is this Christianity? He goes on to Leviticus and reads about clean and unclean animals, ceremonial purifications, etc., etc., an eye for an eye and a tooth for a tooth; again he asks, Is this Christianity? Farther on he finds wholesale slaughter commanded and carried out. Or he proceeds to the Psalms—those wonderful productions! or the Prophets, and here he is perfectly bewildered and asks, What is all this about? We would not send

out any of our own paltry compositions without some preliminary chapter to guide the reader. Why should this—the best of all books—be denied that which is so necessary to acceptability and interest in the case of other books? Or let us suppose the Chinese reader falls upon the story of Abraham, or Jacob, or David, or Solomon, he naturally asks, Are these the exemplars of the men of the West? But if not, why should there not be some means of explaining matters to him? You see what I mean, so I shall not multiply instances. The Chinese have all through their existence been extraordinarily careful about the purity of their classics, and even of their standard histories, and it is deplorable that we should not have it in our power to make the *rationale* of all these *lapsi* as widely known as the history of them.

If we take the responsibility of publishing this sacred book, I repeat we are under the most solemn obligations to help readers to understand it, and that not by *viva voce* explanations merely, which may or may not be possible, but with the text, to go wherever the book goes.

TENTH.—I don't wish to be considered too revolutionary, but I cannot close without pointing out the unappropriateness of the Name for Bible inappropriate. name for the Bible—"Yoh." True it is a good translation of the word "testament," but why adhere to a translation in a case of this kind? The word used as "Yoh" means contract, agreement, treaty, and such like, but it conveys a most inadequate idea to the Chinese of the character of our sacred book. After the "Treaty" of 1860 was concluded between the foreign kingdoms and China, hand-bills were widely circulated, informing the people of this agreement, and intimating the old treaties were annulled. Not long afterwards a friend of mine was selling Scriptures at one of the examinations, when he was asked, "Why do you sell the Old Treaty? Have you not informed us that all the old treaties are abrogated and a new one agreed on by the great powers?"

This illustrates what I mean. A slavish sense of the necessity of verbal translation has driven our translators to adopt that term. And in this case there is no excuse, for this name, as applied to the Bible, is of human origin. I should much prefer "The revelation of God to man," or some such phrase, which would impart a zest to examination and not repel as this vague term. More can be said in favor of the "Fuh Ying" or "happy sound" as designating the Gospels, though I don't much like it, and if it continues to be used I should say that the general title should be "The words and deeds of Christ Jesus" according to the Apostle Matthew or Mark as the case may be. Such titles would let the Chinese know exactly what the book purports to be, and what they may expect.

While speaking thus I by no means wish to be understood as affirming that the Bible is throughout unintelligible to the Chinese. Bible not unintelligible throughout to Chinese. On the contrary, there are great portions of it quite clear to them, especially the historical and biographical portions, together with much in the Gospels and Acts. But the evil is that when a Chinese reader alights on any of those passages to which I have referred, he is annoyed; he comes on a second, and is more annoyed, and so he

does not do justice to the intelligible portions, but denounces the whole. I am the more concerned because my conviction is that by judicious prefaces and introductions and notes it could be made the most interesting of all our books to the Chinese. It embraces the only history we possess of the early condition and distribution of mankind; touches upon so many countries, such diverse civilizations, and is written in such a matchless style, that it could be made to absorb the attention of every scholar. And then it meets human wants, human sorrows, the sins and aspirations of the heart, in such a wonderful manner as to arrest the attention of every human being,—young and old, poor and rich alike. I rejoice to know that it has been useful in many instances; all I affirm is that it might have been a thousand-fold more useful had ordinary means been adopted to elucidate it.

The great aim of the Bible Societies in circulating the Scriptures is surely the instruction of the people and the winning of their regard for the Revelation of God. Why not take means adequate to accomplish this? Why send the bare text forth by the thousands as if among a people prepared to receive it? Why give our sacred but unknown book to the Chinese without any aid to the understanding of it? Or, rather, why publish it in a form tending rather to repel than attract? Why defeat their own ends? For the uncouth names, manners, strange imagery, new doctrines, etc., positively annoy a Chinaman when he cannot understand or explain them.

In these discussions I have not touched upon the question of translations, for the reason already assigned. Several of our versions are admirable—far better than the septuagint which the Apostles and the early Christians possessed, and with which they were content. What would have happened if St. Paul and St. Peter had given their time to revising the Greek text of the septuagint instead of going forth to preach the Gospel?

No possible translation, whether high *Wen-li* or simple *Wen-li*, or any form of colloquial, can make the Bible plain to the uninitiated Chinese. What we need is elucidation of the text; and to work away emending that sentence or this—turning this expression or that—is all very well; but it forcibly reminds me of paying “tithe of mint and anise and cummin and omitting the weightier matters of the law.” Those ought to be done but not to leave the other undone.

I therefore do not favor the appointment of any committee of revision, but would respectfully recommend a small committee to prepare an annotated Bible on the limited lines above sketched out; and which, of course, would take full advantage of the best points in all existing versions. And I do this for three reasons, which seem to me of great weight:—First, it would practically remove the “Term” controversy; for with explanations of the terms it would matter less which were used; second, it would supply us with a uniform Bible—at once for the whole nation, and also for the Mandarin and other vernacular districts; and third, it would supply an urgent want: for most assuredly we must have an intelligible and acceptable Bible for this

Aim of the
Bible Societies
to instruct.

Elucidation
required.

Annotated
Bible recom-
mended.

great nation, and it could be better prepared by a committee than an individual.

Nor have I in the preceding pages touched upon the printing and outward appearance of the Bible, chiefly because such matters did not come within the compass of my essay. One word, however, may be permitted, and that is that cheapness and multiplicity of copies should not predominate in the counsels of the Bible Societies, but that an effort should be made to keep the various editions of the Scriptures—as regards type, paper and binding—above the ordinary standard of Chinese books, and pleasant and attractive to native readers.

Nor have I referred to the permission which one Bible Society has recently so graciously made of allowing a sheet tract, explanatory of the Bible, to be circulated with it, and the introduction of one or two sentences in the text, at one or two difficult places, because they were too insignificant to demand much attention. We thank them for the concession so far, and would only be too glad if we could look upon it as a promise of more. But alas! for the divisions in the Christian Church! and the laws laid down by our forefathers, binding these societies to the bare letter of the Word; alas! also, for the denominationalism which still exists at the Boards! But is this to go on for ever? and are we also literally to “make the Word of God of none effect through our traditions”? I hope for better things.

If the suggestions I have made meet with favor from any or all of the Bible Societies it will be the occasion of universal joy among us. But if not, then I fear there will be a proposal made to institute a new society called “The Bible Society for the East;” or else the missionaries will appeal to their supporters to give their contributions to the Tract and Book Societies which have most generously done what they could, but whose limited funds prevent them from meeting the wants of China in this respect.

I have been asked, What would I propose? It has been said these elucidations would involve a commentary. No, what I have indicated could be compressed into small compass. Outline of requirements.

With all deference, I will therefore conclude this paper by a brief outline of what I think would meet the case:—

1st.—I would have general prefaces to Old and New Testaments, introductions to the different books, and headings to the chapters, such as I have indicated.

2nd.—In regard to figures of speech, difficulties of idiom or style, manners and customs, etc., etc., I would adopt the method the Chinese themselves use, viz., double rows of explanatory characters in small type, placed beneath the passages in question.

3rd.—In reference to persons and places constantly occurring I would suggest an appendix in which I would have a glossary of the names of persons and places duly numbered, and wherever that person or place was mentioned, affix the number, so that the reader could instantly refer to it.

4th.—So, also, with oft recurring religious terms, such as God, Spirit, sin, atonement, justification, etc., etc. I would have them also explained

in appendix, and numbered. And, of course, I would only have such notes as would occasion no controversy among Christians, but simply such things as are commonly believed among us all.

5th.—I would also add chronological comparative tables, and tables of weights, measures, and money, etc., etc.

Nor long since a lady, in speaking to a few friends about to proceed to China as missionaries, said, "Push the Bible, for wherever the Bible is left there is light." Beautifully put! and expressive of the noble sentiment which exists at home. Would that it were true! But it is the *entrance* of God's Word which gives light, and if this be checked the good is hindered. *It however can be made true.* The potentiality is there, but the human means to awaken the light is absent. Let us use the ability God has given us to illumine these pages that "wherever the Bible is left" there may indeed "be light."

ESSAY.

BIBLE DISTRIBUTION IN CHINA—ITS METHODS AND RESULTS.

Mr. S. Dyer, (B. & F. B. S., Shanghai).

As a missionary body, our great work is to spread the knowledge of the Truth in China. To this end, each in his own line of things uses the means which seem to be best, or those which are at hand. And happy are they who in doing so are simply following the leading from above. Among the means that are used, not the least, nor the least in importance, is the circulation of the Scriptures; and it will be useful for us to consider the methods by which they are being distributed, as well as some of the results.

METHODS.

Three principles may be mentioned, which are acted on in the circulation of the Scriptures in China:—

1. *Without Note or Comment.*—According to this plan, Christians holding various views of religious doctrine are able to associate in the work without fear. And, what is of more consequence, all printed heretical teaching is avoided. At the same time the two Bible Societies which use this principle do not require silence from their workers, who are freely allowed to speak of the subject of the book they sell. The one great subject being the Gospel of the Grace of God, the workers have vast opportunities for the spread of the Truth, seeing they labor far and wide among an immense people. And they have this advantage over some, that when in any place their labors cease and the memory of their words has failed, there is left behind in many a home the authority for all they said—the *Word of God*.

2. *With Note or Comment*,—either by notes attached to the Scriptures, or by tracts and books circulated with them. This principle meets the wishes of those who consider it unwise to circulate the Bible without some aid to understanding it. Great care, however, is necessary, lest the notes or tracts contain anything not in accordance with the Word. Great care needed.

3. *After Previous Instruction*.—There are some who object to supplying Scriptures to the people until they have received instruction in regard to the Gospel. They consider that the Bible was intended for believers, and therefore should not be indiscriminately circulated among the heathen. But let us remember that it is not altogether certain that all the Gospels were written for believers alone; that at any rate they give many of our Lord's words to unbelievers; that much of the Old Testament consists of warnings and appeals to sinners; that it shows God's dealings in judgment and mercy with such; that it was in the hands of unbelievers in the time of our Lord, and the Spirit worked salvation thereby; that when further instruction was needed, it could be supplied, as in the case of Philip and the Eunuch; and, lastly, that the Bible is the very source from which we derive the Gospel we preach, our final appeal in proof that our words are from God. The following remarks of a missionary are of weight:— Gospels not written for believers only.

"I have been reading lately on the subject of the Protestant doctrine of the 'perspicuity and absolute sufficiency of Scripture,' and have come to the conclusion that of themselves, 'the Scriptures are able to make the man of God perfect, thoroughly furnished unto all good works.' It may seem strange that I should only now accept a plain statement of Scripture. My stumbling block was in having wrong ideas of what constituted a man of God. To my shame I confess it that although not openly saying that the Chinese required to be educated into the kingdom of God, some such feeling as this was in my heart. But now I see that any Chinaman who can read John iii. 16, or any such plain statement of the Gospel, may, by exercising the most simple kind of faith, become a child of God—see John i. 12—and then may receive the Holy Spirit, who shall lead him into all truth, better than any Commentary or explanation that ever was written . . . I cannot understand how I was so blind and stupid as to think that uninspired men could put the Gospel more clearly than those who wrote the Holy Scriptures under the direct inspiration of God's Holy Spirit. And yet in plain language, this is what they believe who hold that the Scriptures should only be sold to the Chinese along with other books explaining them. I rejoice that my eyes are at length opened to that fallacy."

It is well to mention, as it may not be known to all, that there is a tract introductory of the Scriptures, which the British and Foreign Bible Society permits its men to circulate along with them.*

There may next be noticed three plans on which the circulation is carried on:— Three plans of circulation.

* There is no doubt also that there are certain things in the Scriptures, such as terms, names, geographical notices, &c., some explanation of which in the form of a tract would be very helpful and advantageous.

1. *By Free Gift.*—This plan is used by some ; it may be

I.—Because books are largely so distributed by the natives themselves ;

II.—Because they consider the Gospel should be without charge ;

III.—Because of the poverty of the people ;

IV.—Perhaps as being the easiest way.

A modification of the plan is that of selling at prices much below the low ones fixed by the publishing Societies.

There is no doubt the free distribution of Scriptures gives facility for the rapid circulation of an immense quantity of books, and the Societies could in this way increase their issues enormously. The writer of this paper, however, feels called upon to give a strong disapproval of the plan, and to advocate rather the circulation

2. *By sale.**

I.—The people are much more likely to value what they have paid for.

II.—There is much less fear of any misuse of the books.

III.—The poverty of the people in most cases can scarcely be so great that they are unable to afford the five to eight cash for a Gospel, especially so where money is spent day by day on things unnecessary.

3. *By Loan.*—A plan has been proposed in South China, and perhaps is now actually carried out, by which books are to be lent to the people. How this will work remains to be seen. But some method of the kind might be adopted with the Scriptures, the workers travelling from place to place, lending portions and returning later on to exchange them. Possibly a book may be read if so lent, when it would not be otherwise. Loan plan gives a chance for explanation. The plan would give scope for asking, "Understandest thou what thou readest?" and for giving such explanations as would tend to enlighten. We may also hope that it would often stir up an interest in the subject matter of the Scriptures. A fine evangelistic work it would open up for an earnest Christian.

Four instrumentalities for carrying on the work may be noticed :—

1. *Native Workers.*—These, if earnest Christian men and suited to the work, are valuable agents. They circulate considerable numbers of books. They ought to have much of our sympathy, for their trials are sometimes great. Few of us, perhaps, have any apprehension of what they pass through.†

* It should be stated that the British and Foreign and the American Bible Societies do permit free gift of Scriptures in special cases where it is deemed advisable.

† A missionary of many years' standing writes :—"What a lot of insult these men have to put up with, especially from the Tartars of Hangchow and other places. These fellows lay hold of our men, insult them, blaspheme the name of Jesus, and taking a book in their hands say, "This is Jesus;" then tear the book in halves, and demand from the men to pick up the pieces, as they are *Chinese letters*. Preachers of the Gospel have not to put up with one-tenth the abuse and insult that our colporteurs often meet with, and they do more to spread a general knowledge of the truth than ten preachers ordinarily do, as they are for ever being called upon to explain and defend the teachings of the books they offer for sale. No class of workers in China has such a claim on our sympathy and prayers, as the colporteurs have, if they be faithful."

The writer would strongly reprehend the idea that any sort of a Christian will do for a colporteur. It is true that the best men cannot generally be spared, nor ought those to be employed whom the Spirit of God has fitted for other work in the Churches. But no man fitted as an evangelist is too good for the Bible work. Such an one would have opportunities therein which he will scarcely have in any other way. And the more earnest and true-hearted he is the better. Best men
needed.

Nevertheless, it seems evident from experience that in actual practise more efficient work is done when the native is associated with a foreigner.

2. *Foreign Workers*.—As a matter of course the presence of the foreigner usually causes far greater sales. But besides this the natives we are able to obtain are mostly the better for superintendence; and the presence of a foreigner with them occasionally is an encouragement, and gives opportunity for imparting to them spiritual instruction, for shewing better methods, and for gaining knowledge of how the Gospel is placed by them before the people.

3. *Local Dépôts*.—These, if well managed, must afford a fine opening for the spread of the Truth. Were able and faithful men put in charge, who should politely receive all comers and tell them the wonderful good news of the Gospel, not only might the circulation of the word be promoted, but much good done. As regards actual sales of Scriptures, however, local dépôts do not appear usually to have been a success.

4. *Voluntary Workers*.—The members of the native Churches might with advantage be led to consider the sale of Scriptures in their spare time as one way of working for the Lord, that is, the doing so without reward except from Him. Many a portion might thus be put into circulation.

And now as to the spheres of work :—

1. *Large Cities and Villages*.—Naturally the sales at these are considerable. There is reason to believe that if a foreigner, in visiting such places, should remain a few days, instead of hurrying away, he might find his sales continue the whole time.

2. *Small Villages and Hamlets*.—The Word of God may not be withheld from these because they are small, nor because they require much labor to work with few sales as the result. If there are waterways the worker should have a boat. If not, some town or village should be made the centre of his operations. From such centre he should traverse the whole country round.

3. *The Road*.—In travelling from one point to another, many an opportunity occurs for offering books to passengers. And much can be done by visiting the boating and shipping population at the various stopping places, and among travellers on the vessels. A large number of Scriptures have been sold also to those on steamers. In these ways books are doubtless carried to places little reached, while the leisure of the way may induce some to read.

In actual practise the work is carried on :—

1. *By traversing the streets* and selling from house to house and to passers by. It is natural that much of the circulation should be effected

in this way; but it gives little opportunity for instruction about the books. It is one that is very trying to the workers and brings many a rebuff.

2. *A more satisfactory way*, when practicable, is to take a stand in some open place, and to commence by talking or preaching, explaining the main truths of the Word and the great advantages to be obtained by reading the precious book. After or during such preaching, sales could be commenced, and the work would be more effective because the people would at least know what they were buying. The Gospel will also have been put before them, though the books should not be read or even purchased.

3. *A very good plan* is to hold conversation with individuals to the same end, either in tea shops or otherwise. Men who at first were unwilling to purchase, have changed their minds after explanation as to the blessing contained in the book. An exceedingly thorough kind of work could be done by travelling through the country, spending much of the time instructing the people about the Gospel in private conversation, and selling the Scriptures to those thus interested in the subject. The number of books sold might be comparatively small, but such work is likely to be effective.

4. One worker has successfully tried the plan of borrowing a table and spreading the books on it in some central and conspicuous place.

5. Another, a very devoted native Christian and earnest laborer, goes along the streets, calling on the people with a loud voice to repent of sin and believe on Christ. He appears to succeed in arousing quite an interest, and is very successful in disposing of the Scriptures.

Questionable Methods.

A few methods of circulation may now be mentioned, which, to say the least, are very questionable:—

1. Any method by which, directly or indirectly, books are forced on the people. Such would be the case wherever advantage is taken of a man's fear of loss, as for instance, the staying in a shop unduly long. The crowd that presses in to see the foreigner may cause the proprietor to purchase, in order to get rid of him, lest any in the crowd should steal. To take advantage of this would, of course, be exceedingly wrong, and the result that might be expected, a bias against, or even hatred of the book.

2. Any kind of misrepresentation concerning the books to induce a purchase. Under this head may be mentioned the holding out of advantages to be obtained from them, which though true spiritually, would be understood temporally. Also any statement concerning the books which would lead to their being looked upon as a kind of charm.

3. The circulation among the heathen of certain portions of Scripture alone, which could not be understood by them, as, for example, most of the prophets, the Revelation, and some of the Epistles. The most suitable portions for separate distribution are un-

Preaching
in public
places.

Conversation
with individ-
uals.

Forcing books
on people.

Misrepre-
sentations.

Unsuitable
portions not to
be circulated.

doubtedly the Gospels and the Acts of the Apostles. If the translation is a clear one, the mind must be obtuse indeed that cannot get something suited to its apprehension from these.

4. The writer of this paper would also mention as a questionable method the giving of commission to native colporteurs. (1.) It must tend to induce the working for gain rather than for the Lord. (2.) It would seem to open up an extra door to malpractice and dishonesty.

Commission
to native
colporteurs.

Results.

1. *The Scriptures in the hands of the people.*—Whether they be read or not, this is a thing not to be despised. *There are the books*, the very source from which all the knowledge we have of the Gospel is obtained. There among the people are the very books that tell of the true God, of the responsibility of man to Him as his Creator, of man's sin, of the Saviour provided, of the call to repentance and acceptance of God's pardon on His own terms. Now let the missionary go wherever the book has gone; let him follow up the work; let him find where the books are; let him read from them to their owners and preach Jesus to them from what is read. Is it nothing that the people should find such wonderful truths brought out of a book in their own possession?

Missionary
follow up the
work.

Moreover, the book goes where missionaries and other workers do not; where under present circumstances, for lack of numbers or for other reasons, they cannot go. Be it that the book remains unread, that it is used by the women for putting their silks in. What then? Is it impossible or unlikely that in the course of time some visitor should come in, take up the book, read, say ever so little—*one verse*. That verse has been seen by his eyes; he has repeated it with his mouth. He thinks no more of it. His mind has not grasped it. But his memory probably will never altogether lose it. He departs and apparently forgets. What hindrance now to the Spirit of God, some day,—if not before, in the hour of death,—bringing that word to remembrance, revealing the truth to his heart, leading him to trust in the Saviour unto eternal life. His family may oppose him. He may die, none ever hear of it, and we never know it, *until the day of Christ*.

The book goes
where mission-
aries cannot.

2. As an actual fact *many of the books ARE read, at least partially*. To some of these readers truth is thereby imparted. And, when once imparted, the foundation is laid on which God's Holy Spirit may at any time commence a work leading to salvation.

Objection 1.—*But many of them are not read.*

Does not the same objection apply to the preaching, of the Gospel? Many of the hearers do not grasp the truths preached, and receive no apparent light. Shall we, therefore, cease to preach? * Is there any kind of work among the heathen which is successful with all or most of the hearers? Though there be, we are not all fitted by the

Objections
answered.

* An instance has been known in which a missionary came to the decision to cease chapel preaching on account of its unfruitfulness!!

Spirit for the same work. But, as previously shown, even if not read, the book is there ready for some one to read, and for the Spirit's operation.

Objection 2.—*The books are mostly not understood.*

If this is owing to the translation, then let it be revised, or a different one used. But it is probable the non-understanding is often owing to the book not having been read. It is necessary for us also to remember that from the very nature of the Bible any one reading a portion for the first time is not likely to see the general drift of the whole. And a reader might say he does not understand the book because he cannot see its general bearing, whereas there are very many passages in the Gospels, Acts and other portions, which a reader can scarcely fail to understand. Much of the historical will doubtless be understood by a mere child. And much of the teaching against sin, and in regard to the Truth, surely needs nothing but the Holy Spirit in order to its apprehension; and without the Holy Spirit, not the best instructed man on the face of the earth will apprehend the Gospel.

3. But lastly,—*It is a fact that enlightenment of soul is obtained.*

Whilst we may well acknowledge with shame that the fruit is far less than it might have been but for our own shortcomings, yet with praise to our God we say that He has given blessing greater than some imagine.

When, notwithstanding all the difficulties in the way of our knowing results, we are able to say that He does allow some news of His working through the Scriptures to reach our ears; when, from time to time, we hear of souls interested in the truth through the Word itself, and others by the testimony of the Word-distributors, or by both together; then our work has not been in vain. But when we know of missions and churches in different parts of China, and one church in Corea, whose first beginnings were either wholly or in part through such means, still less has the work been in vain.

One such mission now numbers hundreds of members. Its founder (not speaking of the work of the foreign missionary,) first met with a Gospel, became greatly interested, and afterwards, on the explanation of a few passages, accepted Christ as his Saviour.

Another mission, of over thirty members, was commenced by the work of a Scripture colporteur in leading eight or ten persons to Christ, and these have since been the aggressive ones.

Among some mountains in Manchuria, eighty persons were found who had been led to Christ through Scriptures, tracts and a colporteur.

In Shansi, two men—a scholar and a priest—obtained a Gospel of Mark, and though not understanding it to any great extent, thought it must be from heaven, and revered, if they did not even worship it. Later they obtained a New Testament, from which they received further light, and then worshipped Christ and the Apostles. Finally they were better instructed and became most earnest Christians. They have been instrumental in founding two churches and in strengthening others. One of them is said to have been the means of leading fifty persons to Christ.

A few instances of blessing may also be mentioned, ^{Instances of} which illustrate remarks contained in this paper :— ^{blessing..}

1. A woman in Chehkiang recognized the books brought by two colporteurs as those against which she had heard much said at a time when her brother-in-law had been baptized. Though not knowing a character, she bought a New Testament, and set to work to learn to read it, seeking the help of passing travellers, boys from school, and her own friends. The reading led her to cease from idolatry, to love the Lord Jesus, and to worship the true God, trusting in Him alone. Her husband also in time gave up idolatry, and though for a while he would not make a public profession, he has at last done so. This fact forcibly shows that the Word alone, under the Spirit's blessing, is sufficient to make a heathen wise unto salvation.

2. A farmer, who long had been a seeker after holiness, and was a leader in a Chinese heterodox sect, came into possession of a Gospel of John. "There was the light. He threw away his old books as if they had been hot coals." He learnt a good portion of the Gospel by heart. He at length was baptized.

3. A member of a church in Nganhui "was first led to think seriously of sin, of how he could be forgiven, and by what means a sinner could be reconciled to God, from reading Mark's Gospel."

4. Another member of the same church, a very consistent Christian, was first influenced by the reading of a Gospel.

5. An old man in Szechuan bought a New Testament thirty years ago, and had so well read it that he was found perfectly acquainted with the details of our Lord's life and death, though he yet lacked knowledge of the sinfulness of sin, or of Christ as his Saviour. His wife also had a knowledge of Christ's life.

6. In Honan a Gospel of John puzzled its buyer for a time. "Verily I say unto you" ever recurring, seemed strange. So did the miraculous draught of fishes, which he thought was probably connected with sorcery. Continuing to buy Gospels and tracts, the words, "Love your neighbour as yourself" found a place in his heart. He at last became a hearer at a chapel. His eyes were opened, and he has become an exceedingly bright Christian, a remarkable example of love to his enemies and of meditation on the Word of God.

7. A woman in Kiangsi recognized a New Testament when given her, as a book met with fourteen of fifteen years before, and which she had ever since wanted to possess. She had not read much of it, but remembered that it told of Jesus as a good man, and that He had died for His people. Finding the book now given her was the same, her interest in the truth she was being told was increased. In fine, she gave reason to believe that she put her trust in Christ, and through her instrumentality a friend of hers was also brought to the Lord.

8. In Chehkiang a man was baptized last year who had earnestly sought after truth in the ancient books of China. He came to a preaching hall, but *what he heard did not enlighten him much*. He procured a *Wen-li* New Testament and read therein, but did not apprehend the truth

until a copy in Mandarin was placed in his hands. He read it through, obtained the blessing, and has become a very bright Christian. In his testimony ever since he is always ready to tell how it was the Word that brought him to Jesus.

9. The story of Mr. Li, related in the *Chinese Recorder* for October, 1889, must have interested many, and well illustrates our subject. How a mutilated copy of the Acts of the Apostles impressed him with its teachings; how he went to Hankow to search into the matter; how he had already before doing so abandoned idolatry and induced his mother to do the same, led to this through Paul's discourse at Athens; how "Thou shalt be saved, thou and *thy house*," was what had most forcibly moved him; these things, together with the result of his visit to Hankow, form a narrative that may well cheer the heart of the Bible distributor, and none the less that the man was not the original purchaser.

10. It is stated that in Burmah, in a place where white men had not been, a man and some of his neighbours were led to put away their idols and to pray to Christ as the Saviour of sinners, through one chapter of the Bible on the paper wrapping of some food.

It is hardly necessary to indicate in every case how these incidents illustrate the subject of this paper.

Objection I.—*But such cases are rare.*

Answer 1. Has any systematic and prolonged enquiry been made to find out purchasers and ascertain results? The books are distributed in a multitude of places where there is no missionary to find them out; and the workers of the Bible Societies have not the time to search for them. From the nature of the case they are difficult to ascertain.

Answer 2. It is worthy of examination whether out of all the natives who profess Christianity there may not be those who, previous to their conversion and the circumstances *directly* leading thereto, have seen some part of the Scriptures and received some influence from it. It is quite possible for such a fact to have been one of the things which led to conversion, and yet the person be scarcely conscious of its being so.

Answer 3. What if the apparent small results be rather due to lack of faith, or of prayer, or to some other cause, as may also be the case where there appears to be failure in other kinds of labor in the mission field.

Objection II.—*Some may receive harm from the Scriptures.*

Answer. This may happen also from other books, however wisely written, or from preaching or private instruction. We know from the Word itself that there are some who "Wrest the Scriptures to their own destruction."

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah lv. 10, 11.

DISCUSSION.

Mr. J. Archibald, (N. B. S., Hankow).—Mr. President and Members of Conference,—I do not think there is much difference of opinion amongst us as to the desirability of such notes being added to the Scriptures, which are so largely used for evangelistic purposes amongst the heathen. Nor do I think there would be much difficulty in obtaining such, if a society existed which was both able and at liberty to supply them. We should only have to make our wishes known to have them met. But we must bear in mind the fact that we are making this demand on Societies which doubt the wisdom of permitting notes, or doubt if it lies within their province to take action in the matter.

Desirability of
annotated
Scriptures.

To show that they fully recognize the importance which we attach to notes, and appreciate the earnestness and universality of the demand for them, I will take the liberty of reading to you what Mr. Slowan in his report to our directors says about this.

“Section 49.—*Notes generally desired.*—There is an almost universal desire amongst the missionary body for the issue of a New Testament with introductions to the various books, and with brief notes on the text. This desire received official expression in the Shanghai Missionary Conference of 1877, and will be revived in that of 1890. Dr. Williamson says, “It is difficult for a Chinaman to understand the Gospels, impossible for him to understand the Epistles, without some help.” Mr. Simmons, of the Baptist Mission, Canton, an indefatigable Bible-seller, says, “Our own people are not hearty in giving the Bible; it is not understood without some simple information.” The Hankow missionaries are urgently in favour of notes.

50.—*Character of notes indicated.*—Bishop Burdon desires notes in the text for the benefit of the heathen. “The Bible is not a charm.” He would have the notes few and brief. “If a word will give the explanation, supply it; if not, leave the passage as it is. Some missionaries would be content with notes—geographical, historical and ethnological; others, while admitting these would do much, point out they would leave more important difficulties untouched. Friends of the Central China Tract Society, in consultation with other missionaries, have agreed to annotate the Gospel of Mark, as a specimen to be submitted to the Board.

51.—*Notes of more value than tracts.*—While such notes as are prepared by the Tract Society, make a valuable tract for circulation along with the Gospels, it is objected that a loose tract is often separated from the book it is meant to explain. Notes on the classics are common in China, and are never confounded with the original text, being printed in a different type.

Recognising the obvious difficulties that beset the subject, “your deputy was careful not to commit the Board to approval of the proposals; but he could not fail to feel their importance in the estimation of those well qualified to judge, and he is assured that the issue of an Annotated New Testament would, to say the least of it, make the circulation of any other edition in China exceedingly difficult.”

Now, to such a statement there is little left for us to add in the way of further enlightenment. The situation is already thoroughly comprehended and appreciated at home. But you will see the problem is by no means an easy one to solve, if you will consider for a moment the Bible Societies' difficulties in dealing with it.

Difficulties in
the way.

1st.—All the Bible Societies at work in China have a clause in their constitutions binding them “to circulate the Holy Scriptures without note or comment.” Thus, at the very outset, they seem shut out from approaching the matter. It is true the constitutions might be amended so as to give the needful permission, but then, as you all know, constitution-tinkering is rather a dangerous thing for Religious Societies to take in hand, and apt to lead to most unexpected consequences. Or the clause might be ignored, and what we wish to do looked at with the blind eye; but this would hardly be honest, and above all things let us strive to be honest.

2nd.—They have great difficulty in knowing what it is in this direction which we really want. Introductions, notes and comments, is rather a large order. In a paper which will come before this Conference later on you will find it laid down that no less than three commentaries are absolutely needed now—one for evangelistic work, one for the family and one for the preacher. Three such commentaries are none too many, but it cannot be the Bible Societies’ business to provide them. I doubt if we exactly know what it is which we want ourselves. Certainly it is not notes in the higher criticism line; nor yet mere translations of home hand-books. It is four years since our society asked for samples, and I think we should make more headway now if we left off demanding, and set about getting notes ready, if only for our own information.

3rd.—The difficulty of getting the work done. Should permission to use annotated Scriptures be allowed, in all probability the result will be the outbreak of a most lively dispute as to the nature of the notes, and as to who shall prepare them.

4th.—The demand which may be made for the further extension of this idea in China itself and to other lands. This I will not enlarge on.

5th.—The risk of an awful explosion when all is done. It is hard to say what horrid heresy might not be found lurking in some innocent looking, but perhaps rather misty note, which in the hands of a vigorous agitator would give the Bible Society infinite trouble. Those of you who read the “*Christian*” will have observed from an insert which appeared in it recently that this is no imaginary danger. Something of this kind has happened before.

But there is another side to this matter. There are several grounds

on which I think we can quite legitimately ask the Bible Societies to undertake this work.

Reasons for
annotations.

1st.—On the ground that the true principles of translation involve it. A book cannot be said to be properly translated until it is made possible for the reader to understand the thoughts of the original author.

To replace one unknown word by another, or by a misleading one, is not translation. The true object of the Bible Society demands that we make their Scriptures as plain as the art of man can make them, for they are here to make known the truth of

Involved in the
principles of
translation.

God, and not to dispose of so much printed paper. I think in some instances the home people put too strict an interpretation on "the no note or comment clause." It seems absurd that natives, sometimes somewhat ignorant men, who are supported by Bible Society funds, should be at liberty to make whatever comments they please verbally, and at the same time be forbidden to use the printed comments of the most learned brother amongst us.

2nd.—The principle of introductions and notes has long been admitted by the Bible Society, although not under that name. Principle admitted.
The book I hold in my hand is a Bible, which I bought over the Bible Society counter, and on opening it we find an introduction. It begins: "To the most High and Mighty Prince James," etc., etc. Now, on looking into the book we find it has notes at the head of every chapter and the top of every page. They are not called notes or comments, but such they are, nevertheless, and intended for the very same purpose as we demand ours, namely, as helps to the reader. As a friend says in a letter which reached me to-day, "The Bible Society which admits headings has not a logical leg left to stand on in refusing to allow the notes we want." I think, therefore, we may rightfully ask them to let us have, in place of Prince James and the headings, such brief introductions and notes as are necessary for the Chinese.

3rd.—As to the risk. I think we can assure them that the Religious Tract Society has never found any trouble arise, in China at all events, from the millions of pages of religious teaching which it annually issues here.

If we could show the Societies, then, that we are asking a legitimate thing, a very necessary thing, one which does not involve the introduction of any debatable matter; and that the notes which we regard as indispensable are neither very numerous nor very long; above all, if the work could only be satisfactorily done in the first instance, so that they might see and judge of it for themselves, being at the same time assured that what they see meets the case, I think we would succeed in some quarter somehow, and then the wonder will be why we have not succeeded sooner.

Rev. J. L. Nevius, D.D. (A. P. M., Chefoo).—I think we are fortunate in having presented to us in these two papers now before the Conference, the different phases and the opposite views connected with this most important subject. I will state by way of introduction to what I have to say, that I am in entire agreement Agrees with Dr. Williamson. with the views presented in the paper by Dr. Williamson.

Some of the positions taken by Mr. Dyer require, in my opinion, a careful review and examination. While he defends the distribution of the Scriptures in China, without note or comment, he admits that "the circulation of certain portions of it, as for example most of the Prophets, the Revelation, and some of the Epistles, is questionable." He further says (and we shall probably all agree in this statement) "that the most suitable portions for separate distribution are undoubtedly the Gospels and Acts," adding: "If the translation is a clear one, the mind must be obtuse indeed which cannot get something suited to its apprehension from those."

Is it not fairly implied in the paper by Mr. Dyer that even those portions of the Bible best suited for general distribution in China are only partially and imperfectly understood by the heathen? That this is the fact few who have had any Gospels only partially understood by the heathen.

considerable experience in China as missionaries will doubt, though people at home and missionaries on just coming to China have great difficulty in understanding why this is so. To illustrate this, and passing by the Gospel of Matthew, as it begins with the genealogies, take the Gospel of Mark. The opening sentence seems to us, at first sight, very suitable and intelligible. "The beginning of the Gospel of Jesus Christ the son of God." Translated into the Chinese idiom, and with the translation of the names, it reads: "God's Son Ie-su Ki-tuh happy sound beginning."

Every word is an enigma to the Chinaman, and the whole sentence, if it is understood at all, suggests many perplexing questions, which the most intelligent Chinese scholar has no means of unravelling. Humanly speaking, he is sure to put interpretations on it widely different from the true one. So far as the religious characters used in the translation are concerned, he can only interpret them by the ideas and associations already connected with them, and they are all heathen ideas and associations. Passing on to the following verses, they present other difficulties hardly less formidable.

Now, does not the admitted fact that in the portions of the Bible best suited for distribution, there is still much that is not "suited to the comprehension of the heathen reader," prove conclusively that it is not the book to give to the heathen on their first introduction to Christian truth?

Now, does not every author make *everything* in his book as intelligible as possible to those for whom his work is designed? When a man receives a book which he cannot understand, he naturally infers that some mistake has been made, either from inadvertency or ignorance. Are we to suppose that the principle of adaptation, so manifest everywhere in God's works in Nature, is wanting in His word? By no means! Every portion of the Old and New Testaments is especially adapted to those to whom it is addressed. In the words of our blessed Lord, whether addressed to the uninstructed, or to Nicodemus, to His disciples, or the Scribes and Pharisees; to the Roman Centurion or the Roman Governor, the appropriateness of his teachings is most conspicuous. So the Apostle Paul used one method with the Jews and an entirely different one with the Gentiles; with the former he made constant reference to the Scriptures, but never in speaking to the latter,—his discourse specially addressed to Agrippa was perfectly intelligible to him, because it was designed for him, and for that reason was unintelligible to Festus.

Every portion of the Scriptures presupposes a certain amount of information which is necessary for understanding it,—information possessed by those to whom it was addressed, but which must be acquired by those who do not have it.

Scriptures
presuppose
information.

The Bible is, in its *essence*, a Divine Revelation for *all ages* and all nations. In its *form*, however, it is intrinsically and intensely Jewish. It is not an elementary text book for uninstructed heathen, but the milk and the meal of the children of God. It is the receptacle of those sublime and hidden mysteries by which the "*man of God*" is made "perfect, thoroughly furnished unto all good works." It is the inexhaustible treasury from which "*Scribes instructed unto the Kingdom of Heaven*" bring forth things new and old.

The Bible a
revelation for
all ages.

It is not necessary for us to discuss the question whether it is, or is not, possible for God to adapt one and the same revelation to the wants and capacities of all His children. It is sufficient for us to know that He has not done so.

Some, while acknowledging these difficulties which a Chinaman meets with in understanding the Bible, say that we should look to God for special grace and enlightenment to make this Bible, as it is, a light to lighten the heathen. The paper before us asks the question: "What if the apparent small results be rather due to lack of faith and prayer?" We may ask again: What if this agency for which we pray, *i.e.*, the Bible for the heathen—without note or comment—is not of God's appointment? In that case, have we any good reason to expect an answer to our prayer?

But it may be said the Bible is self-interpreting, and an uninstructed Chinaman, by the earnest and persistent study of it alone, may become wise unto salvation. This is, no doubt, true; but how very rare such Chinamen are. And supposing the case of such a one, would not oral or printed explanation be of great advantage to him? and would it not be our obvious duty to supply them even for him? There are unavoidable difficulties to the understanding of the Word of God, arising from the inadequacy of human language to fully represent spiritual mysteries. Let us not add to these unavoidable difficulties by withholding that assistance to the understanding of the Scriptures which is within our power. Though Bible Societies may not give comments to unfold the doctrines supposed to be taught by the Scriptures, may they not add necessary explanations for elucidating the text, and that consistently with the constitutions and rules of those societies as at present organized? Difficulties should not be increased

It may still be said, though the Bible without note or comment may not be best suited to introduce Christianity to a heathen people, since Bible Societies are so willing to furnish funds for printing and distributing it, what harm can there be in their doing so? I answer, much in many ways. An objection answered.

(1). It is practising a kind of unconscious deception on the heathen. Of course no one is expected to purchase a thing which he does not suppose will be useful to him. It is implied in offering a book to a Chinaman that it is both useful and suitable. The purchaser is told (if anything is said, which is by no means certain) that this is a revelation from heaven, that it is the greatest and best of all books of the West, that it is what has made Christian nations what they are, and that it will confer inestimable blessings on China, and on every individual who follows its precepts. This is all literally true, but the native employed probably does not say to the purchaser that he will almost certainly not understand the book, or be able to sell it to others, even for the pittance he gave for it, unless he disposes of it for waste paper. The buyer soon finds this out himself, and the result is too often disappointment, suspicion and prejudice. Dishonor is cast upon this Book of books and upon the religion which it represents. Unconscious deception practised.

(2). When missionary or native evangelist visits this region, which has been traversed by the Bible-seller, wishing to communicate oral instruction, or distribute tracts specially designed for the people, he is often told that his books are not wanted, as they are not intelligible. In this way the Bible-seller, so far from paving the way for the missionary, may, on the contrary, obstruct it. In Shantung there is a class of religionists, or seekers after truth, scattered all over the province. These are the first persons to gather around the Bible agent and purchase his books. Our first meeting with these men is the golden opportunity to win them to Christ. I believe that in many cases this opportunity has been lost. If even the native colporteur was what Bible refused subsequently.

he ought to be, and would state to the people that this is an ancient book, and a translation, that it contains mysterious doctrines not easily understood, the case would be somewhat different. Unfortunately, Bible Societies are not able to procure such men as they would like. In these early stages of mission work in China, nearly all of the intelligent Chinese converts are employed as evangelists or helpers, and Bible

Colporteurs
sometimes
inferior men. Societies are obliged to take up with men of an inferior class—the best they can get. In Shantung, at least, these men have too often had neither the ability nor the disposition to do what a Bible agent should do. The paper before us insists on the importance of securing suitable native agents. But suppose they are not to be had? Should we not consider seriously the question whether the work should be undertaken without them.

(3). There is reason to fear that unnecessary opposition and abuse have been aroused by the promiscuous sale of the Bible, and especially by pressing it upon those who do not want it. In a recent number of the *Chinese Recorder* the Rev. F. H.

Unnecessary
opposition
aroused. James has called our attention to public placards giving passages selected from the Scriptures, with the special view of disparaging them, and adding comments to put them in the worst light, as warnings against the immorality and heterodox character of the Bible. Mr. Dyer's paper speaks of the special trials and insults to which Bible agents are exposed from those who hate them and their work. It is well for us to enquire whether much of this abuse may not be a direct consequence of disregarding the specific command of our Saviour: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

(4). The impression is sometimes produced in the West, by unguarded statements and reports, that there is actually a large demand for the Bible in China. In a report of the American Bible Society a few years ago, its supporters were congratulated on the very large number of Bibles disposed of during the year, and it was stated, as a special additional cause for congratulation, that nearly all the copies disposed of were *sold*. A very different impression would have been produced at home if the further facts had been stated,—that the books are "sold" at a nominal price, being a mere fraction of their cost, and that, too, under the mistaken idea respecting them given above. The ability to dispose of the Bible diminishes rapidly as the character of the book becomes known, the seller repairing to new fields to keep up sales. Of late years the sales in this province have been so exceedingly small that Bible agents have felt bound in conscience to give up the work. One of the Agents reported to me that

A native
artificer. he had reason to suspect that his native employees returned to him a portion of their wages, so as to keep up an appearance of receipts, and give some slight reason for their continued employment. In the last effort to sell Bibles in Shantung which I have known, a carefully selected and energetic native agent was only able to report sales to the extent of less than half a dollar a month.

Perhaps enough has been said to present the main features of this subject as they now appear in China. We are aware that these views are unwelcome in many places at home, and that many would fain believe that they are individual and exceptional, not representing the missionary body generally. Unpleasant as this task is, I believe that truth and candour require that *all* the facts relating to this subject be known. We believe that these views, so far from detracting from the reverence due to the Bible, and from its usefulness, only tend to enhance them.

If it be asked what it is that we wish in this matter, we reply:—

1. We wish to emphasize the principle that in the evangelization of China, as a rule, evangelists should precede the Bible, and not the Bible evangelists.

Evangelists
should pre-
cede the Bible.

2. With sincere gratitude to the Bible Societies for what they have done, on their part, we ask their continued aid in still further improving our present translations; in securing as soon as possible a common or general version in which all missionaries can unite; and in supplying the actual demand for Bibles which, though now limited, is constantly increasing, and will, we believe, continue to increase.

Common ver-
sion of Bible.

3. For the present we do not think it desirable to divert funds which may be used to great advantage in lands where the Bible is known and honored as the Word of God for its extensive distribution among the masses of China.

Bible distri-
bution in China
depreciated.

4. We earnestly beg the Bible Societies of the West to sanction the use of their funds for giving the Bible to China with introductions and explanations such as are suggested by Dr. Williamson, and we believe that this may be done with the perfect unanimity and harmony of all the missionaries in China.

Annotated
Bible
required.

Rev. H. C. DuBose (A. S. P. M., Soochow).—There is no more important question than this to come before this body. The command of our Lord is to preach the Word; and notes and comments may aid many in understanding the Word. But there are several sides to this question, and I must testify that my experience is not that of Dr. Nevius. It is true that the Bible is not understood, but the same may be said of the books and tracts issued by the Tract Societies. It is true that the preaching of the Gospel is not understood; but why is it? Because the Chinese lack the teachable spirit. Find a man among the heathen with a teachable spirit; let him be told that this Gospel is the life of Jesus, and there will be no reason for that man not understanding the words of Christ, or any message that we may give. The American Bible Society has in these two provinces distributed many thousand portions of the Word of God, and there is no doubt that there are thousands who have read these books, and in some measure understood them. It may be that these “notes and comments” would be much more difficult to understand than the written Word, and that they would not give the exact information we wish to give. Why is it this people cannot understand the Gospel? Because they do not know that there is one God, and do not understand the general features of the plan of salvation. If, along with the Gospel, a tract is given, giving an outline of the plan of salvation, there is no reason why they should not obtain a knowledge of the truth conveyed in that Word of God. Then we should look at the great work these Bible Societies have done throughout the land. They build no churches, open no chapels, baptize no converts, but the results of their work are tabulated under the different denominational bodies. I should rejoice if notes and comments could be added, but let us remember that the money is given to these Societies on condition that the Bible shall be published “without notes and comments.”

Why the Gos-
pel is not un-
derstood.

Notes may
not be under-
stood.

The work of
the Bible
Societies.

Rev. C. Leaman (A. P. M., Nanking), said it seemed strange to him that missionaries' papers should be written on the principle that God has made a mistake in distributing His Word among the human race. As for commentaries, he did not want them, and Chinamen have told him that they have no use for them. He has seen a Chinaman comparing his commentary and his Bible, and has heard him complain that they do not agree.

Rev. R. Graves, M.D., D.D. (A. S. B. M., Canton).—I am full of sympathy with the papers which have been read as to the importance of having some short notes on the Scriptures. Soon after I came to China, I began to distribute the Scriptures; and several of us, feeling the need of them, prepared some short notes on one or two of the Gospels, in order that the people might understand what we were distributing. But I hope the representatives of the Bible Societies will not get the impression that the Bible without note and comment will accomplish no good results produced by Bible distribution. I have seen good results from it; I rejoice that it is God's Word, and that it will accomplish the purpose whereunto He hath sent it. I do not want the impression to go abroad that we are getting on Roman Catholic ground and feel it is a dangerous thing to circulate the Word of God without note and comment. In my experience I have known that the simple Gospels have been the means of bringing men to Christ. While theological and historical notes are important for Christians who study the Bible as a whole, we should remember that the Holy Spirit in a man's conversion does not use the Gospel as a whole, but some one sermon or text, which fastens itself in his mind and which he cannot get rid of. It is not the geography or the signification of scriptural names that is used, but some truth that the Holy Spirit has inspired a man of old to utter. It is the same in China as in our home lands. While I think the living voice should accompany the Word, it is yet within the power of God's Spirit to use a portion of that Word in the conversion of souls. One man in the country got the Sermon on the Mount, and he said for four years he had been fasting, because Christ spoke there about fasting. He was trying to the best of his ability to carry out all he knew. Of course he was mistaken in some respects, but still the Word had taken hold of him.

Rev. T. R. Stevenson (Pastor of Union Church, Shanghai).—I am a stranger here, but I have had some experience of mission work in Ceylon, and it seems to me that this is the most important question that can come before us. I think, as Christian logicians, we should distinguish between things that differ. All the remarks about the Bible being the Word of God, are beside the mark. We all agree about that. We want to know, while the Word does great good alone, will it not do greater good when a few simple, explanatory notes are added? It seems to me that in the Word itself, while there is no sanction given to the idea of a priesthood, we are not without many suggestive illustrations of the importance of correct and devout explanations being given. We do not forget the case of the Ethiopian eunuch. Do we not also read that our Lord was in the habit of expounding and opening up the Scriptures?

Rev. W. Muirhead (L. M. S., Shanghai).—I do not object to comments to any extent, and if arrangements can be made for the issue of editions of the Scriptures, with comments, by all means let it be done; but, at the same time, the difficulties that have been alluded to with reference to the simple translation and circulation of the Word of God are such as have obtained everywhere. If we carefully read our Lord's words, in what a state of embarrassment were His hearers often with regard to what He said! And from this, as well as the case of the eunuch in his reading Isaiah, we may see what we should do. Let books be published with larger or smaller annotations, but let the Word, pure and simple, also be circulated. Let us call on Dr. Wright to give us an idea, not only of what the Bible Society is prepared to do, but is doing, in connection with various translations of the Word of God, and I am sure he will lay before us such a statement as will meet the wants of the case.

Rev. C. G. Sparham (L. M. S., Hankow):—We must not lose sight of the fact that the colporteur is frequently a pioneer missionary. It is useless to ask whether or not he should be so, for it is a simple matter of history that throughout the eighteen provinces Bible agents have travelled widely, selling Gospels and Testaments, before any settled missionaries have got to work in the district. Hence it arises that a Gospel is frequently placed in the hands of those who have had no sort of training that will help them to read it intelligently.

As it is now put into their hands, do they understand it? I fear not.

One gentleman, who has maintained most earnestly that a Gospel without note or comment should be sufficient for evangelistic purposes, has yet told us of a man who carefully read the Gospel of Matthew, and endeavoured to carry out our Lord's instructions on fasting, and yet completely misconceived the whole scope of the teaching of the Sermon on the Mount.

Now this man was clearly an earnest seeker after truth. He recognized the authority of the book he was reading. He was prepared to act in accordance with its teaching. Yet he failed to understand a comparatively simple chapter. A few characters, by way of note, appended to the passage, would have directed him aright.

I should like to mention another fact. Some months back I was travelling about 100 miles from Hankow, and—as my custom on evangelistic tours generally is—selling Gospels and tracts, when a man of some intelligence came up to me and said, "I will buy any other book you have, but I don't want the Gospel of Mark; I bought one some time ago and couldn't understand it."

Now we generally think that the Gospel of Mark is the simplest of all the books of the Bible for a Chinaman to understand. Why was it that this man could understand the tracts, but yet failed to understand the Gospel? I believe, sir, that when he bought the book before, he had tried to read and understand the first chapter and had failed to do so, and put the book on one side. Now had there been short notes to explain a few of the terms in the chapter,—such as "God," "Jesus," "The Gospel," "Prophet," to tell him who John the Baptist was, who Isaiah was,—then the whole Gospel would have been intelligible to him; but, for lack of these notes, a deep-rooted prejudice against the book had been left in his mind.

"The Bible and the Bible only" is a cry often raised, and quite rightly, in our own lands, where we come to it with the training of the Sunday school or of Christian homes. But when we give even a simple Gospel to a heathen man, who has heard no preaching, received no instruction, it is absolutely necessary that we help him, in some such way as that suggested, to a clear understanding of the book.

I trust that from this Conference there may go forth an earnest request to the British and American Bible Societies, that, for
Notes and comments needed. distribution among the heathen, some editions of the Bible may be published with brief notes and comments.

Rev. W. Wright, D.D. (B. & F. B. S).—Mr. Chairman and Christian friends, I had not intended to speak on this subject, but I willingly respond to your call. If I were here as a missionary to you I should immediately attempt to convert you, but I am here chiefly to hear, learn and report to my Committee at home, and not to argue with you. Let me say, however, that I sincerely trust I shall not be obliged to report that a considerable number of the members of this Conference have lost faith in the circulation of the Bible without note or comment. It will modify the Society's operations in China if this Conference adopt Dr. Nevius' statement that the Bible without note or comment should not be sent out in advance of the evangelist. If it is your opinion that he is right when he says the Bible is not a suitable book for distribution among the heathen, then the burden on our Society will be considerably lightened in China. I should be exceedingly sorry to see the paper of my friend Dr. Nevius printed in the Report of your proceedings. It and Dr. Williamson's paper concede the whole argument regarding the circulation of the Scriptures that has stood between us and the Church of Rome up to the present time. It admits that our fathers were
The martyr's faith. wrong in the contention that opened every martyr's grave in Scotland. It has been said there is not a martyr's grave in Scotland over which it might not be written, "He died for his faith in the simple Bible." This was the question between Luther and the Pope. The Pope did not consider the Bible without "*notes*" a safe book in the hands of the people. Wycliffe conquered on this question when he gave the Bible to the plough-boys of England.

But, what is of more importance, we know that Luther and Wycliffe
The Bible its own witness. were not only victorious but right. Our agents have hundreds of instances where the Bible has been its own witness. Darwin beheld the semi-savage, semi-aquatic *Yagans*, and he declared them incapable of civilization. Thomas Bridge gave them the Gospel, and it brought civilization and light to them, and Darwin confessed that he was wrong, and subscribed to Thomas Bridges' Society. The Gospel that suits the islands of the Pacific, and the African, whose language is made up of *clicks*, will not be found wanting in China,—nay, it has not been found wanting. In hundreds of cases it has become both staff and life to the Chinese.

I admit that you have great difficulties, but I should return home
Has it broken down in China? with sorrow if I thought that the Bible, the power of God in all other lands, had broken down in China.

I trust I have not transgressed the limits of what I ought to say, but I dare not say less.

I will now tell the Committee what we have done in the way of brightening the text of the Bible, and what I think we may be able to

do. We brought out an edition of the corrected Italian Bible, with sectional headings at the beginnings of paragraphs, such as "The Creation," "The Fall of Man," "The Flood," etc. What the R. & F. B. S. will do. The book proved a success, and we have brought out editions of the French, Dutch and Sesuto Bibles on the same model. These sectional headings are simple summaries without theological bias. By the help of Sir Charles Wilson and Major Conder I have constructed eight maps from the material collected by the Palestine Exploration Fund. We can add to the Chinese Bible some of these. We have many alternative readings in the Authorized Bible; these we publish in English, and there is no reason why we should not publish them in Chinese. Without, of course, pledging my society, I believe we can go a great length in meeting your wishes. We must still publish some of our Bibles without "notes." I withdraw the word "notes," but I think we might, in addition to sectional summaries, give *explanations* of all words that might be difficult to the Chinese. Sectional headings, maps and explanations.

I am an old missionary myself, and from my own troubles with Arabic I can sympathize with you in your *Wen-li* difficulties. The word *Pharisee* and *faras*, a horse, resemble each other, and an Arab scholar translating into *Kabyle* rendered "the Pharisees" by "*Cavalry*." I see no reason why our society should not have explanations of all such words as *Pharisee*, *Sadducee*, *Money*, *Weights*, etc., but colorless explanations. A society such as ours, composed of Episcopalians, Friends, Baptists, Presbyterians, and all the different denominations of Christians, cannot go in for theological definitions, which would only represent the shade of opinion of a portion of our supporters. Besides, the Bible Society receives money for a specific purpose, and to devote that money to any other purpose would be a distinct misappropriation of funds. I believe, however, that my committee will go as far as they can to serve you within the lines of their constitution. Much can be done by printing on good paper, with good type, and much can be done by improving the binding and selecting colors which shall be pleasing to the Chinese. It will be the desire of my committee to bring out new editions from electrotypes plates in some measure worthy of our great society and the book which it circulates. Theological notes not possible.

Rev. C. W. Mateer, D.D., LL D. (A. P. M., Tung-chow).—We should not convey the impression that we are opposed to the circulation of the Word of God without notes, but that in addition to this we want editions of parts, at least, of the Bible, with an introduction and brief explanations, for circulation amongst the wholly uninstructed heathen. I should like to see a vote of all the missionaries who have been twenty years in China, exclusive of Bible Society agents (who, perhaps, are more or less prejudiced), as to whether it was wiser to distribute the Bible to the heathen with an introduction and brief explanations, or without them. I am very much mistaken if such a vote would not be unanimous in favor of them. But let us not be misunderstood; we want both Bibles. For the native Christians, and for all who are already under instruction and have other helps for the understanding of the Bible, we want it "without note or comment;" but for distribution and sale to the uninstructed and uninitiated heathen, we want a Bible with an introduction and brief explanations of manners and customs, persons and places, etc. When a heathen gets a Christian book for the first time much depends on the impression it makes on him. If he understands the first page, he will probably read the whole book; if not, he will probably throw it aside, and never look at it again.

Rev. J. N. B. Smith (A. P. M., Shanghai).—As regards the placards in which passages from the Scriptures are quoted and attention called to the immorality of Christianity, I have seen in Shanghai a book in which apparently every passage in the English Bible which could by any possibility be twisted to convey an immoral idea was either quoted or referred to.

Such facts only prove that “the carnal mind is enmity against God.”

Rev. Evan Bryant (B. & F. B. S., Tientsin).—Mr. Chairman and Christian friends, We have heard strong utterances from Shantung to-day on Bible work in this country, and yet I had expected to hear even stronger things said, especially after reading a certain article which recently appeared in *The Chinese Recorder*. For my own part, I am not sorry for these utterances, for they explain, to some extent, what was not quite clear to me before.

Shantung is one of the provinces comprised in my agency, and it is the one in which I have found the greatest difficulty and the least sympathy with our workers and work. This, I confess, has seemed to me somewhat strange, but such is the fact.

Now, Sir, time will not admit of my dealing with *all* that has been said or suggested here to-day against the present system of Bible colportage in China; much less will it admit of my discussing now the grave charges made elsewhere against the work. Still, a few things have been said which demand immediate consideration and a straightforward reply. Let us glance at them.

1. A brother from Shantung, in a recent number of *The Recorder*, says that all the favorable incidents of Bible work are carefully preserved, while none of the unfavorable ones are collected. The statement contradicted that only favourable incidents are reported. Now, Sir, so far as such statement concerns myself, I would emphatically say it is not true. I always seek to learn from the missionaries, as well as from the colporteurs, all the favorable and all the unfavorable incidents of the work, so that I may understand that work and know how to help and cheer, and, in some measure, guide the colporteurs in their difficulties and toils.

2. It has been said and emphasized that the colporteurs are *inferior* men; that they go about the country selling the Scriptures under false pretences, etc.; and that they are incapable of telling the people what Scriptures teach. Such a charge is, I believe, Colporteurs not inferior men. inapplicable in the present day; at any rate, it is vastly too sweeping. It may be true of the colporteurs in Shantung, but it is not true of those in all the other provinces.

When I came to China as a missionary over twenty-four years ago, the colporteurs were, I believe, very inferior men, many, if not most, of them being simply heathen; but such is not the case in the present day. Now, all our colporteurs are supposed to be Christians, and not a few of them are noble Christians too. Some of them have been Christians for twenty and more years, and are very familiar with the contents of the Scriptures. Some of our colporteurs who work in Manchuria, study and pass examinations in Scripture knowledge along with the catechists of the U. P. Mission; and in Chihli, where the men are more immediately under my own direction, they are also taught and helped. Last summer, for instance, I had the colporteurs with me in Tientsin for over a fortnight, when, by several hours of daily study, we read through that troublesome, difficult, little Gospel of Mark, to which several remarkable references have been made in the course of this afternoon's

discussion; and if the brethren who deem our colporteurs *inferior* men could have been with us there during those days, I venture to think that they would no longer deem them such.

3. It has been said that the colporteurs have continually to seek *new places* wherein to offer their books, because the people; in places once visited, finding the Scriptures purchased *unintelligible*, will not buy any more of them. This statement, again, is too sweeping, and as regards our colportage in North China, is not true. Fresh and additional copies of our Gospels and portions are frequently asked for by men who have purchased our Scriptures on former visits of the colporteurs; and not seldom the New Testament is asked for and bought in consequence of reading a portion. Argument from unintelligibility of Scriptures replied to.
Additional copies asked for.

Moreover, the provinces of Chihli and Manchuria, where we have our larger bands of colporteurs, are divided into districts; one or two men are appointed to work in each district, and they go over their allotted districts again and again, and a vast amount of substantially evangelistic work is done.

The *result* is by no means as great as we should gladly see; still, it is such as to give us no little encouragement. Time, again, will not admit of dealing fully with this matter as it ought to be dealt with, and I can only just hint at one or two aspects of it.

1. Note first the result of our colporteurs' personal labours. I will adduce one or two illustrations only of this aspect of the work. The Rev. J. Macgowan of Amoy, writing of the colporteurs' work under his supervision during the year 1887, says, "They have sold an unusually large number of Scriptures, but the crown of all their work is that they have been the direct means of bringing *forty* persons into the Church." Well might Mr. Macgowan say, in view of such a fact, "these are splendid results." (*Vide* B. and F. Bible Society's Report, 1888, p. 299.) Mr. Macgowan's testimony.

The other illustration I will give from the North. Yonder in Manchuria, and in the year 1885, one of our colporteurs was located for a short time in the city of Kinchow; he was a devout, earnest, saintly man, who is now at rest from his labours. By his earnest work and Christian life in that city, he was the means of gathering out from among the heathen about a dozen converts to Christ, who were in due time baptized by a missionary of the I. P. Mission, and who became there the promising nucleus of a little church. (*Vide* B. and F. B. Society's Report, 1886, p. 244.) Several similar instances of an equally recent date might be given from other regions, North and South, where the colporteurs' personal labours in the distribution of the Scriptures, and by their simple testimony respecting the contents of those Scriptures, have led many into the way of salvation, and have been the direct means of founding several little churches. 2. I will just touch on the *result of reading* the Scriptures without "note or comment," and without any other help, so far as I can learn, except that of God's Spirit. Men and women in various parts of the country, some scholars, and others all but illiterate peasants of various ages and conditions, by the reading of portions only of God's Word, have been enabled to learn the way of salvation by faith in our Lord Jesus Christ, and, in some instances, the reading of a Gospel only has led to the founding of little churches, as in Shansi and other provinces—and *that* even by reading the Gospel of Mark, concerning the unintelligibility of which strong things have been

Results of reading the Scriptures without notes.

said or suggested in the discussion to-day. Interesting and striking illustrations of this topic might be given, but I am compelled to confine myself to one. It was related to me a few days ago by a brother missionary, and it comes from Shantung even, whence have come some of those strong utterance against colportage work heard here this afternoon. Some years ago there was a

An instance from Shantung.

Chinese gentleman, one of "the gentry" and of "the good" men of the country, residing at Weihsien in Shantung. That statement locates my story. This gentleman somehow became the possessor of a New Testament. He read it through once, twice, yea *three* times. My missionary informant, visiting this Chinese gentleman one day and discovering that he had thus read the New Testament, asked him, "What truths or truth had impressed him most in the reading of that book?" The native, after a moment's reflection, said, "The statement that our bodies should become the temples of God." Surely, that was not an insignificant result of reading the New Testament "without note or comment," and without the aid of any teacher except the Spirit of God. And how much *more* Christian truth must that man have learned before he reached the magnificent truth just mentioned—"That our bodies should become the temples of God."

Other similar illustrations, not a few, might be adduced of educated and uneducated Chinese, men and women even, in the North and in the South, who, by reading the New Testament or portions thereof, have been led into the way of salvation; some of whom are to-day faithful and useful members of Christian churches. With regard to the preparation and distribution of the Scriptures, *with notes and comments*, I will at once

say that I agree with Dr. Williamson substantially in all he has suggested in his paper, except in respect to one point. Substantially agrees with Dr. Williamson.

On *that*, I differ *in toto* from him. The point I allude to is the introduction of explanatory theological notes into the Scriptures to be published and distributed by the Bible Societies, *i.e.*, explanations of such words as 'atonement,' 'righteousness,' 'justification,' 'baptism,' and many other theological words that might be mentioned. Such a suggestion, I maintain, is undesirable and fraught with evil. Explanatory theological notes condemned.

Let us look at the matter for a moment. In explaining the term 'atonement,' or its Chinese equivalent, which view of the atonement is to be given? and in explaining the term 'justification,' or its Chinese equivalent, which view of that subject is to be given? There are three views of 'justification' before my mind at the present moment, and there are missionary brethren in China who hold these views; there are brethren in this Conference to-day who hold these views; now, which of these views shall be introduced in explanation of our Scriptures for general circulation? Take also the word for 'baptism'; what explanation shall be given of that word in such Scriptures? Is the explanation given of *that* term in the notes to the Gospel of Mark, already referred to, satisfactory? *There*, it is said, that baptism signifies "washing the heart and putting away evil." Now, can that explanation be deemed satisfactory? There are many in this Conference who, I venture to think, cannot accept it. And so it will be with many other expressions that are of a theological character. God forbid that we should send forth among this people and through the agencies of the Bible Societies, Scriptures charged with *doctrinal* explanations that will not only fetter the teachers and the taught on every hand, but also sow the seed of future discord. I would most earnestly ask this Conference not to sanction any such course.

Let us by all means give notes 'historical, philological and ethnological,' with or in our Scriptures where needed, but let us beware of inserting with them any theological notes. The peace and prosperity of the Christian Church in China, I profoundly believe, will be best promoted by our keeping out of the Bible Societies' Scriptures, all such notes.

Rev. A. Williamson, LL.D. (S. U. P. M., Shanghai).—I wrote the preceding essay with studied moderation as was befitting the theme and the societies and interests involved; weighed every sentence and adduced no more instances than appeared sufficient to convince enquiring and impartial minds. Now I begin to think I have said too little. I find exception taken to phrases, and one or two points called in question. I feel, therefore, constrained to place on record several additional instances and facts in support of the need of notes and comments.

I adduced some important terms or words for which the Chinese have no equivalent, and which they interpret according to their own ideas, and so miss the truth intended to be conveyed by the inspired writer. I now add some more, such as: (1) *creation*, Terms for which Chinese have no equivalents. of which they have no proper idea, the terms commonly used meaning only that made for the first time; (2) *religion*, which only means instruction; (3) *worship*, which means obeisance or salutation; (4) *reverence*, conveying the idea of respectful decorum; (5) *sacrifice*, to present offerings; (6) and all the terms connected with Divine worship, e.g., *Sabbath, praise, prayer, prophet, priest, bishop, etc., etc.*; (7) the terms we use for a future life, e.g., *soul, immortality, heaven, hell, etc.,* are either Taoist or Buddhist; (8) the anthropomorphic representatives of God, some very *outré*, which are liable to serious misunderstanding; (9) the *kingdom of God, repentance, faith, conversion, grace, adoption, reconciliation, election, the flesh and the spirit.* But I must stop before I am done, so will only make one further remark in this connection, which is, that when we consider how often such terms are used in Scripture, with their related adjectives, verbs, participles and adverbs, we can easily apprehend how important it is that such constantly recurring words of such fundamental significance should be clearly defined to the reader.

I have been blamed for saying "little better than husks." Well, if we use words or sentences which hide the kernel, what are they but husks?

Mr. Dyer makes as good a defence as it is possible for any man to make, but he virtually gives it up. He says, "There is no doubt that there are certain things in the Scriptures, such as terms, names, geographical notices, etc., some explanation of which in the form of a tract would be very helpful and advantageous." Why not placed in the book where they are needed?

Again, he admits that among the heathen there are certain portions which alone could not be understood by them, e.g., *most of the prophets, the Revelation and some of the Epistles.* And he might have added the Song of Solomon and a large portion of the Epistles. But what Mr. Dyer admits to be unintelligible, embraces a large measure of the Bible; what does he intend to do with these portions? will he cease to circulate them? or will he continue to distribute and sell what he knows is not intelligible without explanation? and are we missionaries to be forced by the Bible Societies to use a Bible without note or comment, which their own agents admit to be deficient in perspicuity? Mr. Dyer adduces the testimony of a missionary who rejoices in being delivered from the

fallacy of being so "blind as to think that uninspired men could put the Gospel more clearly than those who wrote the Holy Scriptures under the direct inspiration of God's Holy Spirit." The forms under which the Scriptures are expressed are our sheet anchors and our ultimate appeal. But this missionary falls into another fallacy. His view amounts to this, that we need only repeat the phraseology of Scripture to our audiences; no necessity for explanation, or teaching, or exhortation—for, if he admits that, he admits everything. Moreover, God trusts our common sense, which is His gift, in religion, as well as in matters of every-day life, and as well say it is our duty to take the food which God has given us in nature as the best possible for us without incurring the presumption of thinking to make it more digestible by any arts of ours.

It has also been said we must give the books of Scripture as they came from the hands of their inspired authors. Yes, but reverence for the prophets and holy men should lead us to take care that their meaning be made quite plain to the people among whom we introduce them. Otherwise we treat their productions with less care than we would our own. Translation is not completed until the meaning is conveyed, so the "*pure word of God*" is not given to the Chinese until we use such terms and means as make it plain.

Mr. Dyer gives ten instances of good having been done by the circulation of the Scriptures, and far be it from me to seek to diminish the force of any of them. But I would say that if he adduces the testimony of missionaries, he should note the other side as well. And I will undertake to bring forward several scores of instances of missionaries testifying that Chinamen have over and over again told them they could not understand the Bible. In fact, there is hardly a missionary of a few years standing, and even the Bible agents themselves, but have many instances to that effect; so in the case of testimony, the one is a hundred-fold stronger than the other.

Mr. Dyer very becomingly says that the little good which has come to light may be owing to our own "lack of faith and prayer." May it not rather be in consequence of the non-adaptation of means to the end in view?

We have been exhorted not to lose faith in the Bible. Far be this from us. But we have lost faith in paragraph after paragraph of Chinese characters, which convey no intelligible meaning to the ordinary Chinese reader.

Again, we have been asked if the Bible has broken down in China. No, it has not, and never can. Strong meat is not adapted for the constitution of the child, but you cannot say the "strong meat has broken down,"—only the child is not fit for it. So the Bible has not broken down in China, only the Chinese language has not in it single characters by which our spiritual truths can be represented one by one; and what we claim is a paraphrase in the same, of a sentence or two explanatory of the true mind of the Spirit.

Mr. S. Dyer (B. & F. B. S., Shanghai).—It has been said that if we circulate the Scriptures without note or comment and do not tell the people they cannot understand it, we shall be deceiving the people. But I think it is overlooked that while we do not tell them they cannot understand all the statements, we simply circulate the book in which there is something that can be understood. I presume none of you would blame a man who was selling fruit to one unaccustomed to it because he did not tell him there was a stone inside.

It has been said that some parts of the Scripture are unintelligible alone. That is so, and in my essay I say that those parts ought not to be distributed alone; but when they are distributed as a whole, those parts that are intelligible are there, and in the New Testament the parts that are most intelligible come first. The case of the eunuch has been referred to; but he had the book of The Ethiopian eunuch. Isaiah, and there are very few of us who thoroughly understand that book yet.

It is well that all the Conference should understand that none of us taking this side object to commentaries. We think there should be commentaries, but it is right and proper, nevertheless, that the Word of God, pure and simple, should be sent forth, and that we should have faith in that. I cannot help thinking there is in those Lack of faith in the Word of God. who take the other side some degree of lack of faith in the Word of God.

Rev. A. WILLIAMSON, LL.D.—No; we cannot give the pure word of God without explanation.

Mr. S. DYER.—That is what I say. Is not that having a lack of faith in it?

EVENING SESSION.

ADDRESS.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND FOREIGN MISSIONS.

Mr. L. D. Wishard (Y. M. C. A. College Secretary).

It is with great pleasure that I greet this, the largest body of foreign missionaries I have ever addressed, in the name of the four thousand Young Men's Christian Associations of Europe and America, and explain the purpose of the tour which I am now making as their representative.

Eleven years ago the college associations of the United States and Canada created a foreign missionary department and have steadily sought to promote consecration on the part of students to the work in which you are engaged. One outgrowth of this department of the college work is the present widespread missionary revival, commonly known as the students' missionary uprising, or students' volunteer movement, in connection with which a multitude of students have expressed a willingness and desire to become foreign missionaries. Nearly two hundred and fifty of this number, which is estimated to be nearly five thousand, are already on the foreign field as representatives of the existing denominational missionary boards, it being no part of the programme of this movement to form an additional missionary society. That so small a number of the student volunteers has arrived on the foreign field is accounted for by the fact that the vast majority of these young men and women are undergraduates, and are preparing for their work by a thorough education, medical or theological in addition to literary, in accordance with the requirements of the American missionary societies.

The Students' Volunteer movement.

I do not wish to be understood as intimating that these five thousand students will unconditionally enter the foreign work. They have expressed a willingness and desire to do so, and I believe that the large number already located on the foreign field justifies the expectation that a large proportion of the entire number will be foreign missionaries during this decade.

There is a special feature of the missionary department of the college associations which I am here to describe. I refer to the formation of associations in the schools and colleges on the foreign field. The first such organization was formed by Mr. F. K. Sanders in Jaffna College, Ceylon, during his connection with that college as a teacher. It succeeded so well that, on his return to America, he visited the colleges in Beirut, Syria and Aintab, Turkey, and suggested to the missionaries and students the formation of similar organizations. They were soon formed, and it is the testimony of Dr. Post of Beirut, and the late President Trowbridge of Aintab, that they have been a valuable factor in Christian work among the students.

Associations formed in Foochow, Tung-chow, Tokyo. In 1885 an association was formed in the Anglo-Chinese College in Foochow; the following year another in the high school in Tung-Chow near Peking; also one about that time in Wylie Institute, now Peking University; also one in the Methodist College in Tokyo, Japan. A correspondence was opened and maintained between these associations and those in the colleges in America, which promoted no little missionary interest in our American colleges, and communicated to the students in the foreign field many valuable ideas concerning methods of work among students in the West, and which aroused in the minds of students both in America and Asia the desire for an extension of the work.

I wish to call your special attention to the fact that all the work thus far described was organized by regularly appointed missionaries of different boards, who recognized its adaptability to the students of their several institutions. The fact that the movement was a spontaneous one gave us more confidence in the work than we would have had if it had been formed by a representative of the American Committee especially delegated to prosecute it.

The evident adaptability of the association to the students of the East encouraged those of us entrusted with its developments in America, to correspond with the teachers in missionary colleges, concerning the formation of the organization in their institutions. The number of such associations soon increased to twenty, and invitations from these newly organized associations were received by the American Committee, requesting a visit from the College Secretary of the committee for the purpose of strengthening the new societies. During the annual Students' Summer School for Bible Study in 1887, Rev. Dr. Jacob Chamberlain of India, who was in attendance, made an urgent appeal to the associations to send a secretary to India, to engage in the work among English-speaking students and young men. At the same time Mr. J. T. Swift,

a recent graduate of Yale, became so impressed with the evident adaptability of the association to the students of the East, that he decided to go to Japan, should the way open, to devote his life to this work. He was soon afterwards called to Japan to engage in teaching, and arrived in Tokyo in February, 1888. In connection with his duties in the Union College in Tokyo he formed Bible classes in the three leading government colleges of the empire, the Imperial University, The First Preparatory College and The First Commercial College. These classes he organized into Young Men's Christian Associations, with over one hundred students in the three. He also consolidated several associations in the city, composed of business men, into one association and secured \$25,000 from a friend in America, towards the erection of a building for the city association. Dr. Chamberlain had in the meantime returned to India and conferred with the missionaries of Madras, who united in a call to the American International Committee, to send a secretary to work among the students of that city.

Mr. Swift in
Tokyo.

You can readily see that many questions presented themselves to the leaders of association work in the West concerning the introduction and permanent prosecution of the work in foreign missionary fields. It was accordingly decided that a representative of associations of America and Europe, should make an extended tour of Japan, China, India and Turkey, in all of which fields the associations had been started, and I was delegated by The World's Conference, assembled in Stockholm, Sweden, in August, 1888, to make the present tour. I come to extend the fraternal greetings of the educated young men of the far West to those of the far East, and to assure them that the stronghold of Christianity is among the educated classes in the West. I also desire to strengthen the little bands of students and young men already organized into associations, by acquainting them with the methods of work which have been successful in saving young men in the West. I am also here as an inquirer. I desire to learn from the missionaries whether the time has come for the prosecution of a permanent special work for the salvation of young men. If the time has not come we are desirous of knowing it, as we are fully as anxious not to anticipate the time as we are to be abreast with the time. We wish you to fully understand our attitude in relation to this matter. The members of the Young Men's Christian Associations are fully satisfied with the existing missionary methods of the denominations. We regard the Church in its denominational capacity as the only agency adapted to general missionary work. We stand ready to co-operate with the missionaries when, and only when, they ask for our co-operation, in a special work for young men in the educational institutions and in cities. Two of the fundamental principles of the World's Committee and of the American Executive Committee of the Associations of the United States and Canada, are :—

Mr. Wishard's
mission.

Fundamental
Principles
of the
Committee.

1. To attempt no pioneer or general missionary work for all classes.

2. To engage in special work for young men only when-called to such work by the missionaries residing on the field.

In accordance with these principles the work has been opened in Japan and India. At the request of a number of leading missionaries in Tokyo, Mr. Swift resigned his work as teacher, and is devoting his entire time to association work as the representative of the United States and Canada. He has obtained \$60,000 from members and friends of the associations in America, with which he is erecting two buildings in Tokyo, one for students and one for business men.

These two buildings, and the one in Osaka erected by the contributions of the associations in England, Australia and America, will become centres of the work in those two great cities. I spent nine months in Japan last year addressing students and young men in the leading cities. I also conducted a meeting for Bible study in Kyoto last July attended by five hundred young men. A similar meeting is being arranged for this summer to be held in Tokyo. I conversed with over one hundred missionaries of twenty-two different boards concerning the expediency of the association movement in Japan, and in not a single case did I hear a doubt expressed concerning the desirability of the work.

Meeting for
Bible study
in Tokyo.

In response to the invitation of the Madras Missionary Conference Mr. David McConaughy, Jr., one of the most prominent association men in America, is now in that city as the secretary for India of The International Committee of the Associations of the United States and Canada. His work is opening in a most encouraging manner. The Calcutta Missionary Conference, during my visit in that city, unanimously decided to ask the American Committee to send a secretary to Calcutta. The missionaries of Ceylon have also united in a call for a secretary.

I would simply say in closing that if the missionaries of any one or more of your great cities in China, think that the Young Men's Christian Associations can render a really valuable service here by sending a few young men, whose entire time shall be devoted to co-operating with you in special work among young men in the schools or in business, we shall consider it one of the greatest privileges ever accorded us to unite with you in the greatest enterprise that confronts the Church of Christ, viz., the evangelization of China.

I do not attempt a full discussion of the departments and methods of work of the association on the missionary field, since these must be largely determined by experience. In regard to the work of a students' association I may briefly say that the associations already organized in the East employ about the same methods of work which characterize the college association in America, with which very many of you are familiar, viz., the prayer meeting, individual work and Bible study. The associations already organized in Ceylon and India have rooms or buildings which are a social rendezvous for young men and contain reading rooms, libraries, innocent games and other legitimate attractions calculated to draw young men. Meetings of a social and literary character are also held. Bible classes, devotional

The work of
a students'
association.

and evangelistic meetings are maintained. While the privileges of the association are open to all young men without respect to their religious beliefs, the management is entrusted only to young men who are members in good standing in evangelical churches, they only having the right to vote and hold office. As soon as a young man is converted through the agency of the association, he is referred to the missionary or pastor of the church with which he would naturally affiliate, and in this way the association is instrumental in building up the membership of all the churches in its community. The associations of Japan are co-operating by conferences, correspondence and inter-visitation as are also those of Ceylon, and those of India will inaugurate these inter-association relations in the near future. While the great variety of dialects will interfere with the holding of conventions in China, excepting provincial gatherings, I have thought that the ability of the educated Chinese to communicate by correspondence and publications may secure a uniformity of methods of work and may promote some measure of the enthusiasm which is attained in Western associations through national organizations. As I have already intimated I fully believe that the formation of associations in missionary fields will afford lines of communication between the young men of the East and West, especially the educated, along which we can send helpful suggestions concerning methods of work to those who are just beginning to grapple with the question of the evangelization of their people, while along these same lines they can send to the young men of the West such appeals as will arouse us more than anything else to the work of the evangelization of all young men throughout the entire world.

Associations
will be links
of union
between East
and West.

THIRD DAY—MORNING SESSION.

ESSAY.

THE MISSIONARY: HIS QUALIFICATIONS, INTRODUCTION TO HIS WORK, AND MODE OF LIFE.

Rev. J. Hudson Taylor (C. I. M.)

IN the *broadest* sense of the word every Christian should be a Missionary. Christ has redeemed us that we should be "witnesses unto Him," and should "show forth the praises of Him who has called us out of darkness into His marvellous light." Of all His redeemed He says, "As thou hast sent me into the world, even so have I also sent them into the world." The sphere of service may be large or small, at home or abroad; the called may be old or young, weak or strong, but the principle remains the same. We are left down here to be witnesses unto Him; and to bear witness always, wherever we may be, is alike our privilege and our duty.

But in a more *restricted* sense, there are some who are called to leave their secular avocations and to give up their whole lives to Missionary

work. Such are our Ministers, Evangelists and Missionaries at home, as well as abroad—for the field is the world. In this paper, however, we shall only consider the case of those who are called to the work, to labour in China, in one or other department of missionary enterprise.

Even so our subject is a broad one; for China needs not only ordained missionaries as pastors and teachers, but many others, who may or may not be ordained, for literary and educational work, for medical missions, for evangelistic and itinerant effort; as well as for colportage, printing, business, etc. The women of China also need the Gospel as much as the men; lady workers of varied qualifications are therefore required, and beyond dispute have proved themselves most useful. To consider at all in detail the special training desirable for each of these widely varying classes of workers would occupy more time than is now at our disposal; but it is of course obvious that to ignore such marked differences, and to suppose that the same course of preparation must be suitable in every case, would be a most serious mistake. No one expects every minister to give five years to the study of medicine: and to require every evangelist to take a full theological course is surely not more wise. China is perishing. Our plans must be sufficiently comprehensive to make room for all whom God shall call, sufficiently elastic to be adaptable to each; and yet sufficiently guarded to exclude the unsuitable, however learned, wealthy, or otherwise attractive they may be.

But though we must be prepared to vary our requirements to suit individual cases, there are a few broad principles that apply with equal force to all missionaries for China, and these we may now briefly consider. Many of them—dealing with such questions as the God-given call to missionary labour, the character desirable in a missionary, and to some extent also with the qualifications needed and the special training required—may be regarded as equally applicable to workers in other lands.

Fundamental principles.

I.—*The Call of God.*—It will be universally admitted that every missionary needs to be called of God; but widely differing views exist with reference to the nature of that call, while not a few are without any definite convictions upon the subject. A missionary who is not clear on this point will be at times almost at the mercy of the great enemy. When difficulties arise, when in danger or in sickness, he will be tempted to raise the question which should have been settled before he left his native land: Am I not in the wrong place? There are, therefore, few more important questions than this:—

Divine Call.

1.—How is a man to judge that he is indeed called of God to devote his life to missionary service?

How recognized.

The operations of the Spirit of God are exceedingly varied. In some cases there is a deep inward sense of vocation, while in others this is wanting. With many there is great longing for the spiritual enlightenment of the heathen, and a desire to promote it, but at times there is as great a shrinking from the work. It is no more safe to build on mere inward feelings (though these may be of

great value) in judging of the Divine Call, than it would be to build on such feelings as a ground for assurance of salvation. The only safe guide in either case is the Word of God. For salvation, all are called, but few are chosen, for few heed the call, to obey it. For service, every child of God is called, but many heed it not; and, in like manner, others who do, are so placed as to health, family circumstances, etc., as to be free for home work only. Others there are, however, who recognize God's call in the command "Go ye," and find that no insuperable difficulties prevent them from leaving their previous avocations. As intelligent servants, knowing there are many witnesses at home and few indeed abroad, they have good ground for believing that God would have them offer themselves for the foreign field. They have fair health, have proved for themselves the ability of Christ to conquer the love and power of sin, and have no claims upon them which preclude their going wherever the Lord may have need of workers. Indeed, so strongly do they feel the call that conscience could not rest were they *not* to offer themselves to God for this work. Now in such a case there is first the command of the Word, then the calm judgment of the intelligence, and an earnest desire to obey, following the example of the Lord Jesus. Not their own, they will go, if sent, as His servants. They know the task will be arduous, often painful, and perhaps apparently discouraging; but they must, nevertheless, obey the call. Such convictions are very different from *mere* feeling. *That* might change, but the call would remain. Many have a great desire to enter the mission field who are never permitted to do so; and some who go, on the strength of feelings only, afterwards profoundly regret their mistake. Mere pity for the spiritual and temporal miseries of the heathen is not alone sufficient; but God's command, brought home to the heart and conscience, God's love, the constraining power and God-given facilities which make foreign service possible, are considerations of the highest moment, and taken together are not likely to mislead.

As soon as any young Christian at home recognizes a call to work for the Lord, some special service should be commenced *at once*, and carried on diligently and perseveringly. This is no less important in the case of those who hope, ultimately, to work abroad, but rather more so. In this way they may test the reality of the call, and also prove and develop their own powers. A voyage across the ocean will not make of any one a missionary, or a soul-winner. While thus proving and developing their gifts at home, such special preparation for future service as may seem practicable should also be carried on; and suitable steps taken to seek an open door to the foreign field, with much prayer that the Lord may open or shut, as, and when, He sees best. If the call be indeed of God, He will make a way; and till He does so the one called may patiently and calmly wait. A worker is not responsible for anything beyond his power. Effort, energy, and perseverance, are required of him: success will come in God's own time.

2.—But how are others to determine whether those who *think* themselves called—and who probably *are* called to *offer* themselves—should be accepted? It was *well* that David wished to build the temple; but it

was not God's way that he should do so, though he was permitted to help in the work to no small extent. The plan was committed to him, and the means were largely put in his possession; he was used to urge Solomon to do the building, and besides giving largely of his own wealth, was successful in stimulating his people to great liberality in the cause. So now, some may be led to offer themselves who are unsuited for actual work in the field; and yet, they may have this burden laid upon them, in order that, David-like, they may be helpers and givers. But to return to the question who should be accepted: Speaking generally, we may say: *Those of suitable age, character, and qualifications, and who have already proved themselves patient and successful workers at home.* God gives ability for that department of work to which He calls His servant, and our question simply is this, Is there real evidence of ability for work in China? Even on this point great care and much prayerfulness are needed. One of the most successful missionaries I have met in this country was repeatedly rejected by examining boards, and not without reason. But he persevered, God opened the way, and used him to carry on a most successful work for 6 or 7 years, from which he was called to his reward. We may now consider:—

How to determine the acceptance of candidates.

II.—*The Personal Character of the Missionary for China.*—I need

Personal character.

scarcely say that he should be unmistakably saved and thoroughly consecrated to God, living a holy, consistent life. It is equally desirable that he should have shown himself useful and ready to help, and that in some measure at least his character should already have influenced and impressed others. But more than this, a missionary should be unselfish, considerate of and attentive to the feelings and needs of others. He should be patient—not apathetic, but able to bear opposition calmly and with long-suffering; he should be persevering also, not easily discouraged. With this, energy—well under control—is needed, and power to influence and to lead. I must not omit to mention one most important characteristic of a successful missionary—absence of pride of race; for nothing so much repels those amongst whom we labour, and “The Lord resisteth the proud.” Power to come down to the level of those he seeks to save, and to become one with them, is most important. It is only in so far as he can do this that he will make them one with him. “The Word was made flesh;” Christ was born “under the law;” “It became Him to be made in all things like unto His brethren”—how much more does it become us! He was the “Wisdom of God” as well as the “Power of God;” and He has left us an example that we should follow in His steps.

III.—*Qualifications for Service.*—But besides his own personal

Qualifications.

character, certain qualifications—physical, mental, and spiritual—are needed for this service alone. I will first consider the least important of these, because it may close the door against many whom we might otherwise gladly welcome among us.

1.—*Physical Qualifications.*—These should be equal to the requirements of that part of China in which the missionary is to labour. The

nervous system should be able to bear the strain of acclimatization, of study, and of any measure of isolation the work may call for. Physical.

A fairly good digestive power is needed; and good muscular strength is valuable, not only in itself, but as tending to keep the whole system in health by its exercise. The body is the Lord's; and, while not pampered, it should be well cared for, for Him.

Men of melancholy temperament, who cannot throw off the depression they are subject to; the fastidious, who are often more or less dyspeptic; and the highly excitable, are risky candidates for work in China.

In the case of lady missionaries, a fairly healthy and vigorous frame is very desirable. Some may marry sooner or later, and if unable to maintain health in the various circumstances of married life, not only will their own work be hindered, or come to an end, but the work of the husband may suffer, or he may have to leave the field. After considerable experience, we strongly urge the great desirability of ladies acquiring the language and becoming acclimatized before marriage, wherever this is possible. Ladies of highly excitable or hysterical temperament are not well adapted to this climate.

2.—*Mental Qualifications.*—The mind should be thoroughly sound, and there should be no taint of hereditary insanity, or China is not unlikely to develop it. A sound judgment, everywhere Mental. valuable, is specially so in China; and the ready tact which takes in the situation and makes the best of it, is never out of place here. The absence of these qualifications may neutralize the best intentions and the most earnest efforts.

Evidence of Capacity should always be sought for. Culture is very valuable, if linked with capability; but there are some who, while they have done well in the schools, seem to have exhausted their small stock of this valuable quality. Such would be of little use here. A candidate should have ability to learn, and to *become* whatever may be necessary. If some advantages of education have been lacking, we may remember that missionary study and work are themselves educational; and if there is the requisite capability, very useful service may yet be accomplished.

Attractiveness and Leadership.—Some persons possess a power to attract and influence, which it is difficult to explain, but is a gift of the highest value when used by the Holy Ghost. Such persons are generally fond of children, and are loved and trusted by them. The instinct of children does not often mislead them, and those who can work well with and for children will generally make good missionaries. The power of leadership is seen in some to a marked degree, and is most valuable. Where these gifts are wholly absent, or the reverse is present, great care should be taken before accepting such a candidate for China.

3.—*Spiritual Qualifications.*—These, of course, are of supreme importance. Imperfect physical health or mental furnishings need not be absolutely fatal to success, but a true missionary *must* be a man of spiritual power. The work to be done is a spiritual work, the foes to be worsted are spiritual foes. Let no one think that when Spiritual. he has looked at the hoary civilization of China, the difficult language,

the mighty power of numbers, the prejudice of race, the materialization of the minds of the Chinese, and the hindrances caused by opium and unfriendly contact with foreigners, he has surveyed the principal difficulties with which we have to contend. No! our warfare is not with these merely,—we wrestle not with flesh and blood, but with wicked spirits in heavenly places, who reign in the hearts of the heathen. Enlighten the mind, affect the conscience even, and they will still remain the same, unless the Father draw them, unless the Son set them free, unless the Spirit convince of sin and renew the heart. And this work God will usually do *through* those who are spiritual. “When He, the Spirit of Truth is come” (John xvi. 13)—come where? come to whom? “unto you” (v. 7). What will He do? He, indwelling in the believer, “will *convict* the *world* of sin, of righteousness and of judgment” (v. 8). And, moreover, He it is who “will *guide you* into all truth” (v. 13). Above all things, therefore, must the missionary be spiritually-minded.

How important it is then, that by spiritual conversation with candidates, and by prayer with them, their spiritual state should be ascertained. To be successful, missionaries *must* be holy men, loving the Word, feeding and feasting on it, having it dwelling in them richly; must be men of prayer, who have often proved for themselves its power. Men who *wish* to live for eternity, and are *resolved* to do so; men under “the powers of the world to come,” to whom unseen things are most real and most satisfying. They must be men who have the love of God shed abroad in their hearts,—not merely men who love God, or who know that He loves them; but who have the *very love of God for perishing souls* shed abroad in their hearts, and who hence can do in their measure what Christ did in His, and by the same power. That love, that passion for souls, knows no repulse, fails never—is fertile in expedient, patient in difficulty, and successful in issue—for it is of God, and by His power. Oh, for such men—and for multitudes of them! Whether noble or humble, men so qualified are the great need of China. And, oh, my dear brethren, may we in this Conference have a fresh anointing, and drink anew, and more deeply than ever, of the water of life; so that from each one of us—poor empty vessels though we are—rivers of living water may flow, to bless this thirsty land of China!

IV.—*Training*.—God trains all His workers, but often in very different ways. There is no gift of God which is not improved by suitable cultivation. The body, the mind, the heart, and the soul, all benefit by it. Are we not too apt to confine our thoughts of training to the intellect merely? And is not heart-training far more important, and yet far more neglected? Much of this work—by far the most important part of it, must be left in God’s hand, and will often have been accomplished before the candidate comes before us: the more largely this is the case, the more satisfactory the issue. Then comes the question, as to such additional training as we can give, *When, Where, and How* should it be given?

1.—*When?*—Whenever we find the right men or women, in some important respect unfurnished for the work, it may be desirable to seek to supply what is lacking, or at least to direct them in acquiring what may be necessary. But age is a very ^{When} trained. important element; if the candidate is very young, or has been recently converted, training will be specially needed; but if already not young, and the deficiency not of a serious nature, it may be unwise to detain them long for preparation at home.

2.—*Where?*—at home or in the field?—If the training needed is for medical or literary work, for translation of the Scriptures, or for educational work, it must mainly be done at home. But wherever it is practicable, there is great advantage in much of the training being done here. The missionary can learn a great deal while ^{Where} trained. acquiring the language, while becoming acclimatized, and while learning to understand the minds of the people—quite as important a matter as understanding their language. It was in this way that Joshua was trained under Moses in Old Testament times, and the disciples of Christ under our Lord in the New. In this way Paul trained his companions, and no method is more effectual, wherever it can be applied.

3.—*How?*—This must of course largely depend on the object aimed at. I would say, however, that whether at home or here, spiritual work should always be connected with the secular; and heart training, the deepening of spiritual life, be kept not *merely in sight*, ^{How} trained. *but in the very front*. Let us see to it that an increasing *knowledge of the Word, love of the Word, and practical use of the Word* accompany whatever else may be thought desirable. And let us remember that God will go on with the training—we have not to do it all. The study of the language and literature of China is as good mental discipline as the study of Western classics; and travel, dealing with men and things, are also highly educational. Above all, let us never forget that *while we are training, men are dying*, dying in hopeless sin. Let not our training practically impress the student with the thought that *he* is the important agent, and the Holy Spirit's work merely auxiliary; that *his* improvement is the matter of moment, and the condition of the heathen is not so very urgent after all. Would that God would make hell so real to us that we could not rest, heaven so real that we must have men there, and Christ such a reality that our supreme motive and aim shall be to cause the Man of Sorrows to become the Man of Joy, through the conversion of *many* concerning whom He prayed—"Father I long that those whom Thou hast given me be with me where I am, that they may behold my glory."

V.—*Introduction to his work.*—In the manner in which our Saviour introduced His first disciples to their life-work have we not a lesson for all time? His plan was to take them with Him; they felt the influence of His life, saw the real depth of His convictions, and how

Our Lord's manner of inducting His disciples into their work. consistently He carried them out in actual service. They heard His daily teachings, and observed His methods. As they became more fitted to act alone He sent them forth, letting them return and report all their doings to Himself, and helping them by His own comments, as occasion served. He used them whenever it was possible to do so, even if only to row a boat, or catch a fish! He did not deter them from sharing in the dangers of His mission, nor hide from them His own spiritual life and communion with the Father. Finally, and above all, He taught them to wait themselves on God for full spiritual power, before actively entering upon their own life-service.

Should we not learn from all this many helpful lessons as to the introduction of young missionaries to their life-work to-day? Is it well to leave them to find out for themselves much that we have so painfully discovered, and to make the same mistakes that we are conscious of having fallen into at the commencement of our service? Should they not rather have, from the beginning, the counsel and help of elder brethren? For inland work this is especially desirable, for the gravest results may arise from inexperienced action, and in some districts an incautious step has been known to hinder the progress of the work for a long time.

That the young missionary should begin, however, as early as possible, to do what he can for the spiritual good of the people, is very needful, as well for his own sake as for theirs. From the very first he can help by prayer, and encourage other workers with his presence and sympathy. And soon he may be able to begin the sale of Scriptures and tracts, to converse a little with the people, and to help, perhaps in singing, in the meetings. What can be more deadening to the spiritual life of a beginner than to live long among the heathen, and do nothing for them?

Lastly, as to his *mode of life*. He should ever remember that he is sent to be a witness for Christ, a reflection of the Unseen; and that his aim must therefore be to seek, as far as in him lies, to become among the Chinese that which Christ was among the Jews. He should be accessible, sympathetic, not a preacher merely, but helpful also to the people, in as many ways as possible. His life should be as visible and like their own as he can make it, that it may touch and influence theirs at all points, as far as may be. As a living object-lesson he is to do good, to suffer for it, and to take it patiently, not seeking vengeance, but *manifesting* forgiveness. For this a man needs great grace; as well as to be ready, always, for unwelcome calls and interruptions; to take joyfully the spoiling of his goods; and to show by his example that God is an all-sufficient aid, and that the help of any human arm is never really indispensable. But in the life of Him whom we represent this spirit was always found. Did He not say, "Him that cometh unto Me I will in no wise cast out?" and at all times, did He not pray for His persecutors, and wait until God should vindicate His character and claims?

His missionary follower must, therefore, not *seek* merely for more of this spirit, but practically "*find* grace to help in time of need."

ESSAY.

LAY AGENCY IN CHINESE MISSIONS,—TO WHAT EXTENT
DESIRABLE AND UNDER WHAT CONDITIONS.

Rev. D. Hill (E. W. M., Wu-chang.)

Syllabus.

Introduction.

Definition of Lay Agency.

Basis of.

Causes of revived interest in.

Necessity for, implied in the responsibility of the church in regard
to the heathen world.

Summary of fundamental principles.

The two branches of the subject: i., Extent desirable; ii., Conditions
advisable.i.—Extends to at least six departments of mission work. Three
discussed in other papers; three here presented.

(a). Secular business; (b), Charity; (c) Evangelism.

ii.—General Conditions.

(a). Connection with existing missionary organizations.

(b). Personal qualifications of Lay Agents.

(c). Organic relation in the field.

(1). Superintendency of.

(2). Engagement for term of years.

(3). Sphere of work.

(4). Method of work with illustrative example.

(d). Financial support.

(1). Self-support by means of manual labor.

(2). Self-support by private means.

(3). Support by alliance with a society.

THIS subject, being one of those which did not appear on the 1877 programme, may be taken as one of the marks of missionary progress during the interval which has elapsed since the last Shanghai Conference, and as indicative of the greater complexity of missionary machinery which the roll of years never fails to bring. It is one which, during the thirteen years' interval, has, by manifest and marked signs, been brought more prominently before the church than almost any other, and is destined to influence the forward march of events more directly and more widely in the future than it has in the past. It would doubtless be deemed more fitting by many if some member of that mission which has been so signally used of God in the development of lay mission work, had been entrusted with this paper; on the other hand, the view of a sympathetic outsider, expressed with due diffidence, may not be without advantage.

A mark of
missionary
progress.

The title of the paper, though so broad as to impinge on several others, yet limits the subject of lay agency to Chinese missions, and further divides it into two sections, viz., their extent and conditions.

The work of the laity, as distinct from that of the clergy, is here assumed to be binding on the church of Christ in her foreign, as well as her home service.

By the clergy I mean that class of men who have, by special vow, given themselves to, and by special orders been set apart for, a lifelong ministry of the Word of God, who are under more direct ecclesiastical control, and who in modern times are, for the most part, disallowed secular employment. By the laity I understand all true Christian men and women apart from this one class.

That the clergy are called to the work of the world's evangelization is now an accepted axiom. That the laity have a like responsibility, the church is waking up to discern.

The primary design of the Christian faith, which contemplates world-wide diffusion, the example of the early church when all went about preaching the Word (Acts viii. 1, 4), the bestowment of special gifts antecedent to, and independent of, ecclesiastical office, conspire to prove that the evangelization of the world is not the work of one privileged class, but a common obligation incumbent on the whole body, and strange it is that in these latter days, though once and again laymen have been called to open new fields of labor, succeeding years should find so few to prosecute the work thus commenced. A brighter day, however, has dawned upon us, and as in all great religious revivals lay effort has been earnestly sought and spontaneously supplied, so we may hail the present missionary movement both as the index of a quickened life and the herald of a more signal triumph.

This revived zeal of the church is doubtless due, as in days gone by, to the conscious insufficiency of the existing staff of ordained missionaries to compass the work assigned them in the great mission fields of the world; their despair of doing so with present agencies; their love for the souls of men; their inspired eagerness for a more rapid extension of the kingdom of God and for the hastening of the coming of the Lord. These thoughts, given to men in the field, have led them to seek help from God, and the help has come in the form of a largely increased lay agency.

And whilst such thoughts have been stirring the hearts of missionaries abroad, corresponding influences have been moving on the minds of the home churches. They have seen the abundance, both of men and means, available for missionary enterprise, still lying idle; they have felt the feebleness arising from buried talent and from wealth unemployed; they have noted the multitudes of men and women who, feeling no call to the life-long ministry of the word in foreign lands, satisfy themselves that there is no field for service away from their own country, and there even, failing to find a sphere, sink into a sinful and slothful ease, cumbering the ground and checking the fruitfulness of the home churches; they have recognized the fact that in the comparatively meagre staff of ordained missionaries in the foreign work, many see neither sufficient scope nor incentive for the employment of the church's wealth, and these thoughts have turned the attention of the home churches to the subject of lay agency abroad. And the conclusion arrived at on both hands is that the remedy for the ecclesiastical congestion at home, and missionary exhaustion

Definition of
Lay Agency.

Basis of it.

Causes of
revived interest
in it.

Necessity
for it.

abroad, is to be found in the more extensive employment of laymen in the foreign field, and that the application of this remedy rests in great measure with the missionary body.

To us will the home churches look to invite and welcome our lay brethren to the work abroad, and to find suitable spheres of service for them when they do come. It is well, therefore, that we give the subject a thoughtful consideration; well too, that we entertain a broad and generous conception of the church's responsibility to the heathen world, not confining it to one department of service, but recognizing her obligation as the body of Christ to preserve symmetrical union with her Head, by going about doing good both to the bodies and souls of men, caring at once for their temporal interest and their eternal welfare, and in this two-fold duty reading the interpretation of the fact that the wealth of the world to-day is entrusted to Christian hands.

Church's
responsibility
to heathen
world.

The claims of intellectual culture are now generally acknowledged by the church, and educational agencies form one recognized department of missionary effort.

The claims of physical distress (except in the one branch of medicine) have not been so freely admitted. The famines of recent years, both in India and China, have compelled us to own our indebtedness to the heathen world in regard to their temporal necessities, but only in their acuter forms, and we have yet to learn that the chronic destitution of heathendom rightfully claims a most thoughtful study and scientific relief.

Here, then, I would lay the basis for the principle of the employment of lay missionaries in China:—

Six funda-
mental prin-
ciples.

1st. That the evangelization of the world is the work of the whole church, and not of one separated order.

2nd. That present agencies are sorely insufficient for its accomplishment.

3rd. That the many-sidedness and broad sympathies of the life of Christ can only thus be adequately shown forth by the church.

4th. That the home churches are seriously suffering by their self-centredness, both in the employment of men and money.

5th. That the wealth of these churches needs other channels for its use in the foreign field than the support of an ordained ministry, and

6th. That the temporal, as well as the spiritual destitution of the heathen world, justly claims the help which only the laity have it in their power to supply.

From these general principles we proceed to consider—

1st. The extent to which this agency is desirable.

2nd. The conditions on which it should be employed.

1st. The Extent.—If the broad basis which I have laid down be allowed, then the extent to which lay agency is desirable is almost unlimited. Reserving for the most part, either on grounds of ecclesiastical law and usage, or on those of expediency, the pastoral, the disciplinary and the sacramental functions of

Extent
desirable.

the church for the ordained missionary or native pastor, there are still the wide fields of evangelism and of education, of literature and of medicine, of charity and of secular business, open to the lay missionary, into all of which it is desirable that he should enter. Three of these, as well as the employment of female agents, will be so fully discussed in other papers that I shall not trespass on those domains further than to remark in regard to the relative advantages of lay or ordained agents in any branch of service, that where a special gift has been bestowed, be it of healing, or of teaching, or of letters, the greater the freedom from other claims the more effective will the service be. Of the three departments which may not be so exhaustively discussed, viz., those of secular business, charity and evangelism, the last will, according to the evident intent of the framers of the Conference programme, demand our chief attention. In regard to

Six depart-
ments open.

The Secular Business of a Mission,

whether that of the financier, the commission agent, the builder, the draughtsman, the land agent, or other similar engagements, there can be no two opinions as to the desirability, wherever the amount of business warrants it, of having specialists appointed to undertake such work, and that such specialists should be laymen,—wise-hearted men, like Bezaleel, the son of Uri, of the tribe of Judah, whom “the Lord filled with the Spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship,” faithful men, like the Levitical and other treasurers, secretaries and commission agents of the times of Hezekiah, Josiah or Nehemiah, even if, as in those days, it be expedient to appoint, as general treasurer, a man in holy orders. By such arrangement both time and funds would be economized, error evaded, and anxiety eased.

Secular
business of
mission.

A strong mission in the interior almost necessitates an agency at a treaty port. Buildings, especially if erected on a foreign model and at all numerous, require a practical builder. The transmission and general financing of mission funds, if at all extensive or complicated, naturally suggest a lay treasurer, and such appointments would often ease an overburdened and semi-secularized cleric. In regard to

The Charities of the Church,

which were so marked a feature of her earlier years, and which have been so strangely neglected in the missionary organizations of modern times, there is at once a sphere for lifelong effort, and, as in the case of Stephen, a stepping stone to a higher service, and for this work the Christian layman is peculiarly fitted.

Charities.

His freedom from the spiritual duties of the ministerial office and the weight of care these necessarily bring, will give him ampler opportunities for studying how best to succour those who are in need, so as, along with such succour, to pour what has been aptly termed “a perpetual stream of independence, intelligence and struggle” into the lives of men who are now losing their manhood through the discouragements of pauperization ;

his more frequent commingling with men of the world, and completer acquaintance with the affairs of this life, will enable him to adapt Western methods of charitable relief to the conditions of Oriental life; and the help he may thus render to his clerical brethren on the field by supplementing their service, and to his lay brethren in the home churches by providing a trusted and welcome outlet for their wealth, will preserve the symmetry of Christian service, and elude the danger into which the organized charities of China have fallen, of divorcing charity from church organization, and a religious cult from practical benevolence.

These considerations all point to this as one department of mission work for which the laity are specially adapted, and hence, wherever a Christian church is called out of its heathen surroundings, or a mission station of any proportions is established, there let the chronic distress of the neighborhood find relief in the ministry of the Christian church as dispensed by its lay almoner, whose presence and ministry may help to bridge the chasm between the comfort of a missionary's home and the squalor of a neighboring hovel.

But the dominant idea in the minds of most members of the Conference in regard to the desirability of lay agency in China will doubtless centre in the work of

Evangelization.

This is confessedly the first and chief duty of the church of Christ. In early days, when the first preachers of the faith could say "Silver and gold have I none," it was felt to be superlatively incumbent, but when the charities of the church rebounded from their mission stations, they gladly adapted their itinerant work to the carrying out of the benevolent designs of the converts God had given them, never losing sight, however, of the fact that their own call was distinctly and emphatically to the work of evangelism, that is, to the widest possible proclamation by personal testimony of the glad tidings of salvation; and whilst the chief of the apostles felt this to be his own high calling, we find that his plan was ever to have associated with him men who were fired with a like enthusiasm and had responded to the same high calling. Of these, some were solemnly set apart, others less formally consecrated; some devoted themselves for longer, some for a shorter period of service, but all were bent on the one great work of making known to Jew and Gentile the Gospel of the grace of God.

Evangelization
the first duty
of the church.

Some found in this evangelistic itinerancy a training school for the more settled ministry of presbyter or bishop, whilst others, like the great Apostle himself, continued in the same to their lives' end.

The need of such an agency must have been felt by every missionary in this country, for without it the evangelization of China is all but a hopeless task. Opinions may differ as to the relative desirability of the employment of native or foreign agents, but as to the abstract question of a lay evangelistic agency there is a general consensus of opinion, and that, not only as a concomitant of the work of the pastorate, but as a pioneering agency preparing the way for such work in

Need of lay
evangelists.

the future. For the breaking up of new ground, for the broadcast sowing of the Gospel seed, for that initial evangelism which precedes the more formal establishment of mission churches, lay effort is both admirably adapted and urgently needed, and we should hail the day when in every one of the 1,400 counties of China Proper and in the regions far beyond, lay evangelists are found, going forth two and two, proclaiming the Gospel of God and heralding the coming of His kingdom.

The vast field which I have here assumed to be open to lay agency, through the great variety of the service required, naturally calls for a much larger staff of lay missionaries, larger not only than the staff now in the field, but relatively larger than that of ordained men; the same arguments which demonstrate the necessity of lay help on behalf of the unevangelized and necessitous masses in Christian countries largely apply to a like need in heathen lands, and the supply of that need from the ranks of the laity will, in some cases at least, save the church from the fatal error of transferring her ordained ministers to secular service as did the Jesuits in early days in China.

The extent to which it is desirable that the co-operation of the laity should be sought being so great, it will readily be seen that

The Conditions

of such co-operation must of necessity be various. A few general principles may therefore be of more service than the discussion of debatable details, and these, whilst applying more especially to the lay evangelist, may, in many particulars, meet the case of missionary lay agents generally.

First, then, I would urge that laymen engaged in foreign work labor under the auspices of some existing missionary society rather than as individual and isolated workers, and hence that such societies be urged to provide a well-defined and fitting place for such workers in their organizations.

The unity of the church, the harmonious co-operation of her agents, and the conservation of force, all suggest this course; and that the time has come for such action, the Divine seal which has been set upon the methods of the Inland Mission amply demonstrates. The rule, therefore, should be organic connection with a society; the exception, isolated effort.

In the actual movement of missionary work, it will doubtless be found that in many branches individual effort will precede the action of the society, but this would only be repeating the history of the past, especially as regards the charities of the church, which, in the first instance, generally took the form of individual and irregular effort for the amelioration of the destitute, and then, as time went on, and the work grew on the workers' hands, branched out into the various departments of organized benevolence, such as hospitals for the sick, orphanages for the fatherless, asylums for infants, homes for the aged, and houses for the poor and for strangers, each managed by its appropriate

staff of officers, and being an integral part of the organization of the church.

Such, in all probability, will be the course of modern movement, beginning with the individual; it will grow to be a common work, acknowledged by and linked with that section of the church with which its first promoters were originally connected.

Whilst, therefore, we would welcome with both gratitude and gladness every isolated worker in these various departments of missionary service, we should still keep in mind the ideal unity of the church and the strength of harmonious co-operation, and should work towards this ideal, ever ready to recognize the hour when organic union is practicable in the case of individual enterprise, and to hasten towards that day; and, in the meantime, should do our utmost to develop such agencies in connection with existing organizations and not external to them.

Assuming that the normal relation of missionary lay agents is that of connection with some missionary organization, let us further consider the conditions on which such relationship should be based, and for the sake of clearness consider these under the three heads of—

- i.—Personal Qualification.
- ii.—Organic Connection in the field.
- iii.—Financial Support.

As regards the Personal Qualifications of the lay missionary, the principles which, generally speaking, apply to the ordained ministers of the church, equally apply to those who are Personal qualifications.
not in orders.

The one essential requirement of all missionaries, lay or cleric, is a conscious and approved call of God, and this attested by corresponding gifts, which, as in the case of the clerical, the educational, and the medical agents, should be both trained and tested for a longer or shorter period in the home work. Physical.
Physically, there should be the “mens sana in corpore sano” with a doctor’s certificate.

Intellectually, a mind stored with a thorough knowledge of the word of God, and fitted by at least a good English education Intellectual.
for the acquirement of a foreign tongue.

Morally, a readiness to “endure hardness” acquired by a training—too frequently lacking in the colleges of the present day—in the virtues of moral courage, and of self-denial, of patience Moral.
and of perseverance, of adaptiveness to circumstance, of sympathetic unselfishness, and, above all, of practical love to the bodies and souls of men.

In the case of the missionary almoner, there should also be keenness of insight into character, gained by experience in charitable work at home, buoyant hopefulness, sympathetic tenderness, Practical.
and good business capabilities, with some general knowledge of medicine.

Spiritually, they should be men full of faith and of the Holy Ghost, who have learnt to wrestle for and with the souls of men. Spiritual.

For the obtaining of such men, the one method laid down by our Lord is that of prayer,—“Pray ye therefore the Lord of the harvest that

He send forth laborers into his harvest;" but the prayer itself brings with it the responsibility, both of noting and asserting how great the harvest, how few the laborers, how deep the need.

For the training of such men, the mission, evangelistic, and charitable work of the home churches, both in densely peopled cities and in the more sparsely populated rural districts, supplies a fitting seminary, and, in their selection, capability, rather than actual acquirement, should rule.

Granted then that such men are given us of God, what is the organic relation they should hold to the church in their field of labor?

1st. They should be willing to work under the direction of an ordained superintendent.

The sacramental offices of the church, the general oversight of the Superintendent, work, harmonious co-operation with ordained brethren, and the advantage of experienced guidance, of common counsel, and of mutual help, all point to this arrangement.

2nd. That whilst no permanent vow, as in the case of the ordained minister, is advisable, they should be willing to enter into an engagement (which would be open to renewal) for a term of years, the rule being, not less than five nor more than seven.

The initial expenditure of time, labor and money renders this understanding desirable, whilst on the other hand, the inadvisability of a life-long vow arises from the fact that lay service in the foreign, as in the home field, may in some cases be for the testing and training of men called to the permanent public ministry of the Word of God in the pastoral office; otherwise, I see no reason why a man specially qualified for evangelistic work should not continue in the same to his life's end, though the weight of New Testament precedent favors rather the setting apart of men for the fulfilment of a special mission.

3rd. The sphere of the lay evangelist should be chiefly in new and unoccupied districts, away from, but if possible reverting to, some central station. The Gospel will thus be more widely made known, visits can be more easily repeated, the possibilities of friction will be minified, the church of the resident missionary be quickened, the hands of the Bible colporteur and native evangelist be strengthened, and a door will be opened for and direction given to the missionary activities of the native church. Here again, however, apostolic precedent shows how some following as the Spirit leads, may, in spite of themselves, be carried forward in ever widening circuits, and hence, how deep the need, step by step, of waiting upon the Lord for our marching orders.

4th. The Methods of Evangelism.—First and last there should be the commending and committing of the evangelists and their work unto the Lord by the churches from which they go forth, then the open and fearless proclamation of the coming of the kingdom of heaven by means of street preaching and book distribution, and this further attested by medical relief, by charitableness to the poor, by patience, and by the demonstrations of the Spirit.

Together with this general proclamation, there should be the searching out and dealing individually with awakened souls, by inquiry, by visitation, by conversation, by kindness and by prayer; the acceptance and repayal of proffered hospitality; adaptation to native life and to national etiquette.

As interest deepens, and inquirers multiply, visits should be more frequent, a place for meeting fixed upon and arrangements for Sabbath worship made; the most earnest, intelligent, and able man should be appointed leader, and, as the church increases in character and strength, the responsibility of pastoral care and support should be devolved upon her own ministers and members, and the evangelist move on to new fields, revisiting the old in diminishing degrees as the work matures.

On these lines, the Wesleyan lay missionaries of Central China have been working for some few years. They began by mapping out five circuits around Hankow for evangelistic visitation; they went two and two, one native and one foreign missionary; they repeated their visits after a two, three, or four months' interval; they were cheered after a few visits by the coming of individual inquirers to their boats and their inns; they then contracted the area of visitation and centred their effort on those places where there were evident signs that the Lord was working; after months of instruction, repeated visitation and protracted probation, some of these were admitted to Christian fellowship and have since been the means of gathering others to the Lord, so that now there are three farm houses where little gatherings of native Christians meet in increasing numbers to worship God, and thus, even at this initial stage of the work, there is much encouragement to go forward with it, though the goal of a self-supporting church may yet be far ahead.

Illustrated in
Central China
Wesleyan Lay
Mission.

From the idea of a self-supporting church we pass on to the ideal of a self-supporting missionary. This would settle the question of

Financial Support

without further ado, but it is an ideal rarely realized, and the cheapness of labor in these populous Eastern empires renders self-support, by means of manual toil, almost impracticable if a man wishes to do much evangelistic work, unless, indeed, he be able and willing to adapt himself to a Chinese manner of life and accept its disabilities and discomforts as expressive of one great Evangel. Still there are (if not so precisely Pauline in method or in hardship) a few doors open to men of high devotion and of resolute will. In the open ports the teaching of the English language, or even the opening of a tradesman's store, and, in connection with such store, the employment of a Christian commercial traveller to visit interior cities, and thus bring somewhat widely to bear on the trading and commercial classes the influence of strict integrity and of Sabbath observance in business life; a few rare posts in the Imperial Customs, and perhaps a superintendency in connection with the mining, engineering or telegraph services of the government. But in

Financial
support.

By secular
employment.

almost every case the leisure from business calls, for evangelistic work would be but limited, and all imply a previous acquirement of the spoken language. On these and other grounds the missionary societies of the present day could hardly undertake the responsibility of such agencies though the layman thus engaged would naturally connect himself with some section of the church, to which the fruit of his evangelistic effort would as naturally revert.

Besides those, however, who, to follow out the principle of self-support would need to fall back on some business occupation, there is in the home churches an increasing number of young men of private means who, by ordinary economy, might easily manage to support themselves whilst engaged in missionary work, and the fewness of their number in connection with the older societies is painfully indicative of either an attenuated spirituality in the home churches, or a lack of enthusiastic representation and appeal on the part of the foreign missionary.

A third, and the most common course, is that of financial alliance with some missionary society, and the basis on which this alliance should be formed is that of the family, a basis which

I may say equally applies to the financial relation of the ordained missionary to the missionary society. As members of one common brotherhood, let the funds be paid out of a common stock, according as each one has need. As numbers increase, the financial arrangements of the mission may be facilitated by fixing a maximum amount up to which any member may draw. The private resources of the members would vary so widely that whilst some would hardly need to draw on the common fund at all, others would need the maximum amount. In case of a deficiency in the exchequer, the whole family would need to curtail expenditure. Mutual love, confidence and helpfulness would knit the family together and draw towards such a brotherhood the sympathy and aid of the home churches, to whom as members of one vaster brotherhood the same principles equally apply.

DISCUSSION.

Rev. A. Elwin (C. M. S., Hangchow).—I have listened with great interest to the papers that have been read this morning, and I think they have left very little to discuss. There are, however, one or two remarks I

On the charities of the church.

should like to make. First, on what Mr. Hill has said about charities of the church, or, in other words, the distribution of money, whether to the Christians or to the heathen. Do we not all know the difficulty of helping the Chinaman in this way? A dear brother once said to me that he felt his own soul was injured because of his inability to fulfill our Lord's command in this respect. He felt every dollar he gave away was an injury to the church. My own work is almost entirely among the poor, and my difficulty in helping them many of you can understand. Sometimes when money has been given in special cases, with very strict injunction not to tell anybody, it has been found at the next visit that everybody knows all about it. That we ought to

Difficulty of helping the Chinese.

help the poor we all acknowledge, but how to do this in China without injuring the church I cannot attempt to say.

With regard to Mr. Taylor's paper, I can only say I think it most excellent. I only would desire to make a few remarks on Sec. 2: "The personal character of the missionary for China." I hope no young missionary will be discouraged after reading that paragraph. May I ask which of us, young or old, can answer to the character brought before us there, viz., thoroughly consecrated to God, unselfish, considerate, patient, not apathetic, long-suffering, persevering, filled with energy, with no pride of race, etc., etc. But let us not be discouraged; we hear the Divine voice, "*My grace is sufficient for thee*," and we rejoice that the great Helper is ever near.

"The personal character of the missionary."

Divine encouragements.

Let us remember that the eyes of the Chinese are ever on us. They notice everything, our eyes, our clothes, our language, our daily life, and we all know in country places the outward appearance of the missionary is much thought about. If the missionary is tall, he is told, "Sir, the people in your honourable country are very tall." In a word, they judge of the whole nation from the English or American specimen they have before them. How careful this should make us. How easy to hinder the Gospel by a careless word or incautious act.

Importance of carefulness.

Rev. T. Richard (B. M. S).—As to qualifications, I would say, after the excellent papers we have listened to, in addition to the spiritual, which by far surpasses every other consideration, the missionary should have three other qualifications for highest service in China.

A missionary needs, besides spiritual, other qualifications.

(1). He should have a clear understanding of the difference between being a *missionary* and being a *pastor* or *evangelist*. Generally speaking the natives are to be the pastors and evangelists. They will do that *far* more efficiently and economically than we can. It is the part of the missionary to present the claims of God and the blessings of Christianity in such a way that the *prepared* in China shall accept. He is also to see that all things necessary for the building up of the church are properly established.

He should understand his calling.

(2). He should bear in mind that he is to *establish* the *kingdom* of God in China. The conversion and salvation of individual men must be aimed at by all, but the Scriptures tell us that there is something more than that. The visions of the Holy Prophets, the preaching of our Blessed Lord, dwell on the *kingdom* to a far greater extent than we generally do. If the kingdoms of this world take into consideration the physical, mental, social, national and international interests of their subjects, how much more does our Father in Heaven pity all the sufferings arising from these. We are, therefore, as members of the Body of Christ, to embody this in the world; in other words to mould the many in a mass, as well as to save individual souls.

He is to establish the kingdom of God.

(3). He should study the methods which God has put his seal to in the salvation of the world. If a medical man, or lawyer, were to set up practice without previous study, few would call for their advice. In this greatest art of all, the salvation of souls and of the world, a previous careful study of historical methods seems axiomatic. There is Old and New Testament history in the histo-

He should study God's methods.

ries of Europe, America, Asia, Africa and Polynesia. We often find that one or two men, or a handful of men, have been able to mould incalculable numbers and bring them, with God's blessing, under the influence of Christian truth. To such students the problem before us in China, however stupendous, presents nothing to make us despair. On the contrary there is every encouragement, for in the history of God's providence not only a lay agency, but very many other agencies, reveal the forces and resources of God in the salvation of the world. We wish the lay agency every success. But I do not like the name "*lay agency*" myself, for the reason that many, in a few years, make up for lack of former study and training, while some others are better trained from the beginning than some of us their clerical brethren. To my mind, therefore, a careful and constant study of the methods which God has honored in Scripture and in history, as well as in the various mission fields now, are indispensable for the *highest* qualification of the missionary.

Mr. Edward Evans (Shanghai) said that having come out to China from business avocations at home, unsent by any society and uncalled by any particular church, without any college preparation, he felt under a debt of gratitude to Mr. Hill for his paper. He considered *that the highest qualification for missionary service in that one cannot stay at home, but must go to the mission field.*

The highest
qualification.

Rev. Chauncey Goodrich (A. B. C. F. M., T'ung-chow).—I wish personally to thank Mr. Taylor and Mr. Hill for their admirable papers. I only desire to add a few words upon the first subject—the *qualifications* necessary for a missionary. This subject finds us at two points: First; As to what persons we shall ask for and seek to secure; and secondly, As to what sort of men and women we shall be.

On the qual-
ifications of a
missionary.

The moment any one of us reflects upon the qualifications needful for a missionary, he immediately thinks "some are different from me," of a larger culture, a higher wisdom, a quicker insight into men and things, a wider experience, a deeper spiritual life, a more absolute consecration, a more fervent zeal, indeed in every respect a larger and better man.

At present I do not expect to add anything to the papers; I only wish to emphasize two or three points:—

- (1). As the first qualification I think of the *power of love*. May we venture to refer to the great missionary

The first
qualification:—
Love.

"Who left his shining courts above
And ran to our relief,"

and who was satisfied to live in this poor world for thirty years and more, and mingled freely and sympathetically with men. Here is our great example. Paul, too, loved men. Again and again he says, 'I long after you.' And what does his "Woo is me if I preach not" show but his yearning love for sinful men? We want men of *winning* power, who draw men to them. The bees find the flowers because of their sweetness. We want fragrant men. We want men who *love* the Chinese, who are drawn close to them and who win the Chinese to themselves and—much better—to Christ.

"Winning
power."

(2). I mention as a second qualification that a missionary should be a man of *power*. He should be a man of power to *impress* himself on other men. We do not want men merely because they are good. We want good men of character and power, not necessarily men of great intellect or wide culture, but men of some kind of power, men whose minds impinge on other minds, men who have a good deal of personality, and whose lives might be expected to bear fruit anywhere. Of course they should have spiritual power, or, as it has been recently expressed, they must have Holy Ghost power.

Second:
Power.

(3). Once more; missionaries should be men of *cheerful hopefulness*. We want no tombstone faces; we want no missionaries whose lives suggest nothing so much as a vault or a morgue. While a missionary should never be a visionary enthusiast, he should be as far as possible from a pessimist, always having an enthusiastic faith in the success of his work,—this faith resting on the rock of God's everlasting promises. A missionary should carry an *Allerluja* in his heart, singing even in dark times; his heart being full of cheer and hope and victory.

Third:
Hopefulness.

Rev. J. Edkins, D.D. (Shanghai) said that in speaking on lay agency he would urge that Christian workers were needed in all the occupations of life in this country, and it would be well if men, skilled in each of the arts and at the same time imbued with the Christian spirit, could come to this land. The silk trade languishes because the Chinese in the localities so productive do not know how to manipulate it in the best way to suit the foreign market. If Christian workmen, able to teach them, were at hand in those localities, this fault could be remedied. The tea trade languishes from the same cause. If Christian workmen knowing the methods were at hand, tea could be prepared so as to satisfy the demands of the time. Christian workmen might work at mines and in various mechanical occupations of present importance, and if these men were in close connection with missionaries residing in the neighborhood, help would thus be afforded for spreading the leaven of Christian principle and enlightenment in that locality. Since reading "Praying and Working" many years ago it had always appeared to him that teachers of Western arts were wanted in China as much as at the Cape and elsewhere, and that as Holland and Germany had done good work for Christianity by sending Christian artisans into some countries where they were required, so now in China the introduction of this principle of working would have very beneficial results. The governing authorities in China would learn to place a high value on Christian missions when they found that real benefits were conferred on their people in their trade and manufacturing industry by the presence of many skilled Christian artisans able to improve the commercial products of their country by showing their people how to prepare them for the market. The practical issues and tendencies of Christianity ought to develop themselves in China as they have always done elsewhere, and many lay agents, who were competent to instruct in Western arts, would also willingly become valuable Christian workers, strengthening the hands of the missionaries in directly promoting the spread of the Gospel.

Need of Christian workers in all the occupations of life.

In the silk trade.

In the tea trade.

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow).—We ought to thank God for a revival of interest in the question as to whose business it is

The call to the ministry. to evangelize the world, and also of what constitutes a call to the ministry. I admit special calls. I am not disposed to withdraw anything from that, and yet is it not true that we put an *onus probandi* on the Lord when it belongs on ourselves? Our Saviour told His church that they should go into all the world and preach the Gospel to every creature. How few people consider that that

The Saviour's command is to the whole church. means anything to them. They want a second order, and will not act without it, so the first order is made of none effect. When the head of a nation issues a proclamation that all young men of a certain age shall enroll themselves for

military service, that is supposed to be sufficient,—it means *all* in some sense or other. If any young man does not obey, it is his business to show that he is exempt. It is not the business of the government to send each one an individual notification that he is included in the call already issued.

Again, *Is it so very difficult a thing to tell a poor sinner how to be saved?* Some of us have unconsciously got the idea and have given out the impression that a man is hardly fitted to go and tell a dying sinner about a Saviour, unless he has a certificate and has been taught Hebrew and Greek. Christ put this kind of work on the whole church, and not on men with diplomas alone.

This bears on the work of our sisters also. They, too, must go forth as evangelizers. Some curious things will be apparent to any one who studies the Scriptures on this point. The first missionary society for collecting funds to support those who were preaching the Gospel was a society of women. It was a society mentioned several times in the Gospels. Now it tells how they “followed Christ,” and now how they “ministered to him of their substance,” and now how they were with him here and there. Let us not forget further to whom it was said, “Go and tell my disciples and Peter.” It was said to women, and the women went and delivered the message.

Our colleges at home are devoted chiefly to the raising up of *pastors*, while the greatest need of dying mankind is *evangelizers* to tell them how to be saved. The churches need pastors, but the dead world needs evangelizers. Wherever I went among our colleges at home I found that with many students, while they were thinking of this subject, down upon them would come the clutch of a church; then when we spoke to them about the heathen and put before them the great work of going out to evangelize those who had never heard, they would begin to talk about how they could serve God and help on missions at home, and that was the last of them.

No one advocates having ignorant men in this service, nor *untrained* men. But these are relative terms. The “unlearned and ignorant men,” as they were called in the Acts, were such only from the standpoint of the Sanhedrim. Those who followed the master were mighty in the Word of God.

The world demands too much of the minister of the Word; it demands that we shall be encyclopedists. When we send for a physician, we do not ask him if he understands music or astronomy, but, Do you understand my disease and can you cure it? So when a man comes forward to engage in the work of soul-saving, the church ought to ask, Do you understand your Bible? Do you know how to handle your Bible? If there is one thing more than another that ought to be emphasized by us as missionaries it is the need of more

The first missionary society a society of women.

The need of evangelizers.

No one wants “ignorant” men.

Minister and preacher to be encyclopedists.

thorough mastery of the Bible. The battle of the truth in this world is to be fought with the Bible in hand. It only is the sword of the Spirit. Let us therefore not pass over the "lay men" as we call them, though the distinction is not made very prominent in the Scriptures, but recognizing the greatness and importance of the pastorate and the necessity for separate attainments for that, let us welcome all kinds of qualified workers.

This Conference cannot do better than to send out an appeal to Christians at home to bestir themselves and send out men to *preach the Gospel*. Let us join in making such an appeal, and I believe that God will add his blessing and we shall strengthen the hands of many young men at home who are saying, "Give me the requisite training and show me how I can go out among unevangelized men and preach unto them Jesus and the resurrection."

An appeal to the home churches recommended.

Rev. W. Wright, D.D. (Editorial Secretary, B. and F. B. S., London).—I should like to make one or two remarks. In the first place I shall bring Mr. Hill's paper before my committee, and in the second place we want all our colporteurs to be in connection with missionary bodies, and that they may labour under ordained missionaries.

AFTERNOON SESSION.

ESSAY.

HISTORICAL REVIEW OF MISSIONARY METHODS—PAST AND PRESENT—IN CHINA, AND HOW FAR SATISFACTORY.

Rev. John L. Nevius, D.D. (A. P. M., Chefoo.)

WE are approaching the close of the half-century immediately following the opening of the five ports of China in 1842. It is certainly a fitting time in which to gather up for the use of those who shall come after us the lessons of practical experience which this half century of mission work has taught us. There are left a few of the early missionaries who are familiar with the history of the work from its beginning. We have with us one—Dr. Happer—whose life of active and useful labor covers the whole period.

The theme assigned me by the committee is a very comprehensive one; indeed, in its widest interpretation it embraces the whole field of missionary labor in all its departments. It is evident that I must confine myself to a limited number of topics and omit for the most part the processes by which conclusions have been reached and the arguments which they depend on for support. These conclusions, though intended to be so far as possible representative, must of necessity be largely personal. I hope that this will exculpate me from what might otherwise appear an unwarranted obtrusion of my own views. Such of my opinions as are confirmed by general agreement, will certainly give a vantage ground to those who are willing to accept the conclusions of others, without spending years or a lifetime in working out the same results for themselves.

The theme comprehensive.

We are to inquire how far the missionary methods hitherto used have proved satisfactory. I am glad to believe that in the agencies employed we have made no mistakes. It is assumed in this paper that chapel preaching, street preaching, itineration, medical missions, the distribution of books, native evangelists, pastors and teachers, native churches and schools, are not only legitimate agencies, but that they are in fact *the* agencies which, modified by varying circumstances, must be used in carrying on the work of missions. But it still remains a question whether we have in all cases made the right use of these agencies. In answering this question the experience of the past furnishes us many important lessons.

It would be agreeable, and far from unprofitable, to dwell chiefly on the brighter features of missionary work, inquiring into the secrets and causes which have produced the grand results which rejoice our hearts to-day. But a dispassionate consideration of the more sombre side of mission work, which must include a record of mistakes, failures and disappointments, is likely to be practically of more benefit. I have at least one advantage, so far as relief from embarrassment is concerned, in the fact that the mistakes pointed out are largely my own. The object sought is not so much the presentation of my own views as the correction and supplementing of them by the views of others.

Doubtless I am giving expression to the sentiments of everyone here present when I say that one great cause of failure—so far as there has been failure—and of mistakes—so far as we have made mistakes—has been our want of *faith* and of reliance upon Divine aid and guidance. We have depended too much on man, too little on God. We have rested too much on human agencies and methods and too little on the direct power of the Holy Spirit. We have made too much of outward activities and too little of practical Christianity inwrought in our lives. There has been too much of self, too little of Christ. This has been our mistake above all others. In consequence of this we have, I believe, made the second great mistake of attempting the premature introduction of foreign methods of evangelistic work, unmindful of their inapplicability to the widely differing conditions of China. First and foremost among all, evangelistic agencies must ever be—

The Preaching of the Gospel.—I here use preaching in the scriptural sense. It is important to bear in mind that this word in our English version of the Scriptures stands for six different words in the original Greek, only one of which, *διαλεγομαι*, closely approximates the modern meaning of the word “preach.” If, then, we take this term “preach” to represent the several words of which it is a translation, we must give it not a restricted and specific sense, but a very general one, including formal public discourse, but by no means confined to it. Conversation, teaching, the preparation of books, presenting the essence of Christianity in the concrete forms of healing the sick and relieving distress, are all preaching the Gospel, and that is the best form of preaching which is best suited to herald the good news of salvation by Christ.

Many of us come to China with the idea that a missionary's chief employment is preaching to interested and eager crowds of heathen. We are all familiar with the stereotyped pictorial illustrations of this supposed typical experience. This conception of missionary life is the instinctive outcome of our early associations and training. Oratory or some form of public speaking has been one of the great forces of our Western civilization for more than twenty centuries. We are trained to declamation from our childhood. *A love of it is a hereditary passion of our race, and dependence on this mode of influencing men is a fixed habit. On our arrival in China the crowds which gather around us in visiting places not familiar with foreigners, tend to confirm this preconceived idea that preaching to crowds is to be our ordinary experience. We soon find, however, that the natives throng around us, not so much to hear us, as to stare at us. The apparition from the unknown "outside" country is not regarded as an oracle, but as a spectacle. We soon learn that this is only an evanescent phase of mission life, and moreover, that the crowds we have been addressing have in reality understood but a very small part of what we have said. In fact, the Chinese, even the most cultured, are utterly untrained and unaccustomed to connected logical discourse. There is not a lecture hall in the empire.

Unaccustomed
to connected
logical dis-
course.

The only form of public instruction with which they are familiar is the noisy theatre, in which the actors belong to a despised class, the acting is low and artificial, and the ideas are conveyed largely by pantomime.* The difficulty which the Chinese have in understanding our preaching is further increased by their entire ignorance of Christian ideas and terminology. Their own methods of influencing their people are social and responsive, catechetical and conversational. This fact suggests the methods which we should adopt in our efforts to influence them, while it largely explains why it is that public preaching in China has not been followed by such results as were at first hoped for.

Chinese
methods.

The January No. of the *Missionary Review* contains the following in an article by James Johnston, F.S.S., from which it is evident that our experience in China is not altogether exceptional. He says: "There were, when I visited India more than thirty years ago, three missionaries of the most pronounced evangelistic character—men who would have nothing to do with education, but spent their whole time in preaching in the bazaars; all of them were men far above the average in talent, devotion and piety—Lacroix in Calcutta, Scudder in Madras and Bowen in Bombay. These men spent a lifetime, much above the average duration, in untiring efforts to convert the natives, without succeeding in getting two or three converts to form the nucleus of a Church in these towns."

Experience
not excep-
tional.

Some missionaries adhering with tenacity to other early ideas of what constitutes religious services, have endeavored to add to the

*The Rev. T. Richard witnessed in Shan-si a most popular theatrical performance, which was a farce representing a foreign missionary preaching to a crowd of Chinese.

impressiveness of street-chapel preaching by commencing with reading a chapter from the Bible and prayer. I have myself been present at these exercises, when the natives, after a noisy expression of opinions and surmises as to what the foreigner with closed eyes and reverent demeanor might be doing, went out one by one, leaving the missionary with only empty benches before him.

The practice is also not uncommon of making use of the public worship of the church on Sunday as a means of impressing and instructing the heathen, leaving the doors open for free ingress and egress to all. Sometimes the discourse is modified so as to adapt it in a measure to both Christian and heathen hearers. The general result is that very little benefit accrues to either class. It seems to me very important that these two kinds of services should, as a rule, be kept distinct and conducted on entirely different principles. Not that church services should ordinarily be held with closed doors and all heathen rigorously excluded. Such a course might be most impolitic, producing public distrust and suspicion. But it should be made perfectly clear by written notices at the door (explained and enforced by suitable persons appointed to receive strangers and show them the courtesy due to guests,) that all are welcome on condition that they conform to the prescribed regulations. The Mahometans, in exacting reverence from every one who enters their mosques, whether in time of service or not, teach us a lesson which we may well profit by. The presence of heathen in our church services, under the rules suggested above, may be the means of great good, without interfering with the advantages which these services are designed to confer on Christian worshippers. This matter, like all others of importance, requires much care and oversight.

Some missionaries, perhaps wisely, in order to avoid the injurious effects pointed out above, exclude even inquirers or catechumens from religious services until they receive such a degree of instruction as will enable them to participate in worship reverently and intelligently.

Another agency closely allied to chapel preaching is

The Christian Book Store.—To be efficient it requires a shop on a public street, containing an assortment of books, general, scientific and Christian, and a quiet reception room fitted up in Chinese style. This reception room should be provided with the conventional tobacco pipe and tea urn, and with foreign maps and pictures illustrating Western arts and customs. Such an establishment should have connected with it two, or better still, three persons, who should be men of business capacity, of social and literary culture, such as to command general respect, and last, but not least, having Christian sympathy and the power of ready adaptation to circumstances. It is evident that a well-conducted Christian book store of this kind requires native agents with general attainments not at all inferior to the average preacher or helper. There will probably be found in most large missions persons with special gifts, fitting them for being useful in this position, who would not be efficient preachers or

colporteurs. The advantages claimed for book stores as compared with street chapels are, that they are always open; are accessible to all classes; are freely visited by many who will not enter a chapel; and provide for every possible variation of method in adaptation to individuals of every class and mental state. Here we have the most favorable conditions for disseminating a scientific and Christian literature, answering questions, solving doubts and suspicions; and also for conversations and discussions. Book stores have proved very useful in Shantung and other provinces, and with the advantages of past experience in improving their organization and developing higher qualifications in the native agents conducting them, may be made still more useful in the future.

Advantages
over street
chapels.

Reception of Church Members.—Some missionaries have received converts to church membership on their first profession of interest in Christianity, while others have kept candidates waiting for years. There have been great fluctuations of usage in this matter on the part of individuals and missions. It would doubtless be right to baptize sincere and earnest applicants at an early date, but the difficulty is in determining who are sincere and earnest. Examinations of candidates for baptism presenting a well-developed Christian experience in persons just emerging from heathenism may well excite suspicion rather than inspire confidence. The man who passes the best examination may be the one least fitted for church membership. The testimony of natives as to the private character and daily life of the applicant is of great importance, but sometimes very difficult to obtain. Experience in Shantung has led us to lengthen the period of probation. Our brethren of the English Baptist Mission have extended it from a year to eighteen months. The rule of our mission, which is very much the same in effect, is as follows:—"Except in special cases, all applicants for baptism shall be kept on probation for a period of six months after they have passed a satisfactory examination."

Reception
of members.

Term of
probation.

Native Agents.—Among the most important of the subjects we are now to consider is that which relates to the use of native agents. The first converts are of course brought into the church by the foreign missionary. Afterwards the work of aggressive evangelization must be mainly through the native Christians. The millions of China must be brought to Christ by Chinamen. Hence it is the duty of foreign missionaries to make the most of native agency. These and similar expressions may be regarded as missionary axioms, as to the truth and importance of which we assume there is no difference of opinion. Here, however, we meet at once the question, "In what way shall we make the most of our native agency?"

Native agents
and China's
evangelization.

When I arrived at Ningpo in 1854 our mission there had several natives connected with it, in whom we had great confidence as Christians, and who had received a good deal of theological instruction in preparation for the ministry. Still (chiefly, as I remember, in consequence of the experience and advice of missionaries in India) these men were kept back from preaching. The rules of the mission

Practice in
Ningpo.

were that they should not be sent into the country to preach, and that they should preach in city chapels only when a foreign missionary was present. Perhaps caution was in this case carried to excess; still, the exceptional experience of the Ningpo mission in the reliable character of its native agents is probably largely due to the great care taken in the selection and training of them from the first.

On the other hand it has been the practice of some of our missionaries to employ as colporteurs, evangelists and preachers all the men available, some of them soon after their baptism. In considering the question of the use of native agents our prescribed limits necessitate the most succinct and summary treatment. I shall confine myself principally to our experience in Shantung, taking up in order different topics with which native agency is closely related.

Opening of New Stations by Resident Paid Agents.—It was not uncommon in former years to employ recently baptized converts to open sub-stations, supplying a hired house or chapel as a centre of operations. I recall five enterprises of this kind in Shantung, every one of which failed. I am sorry to have to add that most of the agents used were afterwards found to be unworthy men, and their connection with the church ceased with their pay.

Opening of New Stations by Itinerant Paid Preachers.—This form of work has been very generally adopted and has been followed by marked results. When the natives thus employed have been carefully tried and trained, it is both legitimate and important. If, however, young converts are pressed into service with inferior intellectual and moral qualifications, and especially if the proportion used is large, so as to present to inquirers a well-founded expectation of employment on a fixed salary, the question becomes a two-sided one and leaves room for difference of opinion as to whether the final result will be a gain or loss to the mission cause.

Advantages. The advantages of this policy may be summarized as follows:—

1st.—It powerfully attracts public attention.

2nd.—It is calculated to draw adherents speedily and in large numbers.

3rd.—It detaches converts from idolatry and in most cases destroys the power of idolatrous associations and superstitions.

4th.—It affords special advantages for organizing companies of Christians into compact and homogeneous communities, and gives them defensive strength to withstand the opposition and persecution of the followers of the old religious systems.

5th.—It gives a firm control and authority over adherents, thus promoting outward conformity to the requirements of the church. These advantages have certainly great weight and importance.

The policy of stimulating the growth of missions by the free use of money is carried out in Shantung to its fullest development by the Romish church. Material advantages are offered of many kinds; tracts of land are purchased and let to Christians or inquirers to work on shares; money is invested in

Policy of
Romish
church in
Shantung.

erecting buildings, affording employment to artisans of every kind; schools are established, giving work to teachers; men are engaged as paid preachers, as remarkable for the greatness of their numbers as the meagreness of their qualifications. I am credibly informed that these temporal inducements are offered openly and frankly, whether with the sanction and approval of the missionaries in charge or not I cannot say. It is certain that the general impression has gone abroad through the province that a person entering the Romish church is sure of having his temporal wants provided for and his law-suits attended to. A few persons have left our communion avowedly to improve their worldly condition.

Some of the objections to this plan are the following:—

1st.—It weakens and may even break up new stations by removing from them their most intelligent and influential members, in order to use them as evangelists elsewhere. Objections
to the plan.

2nd.—It presents Christianity too much as an alien system, supplied by foreign funds and propagated for the foreigner's benefit.

3rd.—It has a tendency to attract applicants for baptism, influenced by mercenary motives, and to retain in the church persons who seek mainly worldly advantages.

4th.—It involves the necessity of a large amount of money and a great deal of machinery and supervision.

5th.—It creates dissatisfaction and discussion in the native church, arising from real or supposed partiality in the distribution of favors.

6th.—By appealing largely to temporal rather than spiritual motives it vitiates the character of Christianity and diminishes its power.

7th.—The worldly or mercenary element, which at first promotes a rapid and abnormal growth, is very apt to be the cause at no distant period of an equally rapid decline and disintegration.

Establishment of Stations by Unpaid Native Christians.—Experience in China shows that now, as in the early history of the church, Christianity may be speedily and widely propagated by the spontaneous efforts and silent influence of private Christians. Moreover, rigorous and healthy young stations require less outside influence in their development than is generally supposed. By the use of books suited to the wants of young converts, and by gathering them into classes for thorough Bible instruction (in seasons of the year when they are most at leisure) and by occasional visits from more advanced Christians and helpers, the more intelligent church members may be well fitted for the supervision of the stations with which they are connected, and this without changing their social relations, without interfering seriously with their business and means of support, and with but a minimum of expense. During the early history of stations, frequent visits from trained helpers or evangelists are of the greatest importance, provided the helpers do not remain and do the work for the young Christians, but teach them to do it themselves. Spontaneous
work by
native Christians.

The stations formerly under my care, numbering about fifty, situated in five different *hsien* and containing about 700 converts, originated exclusively without the use of native paid agents. The condition of these stations and the character of the converts will compare favorably with those of other districts which have had paid preachers for years. I believe that a large proportion of the stations now established in other parts of Shantung originated in the same way.

It is not to be inferred from what has been said above that I would discourage all use of paid preachers. On the contrary, I think the course which I advocate presents the best methods for selecting and training a more efficient class of them than can be obtained otherwise. It gives time for testing the qualifications of the converts; it leaves the more able and useful of them to develop and strengthen their stations and to prepare others to take their places when they are called elsewhere. It takes for granted that we do not transfer any man from the position in which he has been called until we have good evidence that God has called him to another sphere of labor. The transference from one position to another may then be made gradually, these men being used at first only when their time is least valuable at home. The question of the preacher being paid by the native church or by foreigners we have not now time to consider. Among the rules adopted by our own mission with regard to the selection and employment of native agents are the following :—

Rules of
Presbyterian
Mission.

II.—“No one shall be employed by the mission as *colporteur* or helper, who has not been at least three years a professing Christian, unless in exceptional cases to be determined by three-fourths of the mission.”

III.—“No one shall be employed by the mission as a *colporteur* or helper who has not shown zeal for Christian voluntary labor for the spiritual good of his own family and neighborhood.”

XI.—“No one shall be *hired* to do occasional evangelistic work in his own neighborhood.”

Organization of Churches.—As Presbyterians, we from the beginning of our work in Shantung were impressed with the great importance of ordaining elders (as we understand the word elders) in every Church. This we proceeded to do as early as possible. We found, however, that those who were at first inducted into this office were from intellectual and moral unfitness a hindrance rather than a help to the stations with which they were connected. We are now proceeding more cautiously in the formal organization of churches, waiting until we have men who, to some reasonable degree, possess

Caution in
organizing
churches.

the requisite qualifications for the eldership. We have now nineteen churches organized with native elders. In the larger proportion of our stations we adopt a simpler form of organization, which may be regarded as initiative and tentative, placing over each station one or more leaders, assisted and superintended by helpers (now principally licentiates). These helpers have charge of groups of stations under the general supervision of the foreign missionary. Our English Baptist brethren adopt in the main the same plan.

Theological Classes and Native Pastors.—Twenty years ago our Presbyterian mission organized a theological class, composed of eight members. We hoped that this would initiate a new era of growth and progress. After a three years' course of instruction, as careful and thorough, probably, as had been given to any such class in China up to that time, they were licensed to preach, and two of them were soon installed as pastors. One of them was not long afterwards put out of the ministry and excommunicated. The other is still a respected member of the Presbytery, and was moderator at our last meeting. He found after a few years' experience that the pastoral relation established between him and his people was equally distasteful and unprofitable to both parties. About ten years ago he reverted to his old occupation as a farmer, preaching in the little chapel in his village and occupying very nearly the position among the Christians in his neighborhood that our leaders do in other stations. Six years ago another theological class was formed with seven students. After finishing the prescribed course of study they were licensed. Most of them were graduates from the Tung-chow-fu college, and are men of decided ability and promise. None of them have, up to this time, been advanced to the pastorate, and there seems little disposition on the part of the churches to call them. As yet, in the English Baptist and our missions, comprising together a membership of about 4,000, we have not one pastor in the modern sense of the term. I may state here that my colleagues regard me (and justly) as being chiefly responsible for what we now unite in thinking the premature organization of the first theological class. Our third theological class has just closed its first year of study. We believe that the instruction communicated will tell powerfully on our future work, though not probably in the way at first anticipated.

This historical review would be incomplete without more special reference to the record of the paid agents who have been connected with our mission. I leave out of consideration entirely those who have entered our service within the last ten years. Previous to that time we had employed in Tung-chow and Chefoo, including the first theological class, fourteen persons. Of these, six have been excommunicated, four have been dismissed as unsatisfactory, one has died in the service of the mission, and three still continue in its service. In other words more than one-third have been excommunicated and five-sevenths either excommunicated or dismissed. It must be added that the statistics of our mission at Chi-nan-fu and of the American Baptist Mission at Tung-chow-fu are still less satisfactory. There are other missions in the North and South whose experience has not been very different from our own. I am glad to know that there are some missions in China in which the defections of native agents have been very few, and probably there is not another place in which they have been so numerous as in Shantung.

There must, of course, be some failures, but there have been too many, more than enough to constitute an emphatic warning to proceed cautiously in this matter. We are endeavoring

Theological
classes and
native pastors.

Defections
of native
paid agents.

Too many
failures.

to profit by the lessons of the past, and we believe that our future statistics will present a better showing. It must at the same time be acknowledged that the men who have fallen away from our list of preachers seemed at first to be earnest and exemplary, and that they commanded the fullest confidence, not only of those with whom they were specially connected, but for the most part of all who knew them.

I may say in general that all our missions in Shantung—the American and English Baptist, the American Presbyterian and the Inland Mission—are agreed as to the importance of making our churches self-supporting and self-propagating. The only difference of ^{Self-support.} opinion is as to the way in which this desirable result is to be brought about. So far in advance of all the rest of us as scarcely to be willing to acknowledge us as belonging to his school, is the venerable Dr. Crawford of Tung-chow-fu, who carries the theory of complete independence of pecuniary aid to its extreme limit. Others hold to the principle of self-support in different degrees.

Rules adopted by our mission, looking toward the independence and self-support of our native churches, are construed so as to admit of considerable variation in practice in accordance with individual opinions and different circumstances and localities. It is generally understood that this subject requires further experience and the use for the present of methods both flexible and tentative. In the matter of self-support for theological students the success of the English Baptist Mission is most encouraging. Their students receive no monthly stipend, and even their expenses for food during their course of study are only in part paid by the mission; while it is clearly understood that after their studies are completed no employment or support whatever is guaranteed. With us in the Presbyterian Mission, our students, with their families, are nearly all of them dependent on the mission when they enter the class. We have found it necessary to continue their stipend during their course of study, and continued support is expected after the term of instruction is finished.

Denominationalism.—It remains for us to inquire how far the spirit of denominationalism has injuriously affected our mission <sup>Denomina-
tionalism.</sup> methods, and whether mission work must be conducted into the indefinite future on the same fixed denominational lines. The question of introducing into China the differences and dissensions of the churches of the West confronts us, and it is for us to consider solemnly whether this is the work, or any part of the work, to which the Master has called us.

I do not believe that hitherto the divisions of Protestantism have wrought so much evil as some suppose. This Conference is <sup>Hitherto not
an evil.</sup> only one of the many evidences of our essential unity and fraternity. It furnishes us also an occasion and an organization for fostering and increasing this unity. In this early stage of work in China the influence of missionaries preponderates over that of the native Christians. The evil effects of denominationalism have not yet had time fully to

develop. But is there no reason to fear that these evils will be greatly increased when denominational differences are more clearly defined; when natives shall have the ascendancy, and perhaps exaggerate their differences in order to find sufficient grounds to justify their divisions? unless happily they are led to see that these divisions are indefensible, and take early measures to rid themselves of the fetters with which we have encumbered them.

The rise of different denominations of Christians in the past was perhaps largely excusable, or even wholly justifiable. Questions of doctrine had to be decided, on which it was but natural (and also desirable for the elimination of error) that earnest minds should take side. Practical questions of policy could only be settled by a long course of trial and experience. Has not this experimental process gone on long enough, and is it not time to gather up and utilize the results? We are not to throw away the lessons which past conflicts of opinion have taught us. In the doctrines and usages so tenaciously held by the different bodies of Protestants there is much in each that is worth conserving and

The church of the future.

contending for. Would it not be possible to select and combine the excellencies of all? Missionaries in foreign lands have special advantages for doing this. We are comparatively untrammelled by old associations and prejudices. There are many in the home lands beset with difficulties which are the growth of centuries, who have their eyes turned to us as the ones who should take the lead in this new departure. Notwithstanding our insufficiency to cope with the obstacles which such an undertaking presents, I believe God is ready to give us the needed wisdom and guidance if we attempt this work in His name. Our responsibility in this matter we cannot evade or relegate to our successors. We all believe that Christianity is the regenerating force which shall fit China to be a power for good as one of the leading factors in the future of the world's history. It is largely for us to determine whether the church of the future shall be a divided church, or the church for which Christ prayed, presenting in her unity the proof of her Divine commission, securing through obedience the presence of her Divine Lord, going forth to the spiritual conquest of the world; "fair as the moon, clear as the sun and terrible as an army with banners."

ESSAY.

PREACHING TO THE HEATHEN.

Rev. B. C. Henry, D.D. (A. P. M., Canton).

By preaching is meant the proclamation of the Gospel by the living voice. Among the direct agencies of missionary work, this must ever hold the preëminence. It is the divinely ordained means of publishing abroad the "Glorious Gospel of the Blessed God." "Go ye into all the world and *preach* the Gospel to every

Definition of preaching.

creature." "How shall they believe in Him of whom they have not heard? and how shall they hear without a *preacher*?" "How beautiful are the feet of them that *preach* the Gospel of peace and bring glad tidings of good things."

In the multiplication of agencies and amid all the wonderful facilities for reaching men in other ways, there is sometimes a danger that this original—and we may say supreme—method may be thrust somewhat into the background. It is not the object of this paper to enter into the philosophy of preaching, yet the writer feels that the paramount importance of this special form of work cannot be too strongly emphasized. With a firm belief in the "diversities of gifts and operations," proceeding from "the one and self-same Spirit which divideth to every man severally as he will;" and with a hearty endorsement of every legitimate method of reaching men, whether it be educational or medical, moral or scientific, social or journalistic, direct or indirect, aiming, like Paul, to become all things to all men that we may by all means win some,—I would still say that the public preaching of the Gospel must ever take the lead of all other agencies.

We have not yet outgrown the conditions and necessities of the Scriptural methods, nor is it likely while the present dispensation lasts, in which "it hath pleased God by the foolishness of *preaching* to save them that believe," that, in the leading features of evangelistic work, we shall be able to improve on the methods of John the Baptist, as he "*preached*" in the wilderness of Judea; of our Lord, who "spoke with authority;" of Peter or of Paul and their fellows, who "went everywhere *preaching* the word." Nothing inspires, nothing arouses and moves men like the magnetic power of the human voice. Man is a talking animal. He likes to use his own voice and to hear the voices of others, and in the midst of the many, every generation has a few who can talk to some purpose. The man who addresses an audience of his fellow-men occupies a position of peculiar power and responsibility. This power becomes most evident, and the responsibility attached to it attains its highest degree, when a man addresses his fellows on moral and religious questions; and its culmination is reached when the Christian preacher stands before a heathen audience and proclaims to them the message of salvation through Christ.

The first desideratum in preaching to the heathen is to get an audience,—to get the people in a position where they can be preached to. In order to do this, the first step is to secure a place in which to gather the audience. In cities this is usually done by means of chapels, located on busy thoroughfares. To obtain such places is not always an easy matter. For various reasons the "Gospel Hall" is not always considered a desirable acquisition by the people of the neighborhood; and cases are known where, in the printed forms of lease which all are required to use, chapels are classed with gambling houses and other forbidden resorts. In most cases, however, a little tact and wisdom will secure a good room in a favorable locality. When it is renovated and furnished, the question then is, how to get the people in

The supreme
method for
reaching men.

Scriptural
methods not
outgrown.

How to get an
audience.

and keep them there long enough to hear the message. At the outset many will come from motives of curiosity, and while the novelty lasts the chapel will be well filled. Usually in large cities, like Canton, the presence of the missionary is sufficient to attract a large audience; but as the preaching goes on from day to day, it is often found necessary to resort to various expedients to attract the people. The open door, with a cordial invitation conspicuously displayed to all to enter, is not always sufficient. A table covered with books attractively displayed; a hymn sung at the opening of the service; a messenger at the door,—a missionary if possible,—to invite those who pass to enter, are means that may be used to advantage.

When the audience is gathered before him, the great question of almost painful importance that has so often perplexed and even moved to anguish the heart of the preacher is, how to address them so that they may be attracted, interested, persuaded, won. How helpless the most fluent, the most learned, and even the most enthusiastic, feels himself at such times. The opportunity sought for has come; the people he longs to instruct in the way of life are there. How shall he begin? Before the mouth is opened to utter its first phrase, the heart must go up with overwhelming earnestness in prayer for the Spirit who shall “teach him in that same hour what he shall say;” the Spirit to whose descent and influence is attached the promise of power to witness for Christ.

No specific rule can be laid down as to how he shall proceed; no stereotyped form can be prescribed; no prearranged plan can be depended upon. Circumstances, as a rule, must determine the course to be pursued on each particular occasion. The mind must be alert, and all the tact and versatility possessed must be brought to bear, that each occasion may be improved to the utmost. With a full appreciation of how difficult it is to make suggestions, even, that will be of practical value when such extreme variations exist, the writer would venture to mention certain aids that have proved helpful to himself and others.

The first is the use of the *black-board*, which should be hung at the speaker's right hand in full view of the audience. The text, carefully selected for its conciseness and practical point, should be clearly inscribed in well formed characters. Extracts from the classics, or the Sacred Edict, may be written side by side with the Scripture text, for purposes of comparison and contrast. The attention of the audience is directed at once to the black-board, even before the preacher points it out. It gives dignity and form to the discourse in the eyes of the people; it brings the words of Holy Writ before them in concrete form, and enables those who become interested to carry away the basis and substance of what they hear in a shape that can be easily remembered, and often leads them to inquire into the source whence the words are taken, and thus to the study of the Bible. The use of pictures and scrolls is often beneficial in attracting and fastening the attention of the people.

How to
preach.

Suggestions.

Use of
black-board.

Second. The use of apt and telling illustrations.—The Chinese are often represented as greatly lacking in imagination. To a great degree this is no doubt true. At the same time the very nature and construction of their language shows that the ideographic signs which do duty in writing, require the full power of a vivid imagination to bring out their meaning; at least it must have been so in the beginning; and the language and speech of the people to-day is figurative to a high degree, and

Apt illustrations.

any one who essays to address the people, either by pen or voice, will find it greatly to his advantage to use illustrations, even to the point of profuseness,—but not imported illustrations. They must be the products of the soul, that speak directly and spontaneously to the ear and heart of the people. The writer has heard illustrations that would have been considered most apt and telling in the English discourse, fall utterly flat on a Chinese audience, and, on the other hand, has heard some which in English would be considered extremely dull and pointless, which, when given in Chinese, have struck with great force and produced undoubted effect. The cultivation of this style of preaching is of special importance. The people expect it. They look first of all for pleasure and entertainment from these public speakers. I have often listened to their preachers of the Sacred Edict, and usually the whole discourse has been a succession of stories and illustrations more or less pertinent. I have listened also to our most popular and effective native preachers, and have found that one of the chief sources of their attractiveness and power unquestionably lies in their skilful use of illustrations. And despite the prosaic character with which they are almost universally accredited, I feel bound to admit that the Chinese have the faculty of the imagination developed in a high degree, and that they receive with evident pleasure discourses well garnished with abundance of pertinent illustrations. How like the pattern of the Master is such preaching! What discourses were ever more richly laden with parables and illustrations than our Lord's? What modern preacher uses simile and metaphor with greater aptness and force than Paul? Let the illustrations used be drawn as much as possible from the life, occupations and surroundings of the people,—the familiar objects and operations that appeal at once to their understanding,—and they cannot fail to be interested in what they hear.

Third. The use of the Chinese classics.—A preacher to the Chinese cannot afford to be regarded as illiterate. Their innate reverence for learning gives them a respect for the scholar that places him at once on a coigne of vantage; and this is the position from which the missionary and the native preacher alike should start. We cannot afford to ignore the sacred books of their sages. It is not wise to do so. It may not be necessary for the preacher to commit the classics to memory, although less useful drudgery is often performed; but he should be familiar with their teachings, familiar with the names of their sages and the circumstances under which their respective teachings were given, and be able, on occasion, to quote them aptly, either in support of what he says or in order to point out their fallacy.

Use of Chinese classics.

Such quotations invariably create a favorable impression and give the preacher a standing as one who has studied their books. It is a fact that the citation of a single hackneyed phrase from Confucius has given the preacher, in the eyes of his audience, the position of a scholar familiar with the classics, and an authority as a teacher he could not otherwise have attained. Many passages from the classics are in constant use among the people in proverbial form, and are frequently brought forward to cap the climax of an argument, to settle a dispute, or to emphasize some important statement, and the judicious use of one such quotation in preaching will often have more force than any amount of logic.

Fourth. The use of native proverbs and maxims.—Probably no people are more richly supplied with the currency of popular maxims, or use such more frequently in their speech than the Chinese. Their idiomatic phrases take naturally a proverbial form, and the study and use of these common sayings will be found to be of great advantage to the preacher. These terse and pithy phrases strike and ring and rivet the attention. I have observed a man who had followed the Proverbs. labored argument of the speaker and perceived its force, while the audience was quite adrift as to his meaning, clear up the whole subject and draw exclamations of intelligent assent from many, by the timely utterance of a hackneyed proverb.

Fifth. The use of passing events.—To the intelligent portion of the audience the intercourse of China with Western nations, the progress of science and modern inventions, and the endless succession of Passing events. events connected therewith, furnish congenial themes by which to open the way. With the more ignorant and superstitious, the constantly recurring calamities of flood and famine, fire and plague, and other striking occurrences of local interest may be used to awaken their hearts and teach them dependence upon the Ruler of all. The judicious use of passing events to arrest the attention and arouse the interest of the people has often proved most effective.

Sixth. The authoritative declaration of Christian truth and of the duty of every man to believe in and accept Christ.—Conciliatory-exordiums, irenical arguments, pleasing illustrations, deference to the classics and to social customs, are all useful in their place ; Authoritative declaration of Christian truth. but it not infrequently happens that the most effective way, for the time, is to assume an air of authority, and clothed in the dignity and power of an ambassador of Christ, boldly to declare His message and urge His claims. The Chinese people are accustomed to accept teaching on authority without reasoning the matter out for themselves. They are accustomed to the most pronounced forms of dogmatism, and accept without demur the deliverances of those whose authority they acknowledge. In this phase of their character lies a practical lesson for the Christian preacher. It is no doubt true that, in ordinary cases, the simple dogmatic statement of doctrine is seldom effective ; the people, while they receive it without dissent, merely regard it as the statement of the speaker's creed with which they have no concern ; nevertheless, there frequently come times when the truth should be declared with all

the positiveness the preacher can command. By careful study of the attitude of the people, by feeling the pulse of his audience, he can usually tell when they are in this receptive attitude. Then it is that, holding up the Bible, he can declare it to be the fountain of spiritual truth, the only true revelation of God, and demand from them implicit faith in its teaching and acceptance of it as their rule of life, as the Word of God that liveth and abideth forever.

Seventh. The crowning requisite in all preaching to the Chinese is singleness of aim in presenting Christ,—direct and pointed inculcation of saving truth.—Every discourse should give, in some distinct

Direct
inculcation of
saving truth.

and intelligible form, the doctrines of the unity of God, of man's sinfulness, the atonement of Christ, His invitation to all, and the duty of all to repent and believe. Every incident and illustration, every thrust at popular superstitions, every appeal to ancient or modern authority, should tend in a clear and pertinent way to that one point. It may be quite possible for a man to interest his audience for hours; but if, in that time, he fails to bring out the central truth of Christianity, salvation through the blood of Christ, he has failed in all.

Eighth. The manner and bearing of the preacher are important elements in his success or failure.—A dignity should clothe him, that the people may show respect; and a conciliatory manner should be assumed, that their confidence may be invited.

Manner and
bearing of the
preacher.

The style of language he uses should comport with the subject of his discourse. He should carefully avoid all blemishes of speech—all coarse and illiterate expressions. He should aim to acquire a choice and varied vocabulary, that his language may be a worthy vehicle of the message he brings. A speaker of the vernacular may acquire a simple and elegant style that will be at once pleasing to the fastidious scholar and intelligible to the simple-minded, unlettered rustic. No pains should be spared in the acquisition and use of a suitable, varied and expressive vocabulary. In order to avoid monotony, various styles of speaking should be used. Special attention should be given to the cultivation of a conversational style, and dialogues between the preacher and his auditors, introduced whenever it can be done effectively. The best time for the dialogue is after the formal discourse, which, for various reasons, should not be interrupted unnecessarily. It is always a step in advance when the audience will respond to the questions asked and a dialogue can be carried on. The fear of ridicule often deters those who would otherwise like to discuss the subject matter of the discourse. To these an invitation should be extended to drink tea and remain for familiar conversation after the audience has been dismissed. Released from the formality of the regular service, a certain freedom is felt, and there usually comes an opportunity for the personal application of the truth.

The foregoing are mere suggestions, growing out of the personal experience and observation of the writer. In this all important matter of preaching to the heathen, every man must become a law unto himself, but to be a just and judicious law-giver to himself in such a vital matter, he must be keenly alive to

Every man
must be a law
unto himself.

the interests involved, the special needs of each occasion and the rights and obligation of others than himself. He must be ever on the alert, ready to seize any fact or incident or circumstance that will open the way for the truth, conciliatory as far as is consistent with the message he brings, seeking for some common ground on which he and his audience can stand at the outset, bringing forward, it may be, some accepted doctrine of their own, to be received, modified or rejected, as the tests applied may determine; never for a moment losing sight of the one object in view, but aiming at that object with all the skill of a practised craftsman; wise with all the wisdom of him who winneth souls, watching for these souls as he who must give account. He must be ready to profit by the lessons of experience and learn to avoid mistakes that have been made manifest and to reject theories that have proved fallacious, and be ever strong in the conviction that the Word of God is the sword of the Spirit, and that the truth of Christ, simply and clearly presented and intelligently apprehended, must become the power of God unto salvation.

It hardly comes within the scope of this paper to consider at length the results of chapel preaching; but as the crucial test of every theory and method is found in the fruit it yields, a few words on this point may be admitted. The first and most evident result is the widespread publication of the Gospel. Not only the residents of the place hear the message, but observation shows that a large portion of the daily audiences is from the country, strangers in the city for a day or for a longer period, who hear the truth, for the first time it may be, and carry what they have heard to their distant homes. I have met men at distant points in the interior who could repeat much of what they had heard in the chapels in Canton, and some, after intervals of ten or fifteen years, could give the substance of the discourses to which they had listened. Knowledge is one of the most potent forces in human society; light is one of the chief agents in the production of life,—what a dissemination of knowledge and what a diffusion of light follow the daily services of a dozen chapels in such a city as Canton. It is thought by some that the palmy days of chapel preaching in Canton are past. There is no doubt a falling off, to some extent, in the attendance, compared with that of former years, but the daily audiences will still aggregate a hundred or more at most points. A few years ago the writer counted five hundred at one service of two hours, and knows that nine hundred have been counted at the same chapel in a service of four hours. Taking as the safer guide the smaller estimates of more recent years, the annual aggregate of attendances in Canton alone is something like five hundred thousand. The harvest time of chapel preaching is at the time of the literary examinations, when the cities are full of students and their attendants, many of whom are led to attend the services, and so are brought into contact with the truth,

Results of
chapel
preaching.

Wide dissemination of
Gospel truth.

Another result is the constant agitation of the subject in the minds of the people. The open door and the preacher's voice are a perpetual reminder to them that the doctrines of Jesus are being constantly and persistently proclaimed. Years and

Constant
agitation of
subject

decades pass, but the same thing goes on. The subject is not allowed to rest for a day. The people learn from this that we are deeply in earnest, and the mere fact of such perseverance forces many to admit the claims of a doctrine so persistently preached. Again, the publicity of the preaching and the full discussion invited every day show them that we have nothing to conceal, that everything is open to the light, that the minutest investigation is courted and not shunned, and that the more closely they inquire into our methods and teachings, the better are we pleased. In this way the respect and confidence of not a few are secured, and the honesty of our purpose and the purity of our motives acknowledged by many. Moreover, by this chapel preaching, the public is educated up to a certain point. Thousands have by this means gained a general knowledge of the Gospel, and thus the way is being prepared for the pentecostal days that we believe are to come to this land.

So much for chapel preaching in the city. In South China, as far as the writer's observation extends, the only open air preaching carried on is done during itineration, so that these two divisions of the subject naturally fall under one head. The greater part of what has been already said applies directly to this form of preaching, but need not be repeated here.

At the various out-stations, visited on tours of itineration, where chapels have been established, the work of the city chapel is reproduced on a smaller scale. When these chapels are in market towns, it will be found that on the days of the periodical fairs they will, usually, be filled with large and attentive audiences; but on the intervening days it will be found that special attractions will be required to fill the rooms, and the time can usually be better employed in evangelistic tours among the adjacent villages. If it is difficult to lay down rules of procedure for chapel preaching, who shall presume to draw up a fixed schedule for preaching in the villages? With all their outward sameness no two are alike, nor will the same method work successfully two days in succession. The first thing to be done is to carefully choose the time for visiting each place, so as to be there when the people can be found and gathered together. If it is a market town, the visit should be made on the day of the fair, when the whole country side will be in attendance. If it be a village, the preacher should be there in the evening, when the work of the day is done and the people are at leisure to listen to him. I have known of missionaries visiting several villages in the course of a day, only to find the doors all locked and the people gone to work in the fields, and so have their labor for nothing. Having hit upon the proper time, the next thing is to conciliate the people. A supply of books is a useful expedient to show them at once our purpose. A few words of apology for intruding into their borders, and a few complimentary remarks about location of the place and its surroundings, will open the way and lead to informal talks and simple lessons to the groups gathered beneath the spreading banyans that have sheltered the village shrines for centuries, or under the shadow of ancestral tem-

ples, or in the open court of some more spacious house. The more informal and personal the story can be made the better. The rustic Chinaman is even more suspicious of the missionary at first than his urban brother, but when confidence has been established he is the more hopeful subject of the two. He is oftentimes simplicity and ignorance personified, and must be approached on the level of his simplicity. As the imitation of nature is the highest form of art, so the greatest skill in village preaching is shown in divesting oneself of all artificial acquirements and ornaments of style and expression, which may attract and delight a city audience, and in getting down to nature pure and simple, and then proceeding as in teaching a little child, patiently explaining, repeating, illustrating, until the truth is made clear.

In such work efficiency requires that there be a practical, systematic method of visitation. But little permanent good can be expected when a man goes through the country like a rolling Systematic visitation. stone, preaching it may be every day or several times a day, but never returning to the places again. Circuits should be carefully marked out, and regular visits made at stated periods, so that the people may know when to expect the preacher. The missionary should be accompanied by at least one native assistant, and in the absence of the missionary, the natives should go two by two. Preaching should be made the business of every day, if not of every hour, and every opportunity should be improved as far as physical strength will permit. At the wayside resting place, at the inn, in the village chapel or school, in the house of friends; with the old men at the village gate and the children playing in the court; in the evening when their supper has been eaten and the people gather to smoke by the side of the pond or under the trees: "Sowing beside all waters."

Be constant and systematic throughout, but let the method followed be elastic enough to adjust itself to the infinitely varied circumstances under which the preacher is sure to find himself Elasticity of method. placed. There is a peculiar charm and inspiration in such work when one gives himself unreservedly to it. I have seen a hundred villagers filling the open court of a farmer's house, listening without a sign of restlessness until midnight to the story of God's love and Christ's redemption. Only a few days ago a preacher, after two hours of incessant speaking in the market place, was invited to an ancestral hall and refreshed with tea and cakes, after which, sixty of the elders of the town, surrounded by a dense throng of the men and youth of the place, requested him to expound to them the doctrines of Jesus, which he did for several hours, desisting only when physically exhausted, and accepting their urgent invitation to return and preach to them again.

It is not easy to suggest special helps or expedients in this form of work that would be of general utility. The one instrument is the preacher himself, filled with the Spirit and yearning for the salvation of the people he meets. His consecrated personality must impress itself, as he throws himself heart and soul into the work, adjusting himself to

circumstances, ready to make himself at home with the scholar or the village teacher, the farmer or the artizan, the boatman or the coolie. With a word of inquiry and sympathy for each in his particular line of life, and a manly appreciation of whatever is good in them, he gradually acquires an influence over their minds and hearts that will turn the feet of many into the Way of Life.

Preaching to the heathen ! When shall we see the end of it ? Though our eyes may see it not, the time will certainly come in China when the heathen shall have passed away, and this subject of such vital importance to-day become a thing of the past, never to be recalled. In the meantime let us heed Paul's words to Timothy, and "preach the word, be instant in season and out of season." "Studying to show ourselves approved of God, workmen that need not be ashamed, rightly dividing the word of truth."

ESSAY.

PREACHING TO THE HEATHEN, IN CHAPELS, IN THE OPEN AIR, AND DURING ITINERATIONS.

Rev. H. H. Lowry (A. M. E. M., Peking).

It is with unaffected diffidence the following thoughts on so important a theme are presented for the deliberations of this Conference.

It is to be assumed in the start that other legitimate and necessary forms of missionary work are not undervalued because not included in this subject. Translating, the making and circulation of books, education, and the healing of the sick, hold important places in missionary work. But the minister, called of God to preach the Gospel, must place the preaching of the Word above every other duty. At the same time we

Preaching
the Gospel

must allow that a formal discourse, delivered from a pulpit, is not the only method of preaching the Gospel. The chief requisite is that the vital truth—salvation by faith in the

Lord Jesus Christ—shall be conveyed from one living soul to another. And the more intense the spiritual life of the preacher, the more effectual will be the presentation of the truth, whether to one soul or to a multitude. Sometimes the loving word spoken to a single person may be more effectual than much of the learned eloquence of great sermons, though the audience may have numbered thousands and included the most learned and refined of human society.

Jesus made one of the earliest and plainest declarations of His Messiahship to a woman of Samaria, in consequence of which many believed on Him. Dr. Whedon on this passage remarks, "The apostles had rare success there,—the harvest, perhaps, of this wonderful sowing. In this town of Sichem arose Justin Martyr, one of the greatest Christian writers of the second century. Samaria became early the seat of an episcopate."

Philip preaches the Gospel to a lonely traveller, and thus introduces a knowledge of Christ into the Dark Continent. Paul converses with a few women by the river side, and the light shines forth soon to illuminate all Europe.

The conventional method of addressing a large audience does not discharge the full obligation of preaching the Gospel to every creature. This must not be omitted, but neither should the privilege of quietly instructing a single soul be neglected, for we cannot tell which shall prosper, this or that.

Again, in addressing a heathen audience the plain and direct statement of Christian truths is to be preferred to a discussion on comparative religions. Very few have ever been converted by this latter method.

Plain statement
of Christian
truth.

The Gospel is for the world, and approaching men on the broad ground of a common humanity appeals to their conscious need of some remedy for the unmistakable ills of life, and some rational issue from the present existence. The great facts of human distress and misery are patent to the most unenlightened intelligence. Let the consciousness of the awful calamity of sin and personal guilt be awakened in a soul, and let there follow the conviction that we preach a divine and almighty Saviour from sin; let these great truths be illustrated by examples, and especially by the personal testimony of the living preacher, and we are much more certain to create a desire in the hearts of our hearers to embrace the truth than if we should with faultless logic completely destroy the foundations of their superstitions, or convince them of the sin and folly of idolatry. Let the preacher proclaim the truth, and assign the discussion of the prominent characteristics and differences of various systems of religious belief to the lecture or the printed volume.

It therefore becomes a pertinent question, How can we reach the people with our message, and under what conditions can we so preach as to arrest the attention and receive the best results? The subject assigned for discussion suggests three methods that practically cover the entire field:—preaching in *chapels*, in the *open air*, and during *itineracies*. I shall take up these methods in reverse order, which seems the more natural and chronological.

Three
methods.

I.—*Preaching to the Heathen during Itineracies*.—In the beginning of missionary work there are multitudes who will never hear the Gospel message at all unless from the lips of some itinerant. The importance of this form of work will not diminish for many years to come, even in places where the work is most fully developed. China is an immense field, a fact which any one will appreciate who attempts to cross the empire in any direction, by any means of conveyance at command. Foreign missionaries can never expect to more than initiate and direct the work in a few of the many great centres of population. After foreign churches have multiplied their missionary forces many times, still the evangelization of China—as has been the case in all other lands—must rest almost entirely upon the natives themselves.

During
itineracies.

It will be well to keep in mind the distinction between *touring* and *itinerating*; the former being applied to long journeys where there is no expectation to again follow the same route; the latter to repeated and regular visits to the same places. We may then well inquire what does this form of work imply, and what are some of the conditions of success.

First.—It implies some knowledge of the language, for preaching during itineracies is both a necessity and an essential duty of the missionary. The object is not observation, nor collecting scientific information, however desirable these objects may be, but to give the people a knowledge of the way of salvation. Sufficient knowledge of the language of the people to make the delivery of the message intelligible is a necessity. The truths of the Gospel are in themselves sufficiently incomprehensible to ordinary hearers, but when conveyed in language that strangers imagine is some foreign dialect, the case is hopeless.

Secondly.—It implies a willingness to endure hardness and suffer privations. Whatever charge may be made against the manner of life adopted by missionaries, it evidently loses its force when applied to the comforts enjoyed during itineracies, whether the reference be to the modes of travel, or to the entertainment received in any part of China with which the writer is familiar.

1.—Among the conditions of success in itinerating, the element of *time* is important. Long journeys may be productive of great good if the stages of travel are short, and sufficient time given to each place to allow the necessary work to be done; little good will be accomplished by even repeated and regular visits to the same places if hastily made. No doubt many favorable impressions, which have been made by a sermon or a book, have been lost from lack of information as to the means by which the promised blessings might be secured, no opportunity being given for interested persons to make the acquaintance of the preacher, or to inquire more perfectly the way of life. Paul, the greatest missionary, made long journeys, but he also made long visits at the chief points visited, prolonging his stay to months and in some cases to years. He not only sowed the seed, but remained until the harvest began to appear, when he proceeded to repeat the work in other cities, turning over the churches thus formed to the care of pastors. May not the same plan, faithfully followed in China, be expected to produce like results?

2.—*Frequency and regularity* of visitation is another important factor in this work. During the first visit the people are generally so filled with curiosity in regard to the person, nationality, manners, food and dress of the missionary that it is with difficulty attention can be attracted to the truth he desires to present. Mutual acquaintance will abate this curiosity and prepare the way for preaching. Frequent visits will not only familiarize the people with the missionary himself, but with his objects, his motives and his speech also, and thus

still further prepare them to intelligently receive his message. Illustrations can probably be found in the history of all missions. The case of Dr. Nevius and his co-laborers in Shantung is familiar to all. The work of the Methodist Mission in Tsun-hua and vicinity is the result of pursuing this method. Visits were made several times a year, scarcely ever being prolonged beyond one or two weeks' duration in one place. Gradually inquirers were found in the different cities and villages, societies were organized, and thus the work spread until it grew into a regular station with three missionaries resident, by whom the same methods are pursued in visiting places beyond, and like encouraging results continue to appear.

3.—Another important element in preaching during itineracies is that it should be accompanied with *Bible and tract distribution*. The address of the preacher may not be fully understood, or may be soon forgotten, but his presence and his words will lend interest to the books distributed, and, in many cases, lead to their preservation and to their being read. And, on the other hand, the sermon may furnish the key to a book or tract which otherwise would have remained unintelligible. It is encouraging on subsequent visits to hear repeated assurances that such or such a person has a book containing the doctrines preached. The reverence which the Chinese have for the printed character often leads them to accept the truth of a statement simply because it is made in a publication. The books thus distributed among the people form the subject of frequent conversation, and thus the name, at least, of our Saviour becomes familiar to many. This in itself is no small gain. It always makes one feel more certain that the message will be understood where many Christian books have preceded the preacher, than in places where even the names and titles of the Saviour have to be explained.

Accompanied
with Bible
and tract
distribution.

4.—Another condition of success in this form of work is that the missionary should be accompanied by a number of *well-trained native preachers*. This I consider of great importance in securing the best results. The advantages are many. The character of the Chinese is such that a foreigner cannot easily gain their confidence—suspicion, pride and conceit combine to keep them aloof. That a foreigner will travel through the country at his own charges, preaching and distributing books, without some hidden or selfish motive, either personal gain or the accumulation of merit, is scarcely a possible conception to a Chinaman. And it seems to be a part of the constitution of this people to use a middle-man in every transaction, serious or trivial, and we cannot afford to ignore this fact when we desire to win souls. No matter how much we should prefer the more direct, manly method of standing up face to face to state an objection or make a request, that is not the way things are done in this country, and it is a waste of time and energy to quarrel with the conditions, or attempt to change the custom. Where no moral principle is involved success is surest along the line of conformity to native methods.

Accompanied
by trained
native
preachers.

We often overhear in a crowd questions concerning ourselves, or some statement we have made, addressed to a helper or an assistant, which the questioner would never ask us directly. The presence of a number of natives also not only tends to remove suspicion, but furnishes the best means of communication between the missionary and interested persons. And besides the direct assistance they give in preaching, this native force furnishes in itself almost the only means of following up the impressions that have been made. Interested persons will find the native preachers and engage freely in conversation with them, and by them may be introduced to the missionary, and thus the opportunity is given to carry forward the instruction under the most favorable circumstances; whereas without the presence of the native preacher the interview probably would never occur. I have known many instances where a servant, or even a carter, has been first approached, and afterwards introduced interesting inquirers. It is important to have, if possible, a company of reliable natives with us on our preaching tours.

II.—*Preaching in the open air* is closely connected with preaching during itineracies, although in itself it does not imply moving from one centre to another.

Open air
preaching.

One advantage of open air preaching is that one is nearly always sure of an audience. Let a foreigner stop anywhere in city or village and begin to talk or read and it will not require many minutes to collect a number of hearers. The fairs which are held in market towns afford excellent opportunities for preaching to large crowds, but perhaps better results are secured where the numbers are smaller.

Care should always be had as to the times and places of holding open air services. There are good reasons why such services should seldom or never be held in certain cities. In times of public excitement, or in large cities where there is excessive curiosity, it is wise to refrain from preaching. By general consent, missionaries have avoided preaching on the streets of Peking, and probably there are other cities where prudence would indicate a similar restraint. Also in villages where fairs are held, it is important not to produce ill-feeling by taking a stand where the crowds will interfere with trade.

Open air preaching is no innovation in China, nor is it new in the history of evangelistic labors. From the days of the apostles it has been more or less employed in all lands and all ages with results that indicate the divine blessing. A very common sight on the streets of Peking is a crowd, varying from a few tens to hundreds, surrounding some fortune-teller, or story-teller, listening to his stories. And no village of average size would be considered properly equipped without a stage in front of some temple where the people can collect, and where they will stand for hours witnessing some theatrical performance. In the country a "three days' show," with pavilions and mat-sheds, will attract hundreds of people in the busiest season of the year. Hence there can be nothing repugnant either to the sentiment or customs of the Chinese in assemblies in the open air, nor is it objectionable in their minds for women and girls

No innovation.

to mingle freely in such companies, as a visit to any of these gatherings will prove.

A missionary is, therefore, only following native custom when he collects around him, on the street or the common, a crowd of people to listen to his preaching. The success of the work will depend largely upon the style of address of the preacher, and his tact in keeping his audience interested where so many things combine to divert the attention.

What has been accomplished in other mission fields ^{Success in other fields.} in this way ought to be an inspiration for similar efforts in China. Mr. Soper reports from Japan as follows :—"On the Emperor's birthday began a work which resulted in the conversion of ^{Japan.} hundreds. That day will ever be noted as the day when the first open air preaching services began in the city of Tokio. On that day Bro. Ogata preached to large crowds in the Ueno Public Park. From that time till the latter part of December the good work went on with increasing power and interest. As a result of this revival the pastoral reports from the district will show a gratifying increase in the membership of most of the churches."

An extract from a report of work in Bangalore, India, is also very suggestive. "Brother Baker soon discovered that the ordi- ^{India.} nary preaching services in the Church and on the streets would yield more speedy results if he could come into personal contact with a large number of natives. This he determined to do through the children, and visited the score of villages situated within a radius of about four miles, with the St. John's Hill property as a centre. He found the children so wild that they ran away from him. In some villages their priests, hearing of his determination to open Sunday schools, reported that he was an agent sent by the government to entrap and export them. Little by little he overcame their fears and gained their confidence. Soon the church became so crowded with children that it was too small to accommodate them, and overflow Sunday schools were held. The increase was steady and sure. In February there were 70; in March, 249; in April, 269; and in May, 442 scholars. It then became necessary to find additional quarters. Rooms were rented, but they proved to be too small. No one place was large enough to contain the numbers that thronged to be taught the words of life. Brother Baker then divided the children into sections. The children of one district met at one hour, those of another district at another hour. Where there was no building the dense foliage of a huge tamarind tree served as a shelter from the rays of the sun, or where that was wanting the shadow of a high wall was chosen. In one case a deep ditch was selected as the only place large enough to afford a shelter.

"The work grew until at the present time, October 31, there are 18 Sunday schools held each Sunday. Some contain as low as 30, and so on up to as high as 400 scholars, making a total on the roll of 2,800."

Similar results may not so rapidly appear from open air preaching in China, but good will surely follow, in some cases producing a spirit of inquiry among the hearers, but more frequently in making a large

number of people familiar with the Gospel, and thus preparing the way for the future harvest. Hence, preaching in the open air, as time and circumstances permit, is one of the privileges that every missionary should esteem, who desires to be instant in season, out of season, preaching the good news of the kingdom to all who will hear.

III.—*Preaching to the Heathen in Chapels.*—So far as foreign missionaries or societies are concerned, chapels must ever be limited in number. Converts should, both by example and precept, be encouraged as soon as possible to provide their own places of worship; but for the present we have mainly to deal with the methods of reaching heathen congregations; and for this purpose a commodious chapel, well lighted and comfortably seated, possesses superior advantages. The preacher has better control over his audience in a chapel than is possible in the open air. In entering a chapel the people, by that fact, place themselves in the position of guests, and native etiquette may be appealed to to check any disrespectful conduct. In a chapel a systematic discourse is made possible, and even progressive instruction through a series of sermons. A chapel also gives the best opportunity for conversational and catechetical address, which is of so much importance in conveying instruction in Gospel truth. Another advantage is the opportunity for prayer with any who may be interested. An invitation should be given at the close of every service to any who are willing to remain for conversation and prayer. It is surprising how many will sometimes remain for the prayer service.

In most of the large cities it is not a difficult matter to secure an audience, either during the day or the evening. The difficulty is not how we may collect an audience, but how we may interest and instruct them in the truth. The remarks already made on preaching are applicable here, but no fixed rules can be laid down. One person may successfully pursue one course which would result in perfect failure if tried by another, who is equally successful in following some other plan.

It often adds to the interest, as well as to the understanding of the subject of the sermon, to have the text written in plain, large characters on a blackboard. Magic lantern illustrations may also at times be used with good effect. Some begin, or intersperse, the service with singing or prayer. On this point Rev. J. Lees writes as follows:—

“If possible, let the people take part in the services. Don’t preach all the time. My heathen congregation joins me in singing a few hymns. They are written on large scrolls and hung up before us. They are then lined out—one line at a time. I get them, too, early in the service, to stand and follow me in the use of the Lord’s prayer. Many do follow, and the mere fact of joining thus in actual worship—singing and prayer—is regarded by them as a sort of committal of themselves to Christianity.”

In regard to securing the best results from chapel preaching, Dr. John, of Hankow, writes: “Let your preaching be largely catechetical, conversational, educational. Don’t harangue, till

you are sure that half a dozen people at least have a fair chance of knowing what you are haranguing about. Secondly, whilst preaching try to find out the most promising among the hearers, and deal with him, or them, in the most direct way possible. Third, if any one seems inspired with your preaching, get him into the vestry, and talk to him personally, and pray with him if possible, anyhow *pray*. Fourth, put up a notice in the chapel informing every one who comes in that on certain evenings the native assistant in charge will be in the vestry to receive those who are anxious to know the truth and to explain it more fully to them."

The results of chapel preaching are varied, but of these Results.
I shall only refer to three:—

First, the Organization of Churches.—The immediate object sought is the conversion of the people to whom we preach, and the formation of a body of believers into a Christian church. Hundreds of Organization of churches.
churches in various parts of the empire testify that this end has been accomplished.

Second, the Wide Dissemination of Gospel Truth.—The effects of chapel preaching are much more wide-reaching than simply Dissemination of Gospel truth.
the organization of a local church. Seldom is a sermon preached in the great cities that does not reach the ears of some one who will carry the message many miles away. In this way Gospel truth is constantly being published throughout China, and thus the soil is being prepared for successful reaping by future evangelists. Dr. John, in the letter from which I have already quoted, remarks:—"The influence of chapel preaching in extending the work in the interior—it is impossible to speak too highly of its value in this respect. As a means of spreading abroad a knowledge of the truth it is invaluable."

Thirdly, Starting Work in Distant Places and thus opening new fields of labor. Chapel preaching is perhaps the most fruitful Starting work in distant places.
source of starting societies in places far removed from the central station. In a letter Mr. DuBose writes: "Our Hangchow mission has just baptized twenty, one hundred *li* north of the city, started from chapel preaching. A whole section is affected and promises a big harvest."

A man was converted in the Methodist chapel in the southern-city of Peking, through whom an interest was awakened at his Incidents.
own home forty miles south of the city, where there are now three regularly organized circuits and a constantly increasing membership.

Some years ago a literary graduate, from the province of Shantung, was attracted by the truth at another of our chapels in Peking. This led to the opening of the work at his home four hundred miles distant, where there are now enrolled two hundred church members.

Such incidents might be indefinitely multiplied, but these are sufficient to indicate the great importance of chapel preaching.

There are certain requisites, preparatory, or accessory, Requisites to success.
to successful chapel preaching, that ought to be alluded to briefly.

Much will depend on the character of the native preachers employed. It is important that they should possess a good education; it is vital that they should be converted men and well grounded in Christian truth.

For protracted services a number of native preachers can be used to good advantage, both in securing variety in the exercises, and in carrying forward different forms of work at the same time.

Helpers.

One of my most satisfactory recollections is of a fortnight spent with a company of five native preachers at one of our chapels in an interior city. Preaching was carried on all day, with inquiry and prayer meetings in adjacent rooms, and the evenings were spent with interested persons in prayer and conversation.

It will often be found useful to have some of the most faithful and spiritual of the church members attend the services in the chapel, and to let them have an opportunity to give their experience, and state the reasons why they are Christians. This has been done in some of our chapels with gratifying effect.

The chapel keeper may be a very useful agent if of the right spirit, not only through the politeness and kindness with which he receives the audience and directs strangers to vacant seats, but often in direct evangelistic labors. It often requires a little tact to get persons who come to the chapel for the first time to enter the door and be seated. A chapel keeper who can succeed in this without confusion or attracting attention is a valuable assistant.

Day schools, dispensaries and book rooms for the reading or sale of books, also attract people to the chapel, and thus furnish an opportunity for them to hear the Gospel.

Every chapel should be provided with convenient rooms where interested persons can be seen privately, and such rooms ought to be accessible at other times than during the preaching services.

This all suggests that the first requisite for successful preaching is that we have *chapels*. The importance of securing good

Style and
location of
chapels.

locations and good buildings cannot be too much emphasized.

Some of our chapels, located on a back street, or narrow alley, or in a deserted part of the city, with only a dismal, dilapidated building for an audience room, are a disgrace to the church and a positive hindrance to the influence of the Gospel. The main object of these buildings is to collect an audience to which we can preach; and to place the building in some inaccessible situation, or to make it so mean in external appearance that no respectable person will enter it, is to defeat our own purposes.

It is not always possible to secure the situation we desire, but our aim should be always to get the best location possible and make the building at least as attractive as the best shops in the neighbourhood. To accept an inferior location, or continue in a poor building merely because it costs less money, is neither economy nor wisdom. A thousand dollars may purchase a chapel where a missionary may for ten or twenty years preach to fifty or a hundred people; whereas five thousand dollars at the

start might secure a place where his daily audience would be from five hundred to a thousand, and his influence be multiplied many-fold. I do not advocate Protestant missions making a display of wealth or power, but I do think we should avoid such false notions of economy as will necessarily confine our labors to a mere handful of hearers of no influence, and produce upon the respectable community the impression of either our penuriousness or poverty. If our chapels are the meanest buildings on the street, the meanest people on the street will constitute our audience.

The interior of our chapels also should be as attractive and as comfortable as we can make them.

The advantage of a properly equipped chapel over an inferior building will be seen wherever the experiment is made. The attractive chapel of the London Mission at Tientsin proves this. The same is true of the new chapel of the Methodist Mission in the same city. This mission preached for years in a low uncomfortable building, although well located, without any satisfactory results, but after a good chapel was erected only a few yards distant from the old one, twenty-three converts were received the first year. Mr. Wilson, writing to the *Recorder*, says:—"In Ch'ung-k'ing the size and quality of an audience—to some extent the stability of the work itself—depend greatly upon the character of the locality and the kind of building used."

Such I believe to be the general experience. Hence I would place as the first requisite for success in chapel preaching, large, commodious chapels, in good situations, on the best streets. The remainder will depend on the missionary himself, and the presence of Him who alone can give the increase.

In conclusion, preaching the Gospel to the heathen, whether in chapels, in the open air, or during itineracies, should be esteemed the most precious privilege of the missionary. A precious
privilege. These methods are all profitable, and should be pursued with the utmost vigor, never becoming discouraged because results do not immediately appear. The soil may indeed be hard, but we must with unflinching faith await the early and latter rain, and in due time the harvest will be gathered. Let our preaching be animated by the love that believeth all things, hopeth all things. These are the methods that have been pursued by evangelists through all the centuries, and through which nations once heathen are now Christian. We may be assured that the preaching of the Gospel will be the chief means in China's redemption, and long after our names have been forgotten by men, and our voices have grown familiar with the hallelujahs of the saints in heaven, the shouts of the reapers will only enlarge our joy, and as we witness the ever increasing multitudes gathering within the gates of pearl, we shall, with glad and wondering astonishment exclaim. "Behold, these from the land of Sinim!"

ESSAY.

THE SECRET SECTS OF SHANTUNG, WITH APPENDIX.

Rev. F. H. James (E. B. M., Chi-nan Fu).

THE number of these sects in this province is very hard to ascertain. One teacher says they are "exceedingly many," another "no one knows how many." As far as I can gather, there are over one hundred secret societies in Shantung. It is difficult to obtain accurate information about them and their work and aims; therefore, some little time ago, I engaged a man, who formerly belonged to one of these societies, to compile a brief account of each one from reliable sources, and it is partly from his manuscript that the following notes have been gathered.

Fifty-two societies are included in his compilation. Some appear to be almost entirely political. The people know no other way likely to improve the government, excepting that of improving it off the face of the earth. Hence the endeavour by meetings for worship, séances, etc., to attract the attention of the people. Charms are sold, tricks of legerdemain performed, fortunes are told, marvellous stories of the healing skill of some of their leaders are related and are believed by the educated as well as by the ignorant. Anything that will draw the people together and furnish material for entertaining conversation, affords abundant opportunities for the propagation of their special doctrines and securing adherents and contributors.

Some of the sects are almost, if not altogether, religious. Their books contain many of the best maxims and the highest moral teaching selected from the standard works of Confucianists, Buddhists and Taoists. Exhortations to virtuous conduct, benevolence and cultivation of the heart abound. Skilful appeals to the best feelings and desires are strengthened by instances of the benefits obtained by earlier disciples. Yet it remains doubtful whether very many of these sects are quite free from seditious adherents. Some of their leaders make a good thing of it, and even among those who are most bent on effecting a change of the present rulers, there are not a few who are more earnest still in the matter of changing poverty for competence or wealth. It is easier, as well as more pleasant, to collect the subscriptions of gullible people and use them to procure present benefits, than to risk life or imprisonment by being too active in the political business. No doubt a considerable number of them could, with great sincerity, sing the old couplet :—

"While other's plots against the state are hatching,
My study is the art of money catching."

The chief doctrine of several is simple vegetarianism as a means of rectifying the heart, accumulating merit, avoiding calamities in this life and retributive pains in the next. One society puts the matter clearly

enough: "For every four ounces of meat you use in this life you will have to pay back eight ounces in the next."

The "Book of Changes" is the text-book of several of these sects. It has all the requisite glamour of mysteriousness, unlimited capacity for being twisted into any shape desired, dark sayings, enigmas and mystical symbols, sufficient to shadow forth anything that is or is not, either in the heavens above, or the earth beneath, or the waters under the earth. Out of this store-house these ill-instructed scribes bring forth things both new and old. If, in the next existence, they meet with some of our old mysticizing and spiritualizing commentators, doubtless they will soon feel at home, and improve the opportunity by sitting down together to a feast of fat things.

"Book of
Changes" a
text-book
of some.

One of the best of these societies devotes its chief attention to a crusade against the use of wine, opium and tobacco. Every member must renounce these and pledge himself never to gamble. It is a pity that their efforts are mingled with idolatrous rites.

Prohibition.

Another devotes its attention mainly to the repairing of decayed temples; another to the purchase and burning of the best Thibetan incense, in order to enable departed souls, by smelling the fragrant smoke and following its ascending coils, to find their way to the blissful regions above; another uses its funds chiefly in printing and circulating good books. One tries to persuade men to be chaste, to eliminate all passion, and by meditation and study to attain a state of perfect repose and self-control, so that every impulse may be followed without the least risk of falling into sin. Another sect spares no expense in purchasing copper and making images of Buddha, for "although Buddha is dead and passed into a higher state, yet will he dwell in a copper image and hear the prayers of the devout. He will grant whatsoever they desire, just as if he were here in the flesh."

Meritorious
work.

The chief teaching of another society is concerning the important and much-neglected duty of maintaining a patient spirit under injuries. Silence is a virtue in itself and the most effectual answer to reviling.

Several of these sects usually meet in the night. This looks suspicious, but sometimes it is done because their books teach that certain acts of devotion are more efficacious if performed at special hours. Some are fixed for mid-day, others for mid-night, and probably one reason is that night is the quietest and most leisure time they have. Still, night assemblies are generally condemned, and doubtless the authorities have some reason for their denunciations of them.

One of the largest sects delights in diving into the depths of the "eight diagrams." However, it teaches good lessons on "repressing lust," "speaking only useful words," with sage exhortations on "conserving and refreshing the mental energies by rest and quiet reflection." Some beautiful lines are issued against destroying birds in the spring. "Gentlemen are earnestly exhorted never to molest the birds during the three spring months. Remember how the little ones in the nests long for their parents to return to feed and shelter them." Anyone who has seen how some Chinese children and

Doctrinal
teaching.

grown up people torture birds, will not regard this admonition as unnecessary. In some other countries the same teaching is equally needed.

Among these sects are several "schools" with their peculiar methods for refining the spirit and nourishing virtuous tendencies. One is called the "mystic" school, another the "passive," and a third the "exercise" or "active" school. The first urges the great value of the profoundest thought, in order to attain the knowledge needful for the soul's highest interests. The second advocates perfect repose of spirit, in order to avoid sin and develop the highest and purest spiritual condition; while the third school exhorts men to subdue passion and evil tendencies by tiring out the physical energies with hard work and exercise. Every one will admit that there is truth in each of these schools. Meditation, rest of spirit, and more attention to healthy exercise of both mind and body, would be beneficial to most of us.

So far I have discovered no evidence that any of these sects ever had any connection with Christianity. I do not deny that there may have been some connection long ago, but nearly everything seems to me to be against this theory.

The fact that large numbers of Christians in this province have been gathered from these sects, should lead us to give more attention to them. Some of the best and most consistent Christians I know were once the devoted followers of these societies. And in spite of all the suspicion cast on them by the officials and the fact that numbers of their leaders and adherents have been punished for seditious practices, it is certain that a large number, perhaps a majority of the most thoughtful, devout and earnest seekers after God are contained in these sects. With such people it is no political matter, but a strenuous endeavour to do the utmost in their power to eradicate sinful habits, to do good, obtain rest for their souls and immortal life. Whether in the Christian church or in a despised and partially deluded Chinese sect, "patient continuance in well-doing" is a right and noble thing. It must not be lightly esteemed by us, since it may be as acceptable to God as the riper fruits of more enlightened people. A learned friend told me he considered that these sects contained "the only *living* sinners in China." Some of these people are foolish and superstitious enough, no doubt; but even such may be more hopeful characters than the orthodox Confucianist, who is intensely "wise in his own conceit."

One of the discouraging things in studying these sects is the strange mixture of good and bad in them. The prayer-book tells us that in this life "the evil is ever mingled with the good."

But we have been accustomed to the mixture in the West, and the majority of us do not suffer much depression on this account. We are not so much shocked by bad temper in a minister or even by a little sharp practice in a church-member. It is another thing when we come to a Chinese sect of people who have never enjoyed a thousandth part of our advantages. We see patient endurance of persecution with occasional acts of disloyalty, study and superstition, meditation and

charms, self-denial and incantations, mortifications and good works to eradicate evil tendencies and habits practised one day and divination and idolatry the next. Here is one really seeking truth and trying to relieve the needy and suffering among his neighbours; there is one whose fortune-telling and séances are crafty impositions for the sake of gain. This is too much for us. The labour to find out sufficient to know how to deal with them is too great. It is easier to mark all bad and retire from further study. We have precedents for so doing. The Chinese have called all foreigners "devils," the Mohammedans label all but themselves "infidels," and Papists used to consign us all to perdition in a mass. Following these illustrious examples we have too often regarded all the heretical sects of China as idolators and nothing more. However difficult our task may be, we must learn more about them, and try to find out how to deal with them. Four-fifths of the contributors to the largest benevolent institution in the capital of Shantung are said to belong to one of the best of these societies. This is a remarkable thing. People who give so much to help others are surely not to be lightly condemned as nothing but "self-righteous and superstitious idolators." God sees them as they are. Their mixture of bad with good does not keep back His regard for them any more than our mixed motives and actions restrain the unceasing outflow of His mercy toward us. He is not perplexed by their blending alchemy with charity, and reverence with credulity. And we, who believe that "His tender mercies are over all His works," have reason to believe that He has been leading these people all along and will ultimately fulfill His perfect will concerning them. The "Father of the spirits of all flesh," the "God of all the families of the earth," has not left Himself without witness, even among this benighted and sin-stricken nation. A recollection of this may stimulate us in studying their literature and rites. And I think we shall be led to the conclusion that *their religious expressions indicate some advance on the three prevalent religions*, a development of spiritual feeling for which they have tried to find utterance by coining new terms. Some of these may be found useful in our explanations of Christian doctrine, for our present vocabulary is far from adequate to our requirements. Moreover, these expressions may be less objectionable than some of those borrowed from Buddhism and Taoism. The very existence of these sects is proof that the people have felt a need for something not to be found in Confucianism, Buddhism or Taoism, and it would be strange if this craving for more light and truth did not lead them beyond their old conceptions and language.

We may learn something *from* them and we may do something *for* them. By meeting them in a Christ-like spirit we may attract them. Kindness and patience will not be lost upon them. Let them see that we are prepared to deny ourselves for their good, to labour and suffer for religion and for men. In time this will impress them and they will become more ready to consider the claims of our religion. We shall find an ally in their unsatisfied spiritual instincts. Their consciences will be on our side, and soon there will be a more ear-

How to deal
with them.

nest search for the light and peace we promise them. Harsh criticism of their mistakes and unsympathetic treatment of their difficulties must be avoided. One has well said, "The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children." We must begin in a *constructive* and *friendly*, not in a *destructive* and *dogmatic* way. Find out the good they possess and encourage them in it. By developing this and adding knowledge of higher and better things we shall help them in giving up the bad and useless. As yet, but little has been done for them, though there are many encouragements to the work. There is more inquiry, receptiveness and earnestness among them than among any other class in this land. God is "not far from every one of them," and of many it must be true that their "souls cry out for the living God." We have just what they need and all they need. We may lead them to know God and to enjoy the unspeakable and eternal blessing of communion with Him.

APPENDIX.

1.—太 陽 教, *Tai Yang Kiao*=*Sun Society*.

From the time of the Chow dynasty to the T'ang dynasty this sect is said to have flourished in China. Probably about B. C. 400 to A. D. 650. By some said to be of native origin, others assert that Persians came to China in the Han dynasty and propagated it about A. D. 89-106. Has borne a good character and never been convicted of sedition. They worship the sun only when it is visible. Dull days and night time worship a lamp or fire as substitute for the sun. Members are still numerous.

2.—朝 光 教, *Chào Kwang Kiao*=*Light Worship Society*.

Founded by Wei Yüen (魏 源) in the latter Han dynasty some time before A. D. 220,—exact date quite uncertain. Worship moon, stars and light. Burn paper, but not incense. Use charms and incantations. Have suffered punishment for sedition. Not so numerous as the Sun Society. Membership confined to men.

3.—白 蓮 教, *Pei Lien Kiao*=*White Lily Sect*.

Founded during the Yüen dynasty, A. D. 1206-1333. Revived and flourished under the leadership of 徐 鴻 儒, Sü Hung-ru, in the reign of T'ien Chi, Ming dynasty, A. D. 1621-1628. Follows most of the current forms of idolatry. Often punished for sedition. Very numerous. Known under many names in most if not all the provinces.

4.—四 川 教, *Sz Ch'wan Kiao*=*Sz Ch'wan Province Sect*.

Another name of the 金 丹 教, "Golden Elixir" Society. This name was given when a native of Sz-ch'wan was convicted of sedition, A. D. 1814, but the original sect dates back to the Sung dynasty, A. D. 1101-1126. Said to have been founded by 張 紫 陽, Chang Tsz-yang. Very mystical. Idolatry, charms, etc., practised. Probably the largest society in Shantung. Contains many literary men. Numbers many sincere and earnest seekers after truth. Often punished for spreading sedition.

5.—無爲教, *Wu Wei Kiao*=*Non-action Society*.

Founded about the end of the Chow dynasty, A. D. 250. Said to have been established by disciples of Lao Tsz. Worships Lao Tsz and various deities. Uses charms, incantations, incense and paper. Not very numerous in Shantung. Not often convicted of sedition.

6.—白雲教, *Pei Yüen Kiao*=*White Cloud Society*.

Founded by 魏伯陽, Wei Pei-yang, a Taoist philosopher of the Han dynasty. Much devoted to search for the drug of immortality, ascetic exercises, profound meditations to rectify the desires, etc., etc. Was once considered a very respectable society and had many learned and wealthy followers. Afterwards fell into disrepute and was accused of sedition, but has not often been punished for disloyalty. Not very numerous.

7.—聖賢教, *Sheng Hsien Kiao*=*Sect of the Sages and Worthies*.

Origin and date uncertain. Chiefly uses the "Doctrine of the Mean" as text-book. Delights in mysteries and predictions. Worships the "Great Extreme" or the ultimate immaterial principle of all things—太極. Does not worship any of the gods or use images. Composed chiefly of literary men. Has been punished for disloyal practices. Numerous.

8.—八卦教, *Pah Kwa Kiao*=*Eight Diagrams Society*.

Said to have been founded about the beginning of present dynasty, A. D. 1644, by 涵谷子 (Han Kuh-tsz). Conforms to outward forms of current idolatry, but does not believe in worshipping anything beside heaven. Devotes great attention to issuing tracts exhorting people not to take the lives of animals and birds. Strict vegetarians. Opium, wine, and tobacco not allowed to members. Very diligent in secretly propagating their doctrines. One of the largest societies. Often accused of seditious aims.

9.—子母教, *Tsz Mu Kiao*=*Mother and Son Society*.

Founded by 賴國傑, Lai Kwob-kieh, in the reign of 嘉慶, Kia-king, A. D. 1796-1821. Chiefly engaged in divination, fortune-telling, predictions, occult methods of causing cash to produce cash, so as to ensure against empty pockets. Said to be seditious. Numerous.

10.—法路教, *Fah Lu Kiao*=*Sect of the God Fah-lu*.

Probably a branch of the Buddhists. "Fah-lu" god is said to be the highest of all divine beings, and those who join this sect claim to be the first rank of men. They also worship heaven, earth and man, that is, sages, not ordinary men. Said to have come from India soon after the Buddhists came to China, A. D. 58. Very strong on the sin of taking life. Once a month allow a day's rest to their animals. Bears an excellent reputation. Not numerous.

List of some of the Literature of the "Sects."

Nos. 1 to 21 are text-books of doctrine and methods of cultivation. Of these Nos. 6, 7, 8, 13 and 21 are said to be the best. Nos. 22 to 29 are used for public distribution. Some of these are not written by the members of the "Sects," but are popular tracts of many years' standing. Nos. 45 to 50 are also used for distribution. Nos. 30 to 33 are medical books of the Sects. Nos. 34 to 39 are records of official trials of members of the societies for sedition, etc. Nos. 40 to 45 are mystical books for the use of members chiefly, if not exclusively.

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DISCUSSION.

Rev. F. Ohlinger (A. M. E. M., Seoul).—I have but a word to add to Mr. Taylor's paper. He mentions the "absence of pride of race" as an important characteristic of the successful missionary. I would emphasize the importance of the absence of pride of denominational connections and peculiarities. While I believe that our division into so many denominations is a blessing and not a curse, while I believe in the utmost loyalty of every one to his own church, I am also convinced that we should hold our denominational names and peculiarities with the deepest humility, and that pride has no place in the foreign field.

While I could not, if I would, discriminate between the two papers to which we have listened, I was specially interested in Mr. Hill's, because it deals with a matter concerning which I have had some correspondence and very profound convictions for many years. I am disappointed in

one respect only, and that is Mr. Hill's inability to recommend lay agency in Chinese missions, both in connection with, and independent of, the home societies or boards. I do not lose sight of the fact that he has had considerable experience in the matter, while I have had none. But the question ever comes before me, again and again: Why could not the hundreds of positions on this Asiatic coast, now largely (I am happy to say not entirely) filled by men who are, to say the least, indifferent as concerning our work, be filled by devoted Christian men, who would carry on a work of their own on the one hand, and aid us to the extent of their ability in the work we are doing on the other? I believe this Conference should send forth an earnest appeal for lay workers; some to come out under the various missionary boards, but many more independent of them. What the different missionary societies need at this time is more prayers, more money, and the inspiring spectacle of an army of consecrated workers going forth *independent* of them all.

Urges an
appeal for
lay workers.

I am glad that I am working under a society that gives me all the liberty I can use; but I should also be glad to see men out here working in their own individual way, free from the slightest obligations to any one but the Master, guided by the Holy Spirit alone, and relying upon their own strong hands and clear heads for support. There are so many ways in which such laymen would help on the work that I dare not begin to particularize. But I trust that this Conference will give some suggestion to Mr. Wishard—and through him to the Y. M. C. A. of America—that will result in the coming forward of Christian lay workers to fill the various positions which may, from time to time, be open to foreigners in these lands.

Rev. Y. K. Yen, M.A. (A. P. E. M., Shanghai).—It strikes me that the whole attention has been confined to aggressive work among the heathen, and not one word said as to conserving those whom you have. We have a saying among the people here that it is easy to become a Christian, but it is very hard to remain so. I think in your experience you must have found it easy to bring in Christians, but very hard to hold them in the congregation. Allow me, then, to say a few words on this matter of conserving Christians. We Chinese, whether ministers or Christians, do not stand in the same favourable position as you from Western lands do. We have thirty or forty generations of physical inertia, heathenism and narrow-minded education behind us, which you have not. It is not fair for foreign missionaries to expect from the Chinese ministers or Christians the same amount of enterprise or activity, the same religious knowledge, piety and spirituality, as you would expect from your countrymen.

The conserv-
ing of the
church lost
sight of.

Sometimes foreign missionaries speak very disparagingly of Chinese ministers and Christians, as if they were worth nothing. I think that is very unreasonable and unfair, seeing that they have all this load behind their backs. Guizot, in his *Civilization*, says that Western civilization has been marked by diversity, and Eastern civilization by uniformity, and as a consequence your Western civilization has a progressive, and our Eastern civilization a stationary character. The Chinese are inactive, physically and mentally. If the Chinese were active, physically, they would find their queues and flowing clothing in the way, and so would not wear them, as I do this

Chinese in-
active, physi-
cally and
mentally.

queue on my head or this *ma-kwa* on my back to-day. I have lived in foreign countries and imbibed some of the Western activity, and I always said if there is one Chinaman who will cut off his hair and throw off his *ma-kwa*, I am the first person to do it. Again, they are inactive mentally. If not, why should they study books two thousand years old? Why is it that they look with disdain on any new form of education?

You all think it is good to introduce Western education, but the Chinese laugh behind your backs. There is a series of primers, published by the authority of the governor of Hong-kong, a splendid series for young beginners to study Chinese with. I had my own boys study it, and I recommended it to one of my friends. Now the name of the book is *ts'u-hsio* primary study, and *ts'u* is the same sound for vinegar. My friend's teacher refused to teach it to his sons, saying disdainfully,

"I am not going to have vinegar study, 'soy study,' but Confucian classics." Then again as to piety and spirituality. Not long ago I took some foreigners into a temple, and there were plenty of women worshipping. The friend said, "The Chinese are very spiritual." I was sorry to tell him the truth, and I did not tell him all the truth, but you know that the Chinese only worship the gods through selfishness. There is no such thing as real piety, acknowledging the deity as our God, and ourselves as His children. I say the Chinese have all these loads behind their backs; and therefore you cannot expect them to attain to your standard as regards activity, enterprise, knowledge and piety all at once.

Therefore I pray you to make allowance for your Christians. Do not disparage what they have. Try to lead them on and encourage them. I should be sorry to hear missionaries say as I have heard, "I believe there is no Christian in my congregation."

Another way of conserving your Chinese congregation is that no missionaries, either in conversation among themselves or in articles in papers, should pick out all the worst phases of Chinese character. I am sorry to say we have very bad phases; at the same time we have also some good phases. Why cannot you pick out all the good ones and try to put in the background the bad ones? I think there is a bad effect in always talking about the Chinese bad phases. We know at this time there are many Chinese who read and understand English, and they say the missionaries are not trying to do us good, but to malign our character. They report it to the Chinese who are Christians, and their feelings are also hurt, and as a consequence their hearts grow cold towards Christianity. The foreign mercantile communities again are not friendly to us; and when they hear these things spoken of the Chinese, they say it is of no use to teach anything to them. Their prejudice against our people increases, and naturally ours against them also, and the Gospel is hindered, for the spread of the Gospel is promoted according as there is a good feeling between foreigners generally and the Chinese. A third way of conserving your Christians is that you will be more friendly and more sympathetic with them. I have seen in foreign countries that pastor is most successful who cultivates friendliness among his congregation, and not he who preaches the most eloquent sermons and attracts the largest audience. Human nature is the same everywhere, and so if you wish to preserve your Chinese congregations and bring them up to real spirituality and make them better Christians, I pray that you will show so much sympathy with them as in you lies.

How the
Chinese regard
Western
education.

An illustration.

Selfishness
of Chinese
worship.

Do not en-
large upon
their worst
characteristics.

Advocates
sympathy
towards
Chinese.

I confess it is a great bore to have Chinese in your study talking by the hour, taking up your time and tiring you with insipid things; but, at the same time, that is no reason that you should break off all intercourse. Because they are bores is no reason that you should shut them out altogether. Try in some way to associate with them and make them feel that you are glad to see them, although they must not trespass on time which is important.

And intercourse with them.

To encourage intercourse with Christians the first need is a Chinese parlour. When I was in one of the stations a brother was saying that he was going to build a new house. I said that I had seen many missionaries' homes, but very few with Chinese parlours,— why could you not have a Chinese parlour with furniture and scrolls and pictures? Now, we know that the Chinese shoes are not always clean. It is not because they do not want them clean, but it is of the nature of their shoes that the mud will stick on. Therefore they are naturally reluctant to come into your parlours and dirty your floors and your matting and your carpet, whereas if you have a Chinese parlour they will come in freely. Then, again, your foreign mode of arranging the furniture puzzles a Chinaman; he is afraid he is sitting in the wrong chair, or in a high seat, whereas if you have a regular Chinese parlour he knows exactly where to sit. If you *do* have parlours, have them arranged nicely with scrolls and pictures, on the same scale with the furniture of your other rooms, so that the Chinese will see that you do not treat them with disdain in receiving them in your Chinese parlours, but because they like it better.

The missionaries' homes.

As a corollary to what I have said, let me beg you that when you write for reinforcements, you will get men who are patient, forbearing and loving. Twenty and more years ago coming to China was a great thing; now it is a simple matter. Many come out now who might not have come then. Consequently, perhaps, people may come out without any great calculation of the sacrifice to be undergone or any idea of the work to be done. Therefore I say, be choice about your men, be sure to get out those only who are patient, loving, forbearing. Let no one come out who is harsh or unkind, who will not hesitate to stamp his foot and pound on the table when settling accounts with the Chinese catechist, a case of which I heard lately. Some may say, "If a man does not have all these virtues, let him come out and develop them." I say China is a bad field to develop them. The Chinese are slow and dull of understanding, and if a man is not patient at home he will be more impatient out here; if he is harsh there, he will be harsher here.

The kind of missionary wanted.

Rev. A. F. H. Saw (F. C. M. S., Nanking).—Will the Conference ask Mr. Yen about the relative importance of wearing Chinese and foreign dress by missionaries?

Rev. Y. K. Yen.—I think there is no cast iron rule to suit all cases. I think in some places where foreigners are better known and where they would look strange if wearing Chinese dress, let them wear the foreign; but in places where Chinese dress is more convenient and the foreign would be novel to the Chinese, let them wear the Chinese. As, with regard to married and single mission-

As to wearing Chinese dress.

aries, there is no rule: in some places married people are better, in others, single people—so there is none in the matter of dress. Each man must judge for himself in the place where he moves.

Rev. A. Elwin (C. M. S., Hangchow).—I wish to say a few words on a very difficult subject, a subject brought before us by Dr. Nevius, viz., what is generally called *denominational differences*. Now union is a very good thing, and it is what we all desire. But what is union? I will tell you what it is *not*. I stand before you to-day as a minister of the Church of England, and I am not afraid or ashamed to say I am thankful that I do belong to that church. But over there stands my brother who is a Presbyterian, and there a brother who belongs to the Baptist Church. Standing here, I say to these my brethren, "My friends, union is a very good thing, commanded by our Lord and recommended by all; let us therefore have union. You come here to me, stand by my side and join me, and we will have union." That would not be true union, and yet there are not a few in this Conference who, when they speak of "union," mean little else.

May I say a few words as to how we try to manifest true union in Hangchow? If you want union, it is most important that you should make up your minds that you *will* have it, and do not let little things, little differences, hinder it.

In Hangchow we have our *Mien-li-we*, or Society for Mutual Instruction. On the first Tuesday in the Chinese month all the native preachers and teachers, and all the foreign missionaries, meet together for mutual help and encouragement. Of course all the proceedings at these meetings are in Chinese.

The foreign missionaries also meet once a week for a united prayer meeting. But I may add that you may sometimes see in Hangchow what I doubt if you could see in any other station in China. We have now in Hangchow about twenty-three missionaries altogether; sometimes you may see all these missionaries, except any prevented by illness, gathered round the table of the Lord. All the Christians know this, and thus we manifest our union. It is true that in *this* church a prayer book is used, in *that* it is not. In *this* there is a bishop, in *that* there is not. In *this* church certain rules are followed, in *that* no such rules are in force; but what does this signify when the practical union of the missionaries is so manifest—when from time to time all the missionaries may be found gathered in united service, from the gray-headed Bishop Moule, our veteran missionary, down to our lately arrived Presbyterian brother who, perhaps, has only been in the country a couple of months. This, I believe, is true union, and I do not believe that at present, at least, any other union is possible.

Rev. W. Muirhead (L. M. S., Shanghai).—We have all expressed our high appreciation of Mr. Yen. I have had the pleasure of knowing him for many years, and can only say he is a power in Shanghai, and is very highly respected by all his native brethren.

I mentioned to one of my native preachers in anticipation of such a large Conference as we are now having, that the native brethren should meet and consult about the same things, and, as in the case of our friend, I believe it would be an advantage to us. It is not simply in regard to the proprieties of our missionary life that we are thankful to Mr. Yen for what he has now said, but there are matters still more closely connected with our work, in which we need the advice and counsel of our native brethren, perhaps far more than we are in the habit of asking it.

Suggestion
as to a native
conference.

I am inclined to regard the subjects which have come before us to-day as the most vital and central portion of our work at this Conference, referring to the kind of men we are wanting to come to our assistance in the prosecution of our work, and the kind of labour in which we wish them to be engaged. The kind of men who will come out, and the kind of work in which they will engage, will depend very much on the form and expression of the appeal, which I hope will be drawn up by this Conference and sent home to England and America for the purpose. The two papers that have been read are of the highest importance and were written by men of thorough experience in regard both to the secular and the spiritual departments of the work. Mr. Hudson Taylor speaks well on the subject of the call to mission labour. We want such men in the foreign field as have acted the part of missionaries in their home life, devoted men and women who have given themselves to similar work in their own immediate neighbourhood. If they have not been missionaries at home, in one form or another, I fear they will prove to be poor missionaries abroad. I bless God that the thought came to my mind when I was fourteen years of age simply on reading such words as these :—

Importance of
the subjects.

The mission-
ary's call.

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted,
The lamp of God deny."

Though God's dealings with men are very different, it does seem in His gracious providence that if men are to be called to any department of the mission field, there will be influences at work on them that will constrain them to come without hesitation or reserve. I wish, indeed, that every man and woman, pondering the thought of engagement in mission work, were thus inspired in regard to it, and led to say, "I am bound over to the service of Christ, body, soul and spirit, wheresoever He is pleased to call me."

The
missionary's
consecration.

Lay agency is a matter of high importance in what we are now considering. When I was at home I was called to a meeting to consult with brethren from China and India on this question. I gave my unequivocal testimony in favor of lay agents with certain qualifications being employed, and brought forward various instances of their usefulness and after-development, none more so, indeed, than my honoured predecessor, Dr. Medhurst, who came out when he was twenty-one, as a printer, and subsequently arrived at a very high standard of missionary attainment. Further, I said that I knew men in the field, especially thinking of the China Inland Mission, who would develop in course of time to a high degree of fitness for the work. I am sorry to say that at that time the idea was opposed by the missionaries then present. They thought their native pastors and teachers would look down upon

Lay agency.

such a class of men and so the thing was negatived, but I am glad to say the subject is now regarded in a different light at head-quarters, and arrangements are being made for engaging the services of suitable men of that class, while urgently desiring the presence and labours of missionaries of the highest order in a field of such capacity as China.

Rev. W. H. Watson (E. W. M., Kwang-chi).—This morning our Chairman referred to the question of charity, and the brother who spoke afterwards spoke truly when he said that that question was the one most difficult to solve, and was the greatest trial to the ordinary missionary. That we have come out here is the proof that we desire to do all the good we can to all men, but we feel our hands are tied in this question of charity.

The question
of charity.

It seems to me that we shall have rather to reconsider our position as Christian missionaries. *We stand too far removed from the Chinese.* It is impossible in these Eastern lands to live altogether like the people, but it seems to me it is one of the most important questions that can come before this Conference, how far we can divest ourselves of those Western disadvantages—even though they be the refinements and conveniences of civilized life—which prevent us from coming close to our Chinese brethren. We heard this morning a distinction drawn between ministers and laymen. In what is the distinction to consist? Is it to be in the fact that the laymen go further towards the west (of China) and endure more toils and hardships than the ministers? I trow not! We who are ministers of Christ are surely called to be a pattern to all men, in necessities, in distresses, in afflictions, for Christ's sake, and it would be a shame to us ministers of Christ's church in China if any layman could put aside the requirements of Western life more than we.

Rev. J. Hudson Taylor (C. I. M).—I would suggest that the subjects brought before us this morning should be submitted to the consideration of a committee. I think the general feeling is that the time has come for taking steps to bring these subjects before the home churches, and I believe they are ripe for a message from China. Not many, if any, of the societies would now be sorry to see an efficient band of unordained workers acting under the direction of their missionaries in the field. I feel very strongly that the time has come to appeal to the churches to send out a very large body of workers, and that they should not be connected with any one society, but with *all* the societies and all the churches. Each society has many men of experience, highly qualified to direct younger brethren, who, helped by their experience and guidance, would be invaluable.

An appeal for
unordained
workers.

It would be a great mistake in the erection of a building to employ only architects. Architects are very useful, but they need a great number of other artificers to help them. I am sure that most of our experienced brethren could do more work if they had help of the kind we have spoken of.

Others than
architects
required for
a building.

Rev. J. L. Nevius, D.D. (A. P. M., Chefoo).—I fully agree with everything that Mr. Elwin has said. I do not object to denominations. I object to *denominationalism*. I do not object to the differences that we have in the different Protestant bodies. The union of which I speak is union based on those very differences. I do not wish us to be anything less than what we are to-day—for the present. We may grow into something else in the future, that is, in God's good providence. The idea of abolishing or changing that grand institution, the Church of England! No, never! It has led the host of God for many years. We have fed on its literature. We have been fired by its martyrs, who have laid down their lives in the islands of the seas and in Africa. No, Christian friends, union among Christians is all the more conspicuous because Presbyterians and men of the Church of England can stand side by side, as in Hangchow, and preach together the Gospel of Christ. The people say, "Behold, how these brethren love one another." It is a higher and nobler exhibition of true Christian charity and union than uniformity. What we want is not uniformity, but diversity in the church as in all God's works—yet in all that diversity, unity, the unity of the spirit in the bond of peace. I have spoken of the Church of England. Then we have Presbyterians and Baptists. There is bone and backbone and muscle in them. We want them. They have done great things for Christ, and in the future they will do more. There is the noble Methodist church, which has gone to the frontier in America, and is foremost in every good work. They have set us a noble example. They have noble principles and elements in them. Would you abolish them all, and shall we come into one system of uniformity, and all be stamped as belonging to the same type? I think not. That is not what we desire, at least not what I desire.

Union not
uniformity.

What do we want? I do not think we want much more than what we have. I have met a brother in the street and I have greeted him, but I did not know whether he was a Presbyterian or Methodist or Baptist, and it was a matter of unimportance. He was a Christian brother, he was a Protestant missionary. He came to China actuated by the same impulse that brought me here. He came to help me, and I came to help him, "All for Christ." What do we want more? Christian brethren, I say we want nothing more than to give an outward expression to what we have already. That is all I desire at present; that is all I ask for at present. We have met here as a Conference; have we not enjoyed it? Have we not been uplifted by it? I would not lose the memory of that little prayer meeting, by which this day's sessions were introduced, for a great deal. We have come here for a feast of fat things.

What is
wanted.

We have realized the communion of saints. All our differences have been obliterated for the time being. How long will this last? Soon we must separate; perhaps we shall never meet here again. I would like to have some permanent recognition of what we have here now in this Conference. I would like to have some organization on a larger scale, exactly corresponding to what Mr. Elwin has said exists in that old city of Hangchow, where at one time I hoped to spend my life for Christ—a full recognition of one another—Baptists as Baptists, Presbyterians as Presbyterians, Methodists as Methodists, all coming together around the Bible, actuated by the same spirit and joining hands in the common work for the Lord Jesus Christ, all co-operating together in one plan. Can we not do that? I trust that we may have some organization by which we may express this unity from

His appeal
to the
Conference.

this Conference on to the next, and by which the matters of business that come up, addressed to the Protestants of China, may be attended to efficiently. The wisdom of this Conference, I am sure, is fully equal to give expression, as a permanent thing, to this unity which is already existing.

One more word with reference to lay agency. I know that that is a burning question at home among our secretaries. Missionary boards at home are willing to be instructed by their own missionaries, and I take it for granted that such a representative body as this will send out an expression of its general sentiments, which will have tremendous power and authority in England and America. We have not come here simply to talk and have a pleasant time. *We must do something.* We must bring this Conference to some practical conclusion. If not, I shall feel ashamed in going home and presenting the records, which are now being carefully written by our honoured secretaries, to the world. After waiting twelve years, until most of us have grown to gray hairs, to come here with the accumulated experience of half a century and do nothing but talk, it seems to me would be a sad conclusion to such a Conference as this.

Rev. J. N. B. Smith (A. P. M., Shanghai).—"One soweth and another reapeth." Our work is two-fold—sowing and reaping—and immediate results are no criterion to judge by. The work is ours; results are God's. All of us can sow. To some may come the glory of the harvest. Yet oftentimes the harvest is of another's sowing. Let us comfort ourselves with this, "The Word of the Lord shall not return unto Him void;" and, "He that goeth forth weeping, bearing precious seed, shall doubtless return again rejoicing, bearing his sheaves with him."

FOURTH DAY—MORNING SESSION.

ESSAY.

GENERAL VIEW OF WOMAN'S WORK IN CHINA, AND ITS RESULTS.

Miss A. C. Safford (A. S. P. M., Soochow).

An old Eastern proverb says, "The axe handle is of wood; the tree is not cut down, save by a branch of itself." A woman can best understand and influence her sister woman's heart, and hence the work of Christian for heathen women in helping to cut away the roots of idolatry has become "one of the component parts of foreign missions."

The following view of its aspects in China, at the present time, is compiled from statements sent to the writer by lady workers in different parts of the empire, in reply to her enquiries. Where such statements were not received, recourse was had to published reports.

This work has been prosecuted at the oldest stations for about fifty years; at first, chiefly by the wives of missionaries in connection with the work of their husbands, or, in part, independent of that.

In later years single ladies have largely augmented this working force. We are building on a foundation laid by others; we have entered into the fruit of their labors; it is but just that to-day we embalm their names in grateful hearts. Many of them have passed away, but their works follow them and their "memory smells sweet and blossoms from the dust."

Outside of the period above mentioned, a time so much shorter has in most places marked the commencement of woman's work for woman in China, that the laborers deem it too early to speak of results; a few reports dwell on results anticipated in the future rather than on those realised in the present; others, again, tell positively of good wrought. But not one report expresses discouragement as to ultimate success.

The work of many ladies scattered through a vast country, each province of which has varied customs and dialects, must take diverse forms which, however, may be classified under two grand divisions, viz., educational and evangelistic work. Besides, there are the departments of medical missions and literary work, having close relations to these divisions.

The educational work embraces teaching girls in boarding and day schools and the mental culture of grown up women Educational work. in training schools, reading and industrial classes, and in other ways fitted to elevate them and qualify them for the work of teaching their country-women.

As school work is to be fully treated of by other writers, it would be superfluous for me to give minute details of its methods. Suffice it to say that the boarding schools have a higher literary course than the day schools, and in most of them industries are taught that will be useful to the pupils in after life. Instruction in the Scriptures is made of primary importance, as it is also in the day schools. In these last are taught, to some extent, the native classics and elementary books on Western learning and the Christian religion.

The great aim in both grades of schools is to win the girls for Christ, and through them their parents; and to make them stronger and better in every way for their life work.

Lady missionaries have shared largely in the government and teaching of boys' boarding and day schools, and the importance of such aid is well known and generally acknowledged. Ladies' work in boys' schools.

Many excellent native male teachers have been trained and brought into the Church, and some divinity students have been taught systematically and carefully by ladies.

This has been woman's work for man. But Christian men have done so much towards converting and teaching Chinese women that it is impossible to separate clearly the results of these labors. To some degree the work of the sexes must be distinct; but there should be a limit to this divergence. The highest good "is only to be perfectly attained and represented by the co-operating endeavors" of men and women extended throughout the empire as the years roll on.

As to the results of girls' boarding schools, whilst fears have been expressed by some that "they half-foreignize the girls and unfit them for life and home work," one of the ladies who writes thus reports quite a number of conversions in a boarding school she had at one time conducted.

Results of
girls' board-
ing schools.

The general opinion, where they have existed longest, seems to be that a number of useful school teachers, personal teachers, Bible women, and of earnest, consistent Christian women, have been educated in them. Some, as wives of pastors, prove valuable helps to their husbands in teaching their less favored Christian sisters; and in their daily lives as mothers they perhaps exert their widest and deepest influence. One lady writes: "We have tried to follow up the careers of our girls after they leave school, and they are those of the average Christian at home. If not aggressive for religion, very few, if any, go back entirely to heathenism." Some from these schools have died, leaving full testimony of faith in Christ to the very end.

In the day school work there is less stability, and much of the reaping time is in the future; but not a few of the pupils have been improved in knowledge, manners and morals, have carried good impressions to their homes, and many of them will probably be saved from ever sinking deeply into the ancient superstitions of their fathers. If in none of these schools actual conversions have been so many as were hoped for, or the results been all that could be desired, we may believe that they are educating China's faith and conscience towards the dawn of a better day. The effect produced on the minds of outsiders by association with girls trained in Christian schools is well illustrated by an incident given by a missionary. He says, "I once visited a far away out-station, where one of our school girls had been married to a Christian young man. One evening I was sitting before her house, when a number of women collected and expressed their admiration of the knowledge this young woman possessed." "Do you teach all the girls so well as this one?" was the question put to me; "It is remarkable what she knows. She speaks to us of things in heaven and on earth."

Results of
day schools.

Allusion has been made to training schools and classes of different kinds for women. Some of these are exclusively for the training of Bible women; others are opened with the design of instructing and lifting up the mass of the female members of the churches; and classes, in which heathen women and girls as well as Christian are taught to read, are formed at different stations by lady workers, eager for the intellectual and spiritual improvement of those around them. At several mission stations buildings have been erected, where women from the country are received for a few weeks or months of study under a missionary lady, according to the time they can be spared from home.

Training
schools for
women.

"From a training school opened in 1872 fifty women have been employed as helpers in different missions, and nearly all have given great satisfaction."

In another school, "In about four years over one hundred women had studied, most of them only a few months, and nearly all had learned to read."

The conclusion usually expressed as to the utility of these efforts is, that perseverance with those who desire to learn has always resulted in success; that women who, previous to instruction, "had not learning enough to read a book, or vocabulary enough to understand a sermon, or mental discipline enough to follow continuous discourses," have developed in some small degree a new type of character and a new type of life. Their training has struck a key note of reaction against impiety, superstition and the degradation of womanhood.

The evangelistic division of Woman's Work in China goes hand in hand with the educational. It consists in visiting from house to house for the purpose of telling to the women the Gospel message; receiving visits from them with the same object; holding prayer meetings and Bible readings with Christian women; and meetings with the heathen, and Sunday school work for women and girls. There is also a vast amount of energetic, loving labour performed in caring for the poor and homeless, and giving practical sympathy to the afflicted and sorrowful.

Evangelistic
work for
women.

The foreign lady commonly visits accompanied by a native woman,—a Bible woman if she has one. Sometimes she sends the Bible woman alone. Those who are visited not only hear the truth, but are invited to come to the mission home for further instruction, especially to the Sabbath services. Where native Bible women are employed, their work has often proved very satisfactory; and traces of their diligent and faithful teaching are not wanting. But their number is utterly inadequate to the need, and hence a large part of this difficult labour has been done by foreign workers, often under trying conditions, owing to the timidity of the native women and to the crowds of men and boys who flock in such numbers after the foreigner, even into the houses, that instruction cannot be imparted to the inmates, though the homes are open and a kindly welcome offered. This is apt to be the case, particularly in the cities; country visiting is more encouraging, and in some parts of China, ladies suitably attended make long tours amongst the villages. Where there are Christian families, they remain some time in a family, teaching Scripture truth in every place to all who will come. Where there are no Christians, rooms may be rented in a town for a few days or longer, and taking up her abode there, often in exceedingly distasteful surroundings, the missionary instructs the women who come to her. These visits are in some cases renewed every spring and autumn. Or a lady may go out for a single day to five or six villages only, and repeat these visits at regular intervals.

Much good seed has been sown in the hundreds of villages visited in these ways, countless pages of Scripture truth circulated, and in more than one instance the nucleus of a church has been gathered. Native women have rendered efficient aid. A lady missionary states that "several new stations have been opened by the voluntary labors of such earnest

women, not paid specially for the work, and when no foreign lady was on the field to superintend."

A most successful method mentioned has been for the native Christian women "to form themselves, under the care of the missionary, into a band to go out and seek their heathen friends and neighbors."

A worker, who has had much experience in city visiting, gives it as her judgment that "this work is in a sense desultory; in most cases our teachings, scattered in many directions, are never heard from again." Still, she adds, "as the results of such work at our station during the last fourteen years I have seen about thirty women gathered into the church."

With regard to the meetings held for Christian women, it is observed that through this means the ladies conducting them become fully acquainted with the home lives of the female church members and learn to sympathize with their trials. Such meetings enlarge the knowledge of divine things in those church members who are present, and teach them how to overcome that fear of man which brings a snare and has made it a very heavy cross in some parts of China for the native women to attend public worship, lest they violate the strict rules of propriety.

A heathen husband who had listened unseen to the teachings given at a meeting for heathen women declared, "The doctrine is good, it is pure, it is an excellent religion for women and girls," and gave his consent for his wife to enter the Church.

Temperance and missionary societies for women have been organized, and one anti-footbinding society has been reported. These will doubtless result in much good.

As in the educational, so it is in the evangelistic division of work,—

Women's
evangelistic
work for men.

woman has something to do for man.

One of our best missionaries, who has herself labored much in this line, has presented such a just view of our obligations in this respect that I insert it *verbatim*. She says, "The work we may do for our servants and for workmen who are occasionally employed in repairs about our premises, and for the Christian men in our churches, is very important. I have repeatedly met men away off in the country who greeted me most cordially, but whom I did not know. Enquiries elicited the reply: 'At such a time I worked on such a foreigner's house or wall and his wife showed me kindness. She is an excellent woman. I saw you at her house.' As to our servants and the Christian men, they will often come to us with their sorrows and perplexities, especially their domestic troubles, and this affords us opportunities of impressing Scripture truth they will never get so well in other ways; and we can comfort, instruct and touch them in a way no ordinary circumstances would allow. In another form we may do much good to the Christian men on our country visits. Our instructions to the women are rehearsed to their husbands, and I have often seen them put in practice before my visit of four or five days had ended, and as zealously by the men as by the women. Again, we may reach these men by our hospitality. I do not mean lavish expend-

iture upon them, nor our entertaining with food all those who call, but our giving some time to interesting and amusing them, if need be, so as to make opportunity to edify them. These little attentions go farther than our arguments to persuade them to educate their daughters, and besides, we may do them great direct good. I am sure every wife, at least, may do much in this way."

Medical work by lady physicians and nurses has largely developed in some parts of China. From hospitals and dispensaries located in central positions they have diffused the benefits of scientific treatment to suffering native women, and have favorably impressed alike the patients treated and the minds of the outside population; "giving them a kindly feeling, which it is hoped extends to mission work generally." Some lady physicians have made tours to towns and villages around their homes and thus reached many persons. The training of intelligent native female assistants, with a view to their becoming in time physicians and nurses to their country-women, is another branch of this work, from which much is hoped.

Medical
work.

As religious instruction is always given in connection with hospital work, a knowledge of Christianity is thus widely disseminated, and the good effected is multiplied a hundred-fold. Of one hospital we are told that "a number of native Christian women in the town voluntarily give an hour each day to teaching the in-patients, going daily in turn," which shows how their sympathies are enlisted. We must not forget the informal medical work done by ladies skilled in homely remedies and dispensing them as opportunity offered, in connection with their other labours. Hundreds of homes have been opened in this way, and much accomplished in winning the hearts of heathen women.

Woman's Work in China has contributed to the enlightenment of the Chinese through the press. Works suited for schools and for general circulation, in *Wen-li* and in different dialects, have been published by ladies, and have proved extensively useful. By frequent letters also to missionary periodicals, and by more than one volume about Chinese life, religion, etc., ladies have performed an important part of missionary labour in stimulating and sustaining an interest at home.

Literary
work.

We may well pay a tribute here to the scholarship and literary work of the late lamented Miss Fay, who, her Chinese friends said, "Never failed to make the most difficult parts of the Chinese classics easy to her pupils;" to whom Dr. Williams wrote in reference to his dictionary, "It owes a great deal to your painstaking revision of its sheets;" and whose name is recorded by a distinguished Chinese scholar in one of his works, the only foreign name thus honored by the literati of China in modern times. She could turn aside also from classical lore to write for the women and children of the Church those Scripture catechisms in the Shanghai colloquial which have taught to so many the new and living way.

In reviewing the different agencies mentioned, it appears that difficulties and objections are connected with each one, but the longer we live in China the less inclined probably we feel to give the preëminence

to any special department over the others. All have been beneficial in some way, and there is encouragement in all.

Whilst our sole desire is to win converts to Christianity, we cannot, in a fair estimate of work, limit it to the number of conversions or gauge it by names on Church rolls. Indirectly, Woman's Work in China touches many lives. Thus there is through it more appreciation of female education amongst Chinese Christian men; and an impulse has been given in its favor, shaking the belief that women are helpless creatures without brains, who cannot be taught. And with this higher ideal of womanhood an impulse has also been given towards moral and social reforms. For where Christianity comes it must create in those who receive it, and their families, a sentiment against infanticide, bound feet, early betrothals and early marriages; and it will put the relation of mother and daughter-in-law in the right light, by teaching that "a woman's duty is not that of slavery to another woman, but of loving companionship to her own husband."

On the whole, Woman's Work in China exhibits growth in the use of old methods, and reaching out after better developments in the new.

May it ever be founded on the Word of God; and continue, through the doctrines and the practice of a pure Christianity, its endeavors to plant in the minds and hearts of Chinese women "a God-fearing, Sabbath-loving and Bible-reading culture," until this empire owns the sway of Him who is King of kings and Lord of lords.

ESSAY.

GIRLS' SCHOOLS.

Miss Hattie Noyes (A. P. M., Canton).

"THE darkest clouds of heathenism rest upon the minds and hearts of the women of China, and it is of the very first importance that they be instructed and enlightened." Such was the opinion recently expressed by a missionary from one of the large interior cities of China, and doubtless a responsive echo is found in the heart of every worker in this vast mission field.

And as the Chinese themselves become Christianized and educated in the wider sense of the term, they will inevitably reach the same conclusion which one of their countrymen, who recently graduated with honor from one of the highest institutions of learning in a Western land, has expressed in the following words: "The question of female education in China is of especial interest to me. I believe the crying need of China is the elevation of her women and their liberation from the social shackles that bind them. She must remain stagnant so long as she allows her daughters to be made household drudges and denied the right and

An educated
Chinaman
on female
education in
China.

opportunity to cultivate and cherish an interest in things beyond the four walls of their homes. That those who need help most should be helped first is a truth as old as the hills, and as trite and undeniable as that two and two make four. My country-women should have the first claim on the attention, sympathy and charity of Christian people in more favored lands. That they have not had the consideration they deserved in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith in the providence of God is planted in his heart by his mother, and no one else can do it half as well. And it is needless to say that the surest way of bringing China into line with America and Europe is by giving to her daughters the advantages of a Christian education." Such are the conclusions of an educated, intelligent Chinaman, who has had an opportunity in a Christian land of seeing and appreciating what Christianity and education can do for woman. In the early days of mission work in a certain field attention was given only to the instruction of the men, with what for a time were supposed to be satisfactory results; but in a few years it was found that the next generation, following the teachings of their heathen mothers, fell back to the plane from which their fathers had been elevated, showing conclusively the mistake which had been made. With few exceptions, however, missionary workers from the time of the Apostle Paul down through the centuries have recognized the necessity of educating the women as well as the men, and we have the highest authority for so doing in our Saviour's example. Among the different plans for educating the women and girls of China, the school work must hold an important place as furnishing the best means of giving regular and systematic instruction. Both boarding schools and day schools have their place and their own peculiar advantages and disadvantages. That they are generally approved is evident from the fact that they have been so universally established in connection with mission work at different stations.

Important
place of
school work.

The work in boarding schools, as compared with some other kinds of work, necessarily involves a larger expenditure of funds, and time, and strength, and it is important that the best methods be employed for obtaining the most satisfactory results. It is of course impossible to estimate the amount of results as compared with investments in exactly the same way in mission work that may be done in other things, and yet in a certain way the same wisdom must be used, in order that the best results may be attained. In different places such different conditions exist that plans and methods which may be best in one part of the mission field may not be found practicable or advisable in another.

But there are some principles which must be of universal application. And first, and most important of all, a mission school should always be regarded as an evangelistic rather than an educational agency. It may seem that these interests are necessarily identical, and in general perhaps they may be, but it will sometimes be found that one or the other must take a secondary place, and the precedence should always be given to the former. It

Evangelistic
rather than
educational.

should ever be kept in mind that the main object of our schools in this heathen land is different from that of those in Christian countries, where religious instruction reaches the minds and hearts of the young through so many different channels. The instruction given in mission schools should resemble that of the Sabbath schools in the home land rather than of week-day schools. Knowledge is power, but not necessarily power for good ; and knowledge without Christianity, like unconsecrated wealth, may prove a very doubtful blessing. The thought should be constantly kept before the pupils that it is their duty first to accept for themselves the Gospel message and then as far as possible make it known to others. Freely they receive, freely they must give.

As there is naturally more or less difference of opinion with regard to certain questions, which must come up in connection with boarding schools, and as no one can presume to decide such questions for others, it will doubtless be the best way to give in this paper the methods which have been adopted with success and thoroughly tested during nearly two decades in the school in Canton of which I have had charge since its commencement,—except during my absence from China,—commencing with five scholars in 1872 and now numbering 120.

And first with regard to the admission of scholars. We have always received the children of both Christian and heathen parents, giving the preference to the former when obliged, for want of room, to refuse admission to any. “As we have therefore, opportunity, let us do good unto *all*, especially unto them who are of the household of faith.” The advantages of the plan seem to be many. We are thus enabled to reach out into the heathen families around us and send into their darkness rays of light, which may show them the first steps to a better and higher life. We always strive to impress upon the minds of the scholars, when they go home for vacation, that it is their duty, even if they are not professing Christians, to repeat to others the teachings which they have received, and show them how, if they are faithful, they can reach many whom we cannot have the opportunity of meeting, and who may otherwise never have the privilege of hearing the glad tidings of great joy which they have received.

And we have often received, even from the little ones, most satisfactory accounts of their efforts in this direction.

Many years since, a little girl only eight years of age, came to the school, and after three or four months went home to spend the summer vacation. She told her grandmother, with whom she lived, what she had been taught, that it was wrong to worship idols, and persuaded her to throw away her idols and, as intelligently as she could, commence the worship of the true God. After receiving more instruction the little girl and her grandmother were both received into the Church. The former, now a young lady, is a successful teacher in the boarding school, and her grandmother is employed as a Bible reader by the Missionary Society of the school. A younger brother

has also become a professing Christian, and is a scholar in the mission school for boys.

Several of the very best and most efficient helpers that we have had have been the children of heathen parents, and I have met with nothing during my missionary life more touching than the intense anxiety that some of them have felt and expressed for the conversion of their parents and relatives; and in some instances their prayers and efforts for the salvation of their friends have been blessed to their conversion, and they are now the children of Christian parents. We feel convinced that nothing could be a greater assistance in developing the missionary spirit, which we desire above everything else to foster in the school, than the fact of having these scholars from heathen families with us.

Years ago the scholars who were Christians, without any suggestion from any one, formed a society, which in its object and method of work corresponds almost exactly with the ^{A "Christian Endeavor Society."} Christian Endeavor Societies of more recent years in the home land. Without the formality of organization, the active and associate members meet every Sabbath evening for the express purpose of praying for their school-mates and unconverted friends at home. On Monday evening a prayer meeting for the Christians is held, led by one of their number, and on Tuesday a general meeting, conducted in turn by the missionary ladies, native teachers and Bible readers, and on Friday afternoon each department has its own prayer meeting. In these ways we strive to train the scholars to become workers while they are with us, so that when they go out from the school we may hope that they will be prepared to take up any work which may come to them. Since the school was first opened in 1872 one hundred and sixty of the scholars from the different departments have been received into the church, and of this number eighty-two have been employed as helpers, either as teachers or Bible readers, by our own or other missions, and most of them have proved satisfactory workers. I should mention here that from the opening of the institution there has been a department connected with it for teaching women and training Bible readers. The scholars in this department have not usually been Christians when they came to us, but inquirers, those who had heard something of the truth and were seeking to learn more. Naturally a large proportion of these, when they have been taught more perfectly, become decided Christians, and many of them we find suitable to be employed as helpers. They often go back to work in their own villages, for although it is doubtless still true that "a prophet is not without honor, save in his own country and in his own house," we find that any such disadvantages are more than counterbalanced by the advantages they have in working where they are known.

Many of these workers have proved very faithful and successful. One old lady has been teaching for several years in her native village, her school sometimes numbering over thirty scholars. Four times in the year she comes into the city to attend the communion services, usually bringing with her several women, who have been under her instruction, and from time to time

Work of Bible women.

some one who has come to ask to be received into the church. The examination by the session of those whom she brings, always shows that they have been carefully and thoroughly instructed. She has labored on faithfully for several years, and, entirely unaided, has been the means of gathering a little band of ten native Christians. One of the scholars, whose education was entirely received from her, is now employed as a Bible reader. Another woman, who was blind when she came to our school, and could only receive instruction by listening while the other scholars were being taught, has been at work for several years in her native village, and a good number have been converted there through her efforts. The scholars in the school naturally feel deeply interested in the success of those of their number who thus go out as missionary workers; and as they return from time to time with their reports, sometimes bringing their sheaves with them, the interest is maintained. Last year

A missionary
society formed
in the school.

a missionary society was formed in the school with most gratifying success. The officers are all Chinese, and prove capable and efficient. The society is now supporting two Bible readers, and the regular monthly meetings are well attended and most interesting. At each meeting two of the members are appointed to prepare papers for the following meeting, containing general information regarding some country and the mission work being done in it, and in this way the different mission fields are taken up in turn. There are forty-four members in the society. At the last meeting it was found that the contributions for the month amounted to eight dollars and forty cents.

Another form of missionary work in connection with the Training School for Women has been visiting in the wards of the hospital and teaching the patients. At times, five or six of those who were considered qualified to do so have spent several hours a week in such work. In the department for women many of the scholars have, when they come to us, some knowledge of books, and they remain in school a longer or shorter time according to circumstances. We feel that it has been a benefit to the school to have this department connected with it, and think that wherever practicable the plan might be adopted with advantage. Wherever different branches of work can be thus combined there must be a corresponding economy of expense, and also of time in the superintendence. Four times in the year the Christian women from the adjacent villages come into the city to attend the communion services, often bringing with them several of their friends, who spend a week or two in the school and thus learn more or less of Christianity. In the girls' school the danger of doing anything which will unfit the scholars for, or make them unhappy in, the home life to which they must return, has been kept in mind and carefully guarded against. For this reason partly, and also that as many as possible may receive the advantages of a course of study, we have not intended, as a rule, to keep them more than four years in school, and have found it most satisfactory to receive them at about twelve years of age, although this rule has been a very elastic one. In the early days of the institution

Visiting wards
in hospital.

we required from the parents written agreements, pledging themselves to allow their daughters to remain in school three years, and to allow us a voice in the arrangements for their marriage. But this plan was long since abandoned. Usually the girls are more than willing to remain with us as long as we think best, and their parents are willing they should do so. And with regard to making arrangements for the marriage of our scholars, we have come to feel that it is a responsibility which we are not called upon to assume. Whenever ^{Marriage of pupils.} we can render any assistance in arranging a marriage, which seems to give prospect of proving a happy one, we are willing to do anything in our power, but much prefer that the parents, or those who are considered the proper persons, should arrange such matters themselves.

When the parents are Christians, they of course select Christian husbands for their daughters, and, as a rule, when the girls in school become Christians, if their parents allow them to enter the church, they expect that very likely they will marry Christians, and if the girls are very decided about the matter, as they usually are, they will probably in the end have their own way. Those, of course, who are violently opposed to Christianity will not allow their daughters to come to the school at all. Doubtless many of us have known of instances in which a Christian wife has been the means of leading her husband to Christ. Some years ago one of our girls married a heathen, who had no knowledge of Christianity. To-day he is the Chinese teacher in the theological department of the Presbyterian Mission School in Canton and one of the most valuable, efficient and earnest helpers connected with the mission. So while we deprecate such marriages, yet if they are entirely beyond our control I think we need not feel discouraged, nor hastily conclude that the training of years is wholly lost, but remember rather that "all things work together for good to them that love God," and "God will not leave His own"

We have never made any rules with reference to the practice of foot-binding. Our influence has always been strongly exerted against it, and we have succeeded in persuading a good ^{Foot-binding.} number of both women and girls to unbind their feet. It is without doubt only a question of time; the practice will be given up as soon as public opinion will allow it, which we may hope and expect will be soon. None of the Christians bind the feet of their daughters, and to allow them to remain the natural size is more and more becoming consistent with respectability and a good standing in society. There have been ninety-two girls in connection with the school during the past year, and of this number only five have bound feet.

The instruction given in the school is mainly based upon the Bible and its teachings. A portion of Scripture is recited daily by each scholar, and those who remain in school four or five years are expected to commit to memory the whole of the New Testament in the classical style, and to be able to render it in colloquial and explain its meaning.

Many have also committed to memory the Psalms and other portions of the Bible. After long continued and careful consideration of this question we have come to the conclusion that no other education can be given them which will be as valuable to them in this life, and as good a preparation for the next, as the careful and continued study of the Word of God, and so we are convinced that it is well for much of their time to be given to this. As Frances Havergal has written, God's promise is, "*My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"

Besides their Scriptural lessons they read a number of Christian books learn to write essays and letters, study geography and various books of general information, music, vocal and instrumental, and give a few hours of each week to the study of the Chinese classics. This is necessary in order that they may be fitted to become teachers.

Doubtless at some time in the future there will be schools in China, where her daughters will be able to obtain such an education as will conform to our Western ideas, but we feel that the time is not yet. Still, as of old, "the harvest is plenteous and the labourers are few," and it seems that now we must teach only what is most important and give to the largest number possible such an education as will fit them to live Christian lives and be helpful to others. As the scholars are with us only for a limited period, we expect them to give their time wholly to study. They take care of their own rooms, and habits of personal neatness are insisted upon, which must have an influence over them during all their lives. In the long summer vacations in their homes they have abundant opportunity for learning how to perform domestic duties, and we feel no anxiety lest they should suffer for lack of such instruction, as the Chinese have for so many centuries possessed all necessary information in that line. Our ambition for our scholars as they go out from their *alma mater* is that they may be found "thoroughly furnished unto all good works." Some of them, we trust, will be useful as teachers and able to engage in active mission work. I hope that the day is not far distant when in China, as in other lands, women may become successful teachers of boys' schools. Not that I think it would be a better or higher work than teaching girls' schools, nor even a wider field of usefulness, but it will be a sure indication that women in China are rising to take their proper place, to the same plane upon which their sisters stand in Christian lands. And it would doubtless exert a strong and much needed influence in this line upon the youthful masculine mind. We have already taken some steps in this direction, as we have had two schools in

Women as
teachers of
boys' schools.

which there were several boys taught by women, and in the Sabbath school women have taught classes of boys. The larger number of our girls, however, will probably find their spheres of usefulness in their homes, and we rejoice in believing that whatever failings may be found in their Christian character they will prove faithful as Christian mothers in bringing up their children "in the nurture and

admonition of the Lord." The girls who have been with us in past years and now have families of their own, we find begin to teach the little ones from their earliest years to know and love the name of Jesus, and their faithfulness we often feel might well be an example to many parents in Christian lands. The work in day schools is necessarily quite different from that in boarding schools, but perhaps not less important. It has been said that it is too much like casting bread upon the waters, but even so, is not the command to do this *plain*, and the promise *sure*?—"for thou shalt find it after many days." This is not the only promise which is to be obtained after patient endurance and waiting. We must recognize at the outset that the harvest from the seed sown in day schools will not, probably, be reaped until after many days. But is there in this fact any reason for discouragement or for withholding the hand from sowing?

There are many advantages which belong to the day schools alone. The scholars return to their homes daily, taking with them their Christian books, which they study more or less in these homes and thus some seeds of truth are scattered. A most Day schools. interesting fact came to my knowledge a short time since. In a letter written by a missionary in one of the Northern provinces it was stated that among a large number of converts whom he had recently baptized, nineteen received their first knowledge of Christianity from their children or grand-children who were scholars in mission schools. We frequently meet here and there those who have obtained some knowledge of the truth from scholars who have been taught in day schools. One of the medical ladies of our mission was called some time since to see a Chinese woman. She at once commenced doing something for the relief of her patient, who said in apparent surprise, "I thought the first thing you would do would be to pray to the true God." The lady asked her how she had heard of praying to God, and she told her that she had attended for a time one of the mission day schools. We must expect often to lose sight ourselves of the seed sown in the hearts of these scholars, but we can remember always that there is One who watches over all, and He alone knows "whether this or that shall prosper, or whether both shall prove alike good."

The expense connected with the day schools is comparatively small, and we find that through these scholars we come in contact with a class of families rather higher in the social scale than those to which the scholars in the boarding school as a rule belong. In many of these schools nearly all the girls have bound feet. A few years since we had in Canton a large number of day schools, but at the time of the war between France and China it became necessary to close nearly all of them, and it has been with more or less difficulty that they have been re-opened. It is a fact of some significance, we think, that at that time when so much of the deep-seated opposition to Christianity came to the surface, the most intense feelings of hostility seemed to be directed especially against the schools for girls. Our plan in the day schools has been,

whenever practicable, to have a room in connection with the school-room, to be used as a chapel for women's meetings, and to have a Bible reader live at the school, whose duty is to visit the families in the vicinity and as far as possible induce the women to attend the meetings, which are held at the school whenever it is visited by the missionary lady in charge. In the commencement of our work we were obliged to employ heathen teachers, but we now have Christians in all the schools. Nearly all of them have been trained in the boarding school and many of them prove very faithful and capable, so that in some schools the scholars make nearly as good progress in their studies as those in the boarding schools. The success in all these schools must depend largely upon the character and efficiency of the native teachers, and the first and most important qualification for the work must ever be sincere love for the Master and His service, and an earnest desire for the salvation of others.

And although progress may sometimes seem slow and the work discouraging, let us never grow weary, being assured that no more important or telling work can be done for China than that of giving to her daughters the advantages of Christian education and thus raising them to their proper and rightful position in life. In order to claim and obtain the respect and consideration which should be theirs, they must prove themselves worthy of it. Enough has already been accomplished to prove their capability; only give them the opportunity and they will be able to demonstrate the fact that their seeming inferiority is only the natural and inevitable result of the treatment which the women of China have received during the centuries of darkness, which we may hope are soon to be succeeded by a new era.

I heard recently of a school in which a Chinaman is employed to teach the girls, and the facility with which they acquire their lessons seems to be quite a revelation to him.

Last year the native Christians in connection with our mission formed a society for the purpose of encouraging the careful and thorough study of the Bible, and three prizes were offered for the best papers written on selected portions of Scripture. The contest was open to all the native Christians and assistants excepting the ordained ministers. The first prize was awarded to the wife of one of the assistants, a graduate from our school and now one of the teachers. Some years since I asked an intelligent Chinese teacher why the men of China were so unwilling that the girls should be educated, and he admitted that many of them said that the girls could learn readily, and there would be danger, if they were permitted to study, that they might in time know as much or more than men, which could never be allowed. But as the men of China themselves rise to a higher and better plane of thought and feeling as they become educated Christian men, we may hope and expect that such feelings will be laid aside and that the darkness of ignorance, superstition and prejudice will flee away before the bright beams of the Sun of Righteousness. We have had most gratifying evidence that some of the men who have married educated girls appreciate very highly the education of their wives. With thankfulness for

all that has been accomplished and glad anticipations and hopefulness for the future of China, let us go forward doing with our might what our hands find to do, sowing beside all waters, glad if we are permitted to reap the harvest, thankful if we can only sow the seed, remembering always that sooner or later the harvest is *sure*.

ESSAY.

GIRLS' SCHOOLS.

Miss Laura A. Haygood (A. S. M. E. M., Shanghai).

I AM much perplexed as to what aspect of the broad question assigned me it will be most profitable to present on this occasion.

Are *Schools for Girls* a necessary adjunct of missionary work? What part have they in preparing the way for the coming kingdom of our Lord and Christ? Is our commission to children as well as to men and women? Is it as true to-day as three thousand years ago that if we "train up a child in the way he should go, when he is old he will not depart from it?"

Girls' schools
a necessary
adjunct of
missionary
work.

Some of us believe that it is, and believing it, think that no higher work can be undertaken by a missionary than that of training the children of this land to believe in the one true God, to reverence His sanctuary and hallow His Sabbath.

Is our commission to the children? Can we ask the question since the Lord Himself has said, "Suffer little children, and forbid them not to come unto me?" If to-day we are ready to say with Peter, "Lord, thou knowest that I love Thee," does not the command come to us as truly as to Peter, "Feed my lambs?" Are these lambs less dear to the heart of the great Shepherd because they have not yet been gathered to His fold?

May we not help to make ready the hearts of the children for the coming kingdom by preoccupying them with Christian truth, by giving them a Christian vocabulary, by teaching them their need of a Savior and showing to them the love that is ready to save them? May it not be true of many of the fathers and mothers of China that "a little child shall lead them" to light and truth, when older and wiser people have failed?

These things granted, there can be no further question as to whether schools for girls are a necessary adjunct of missionary work, and it only remains for us to consider when and how they shall be introduced, what methods shall be used in carrying them on, what courses of study shall be adopted for them.

Our schools for girls may all be grouped under the two general divisions of day schools and boarding schools. Of these, in entering upon a new field, or opening a new station, day schools should unquestionably, I think, have the precedence.

Day schools
for daughters
of Christians.

NOTE.—The conclusions reached in this paper are based upon work and observation in Shanghai and may not be equally applicable to other sections of China.—L. A. H.

Wherever there is one Christian family an effort should be made to bring the girls, as well as the boys, under Christian instruction. We know only too well that the training of their daughters in Christian truth cannot be left to Chinese mothers. Among the mothers whose names are found upon our church registers, are many whose faces turned towards the East have caught the first rays of the rising Sun of Righteousness, but whose eyes are only partially opened, who as yet "see men as trees walking," who would be but blind leaders of the blind, if they were left unaided to bring their children to Christ. Many of these mothers are surrounded by heathen relatives and friends, and are hedged about with influences whose power to enslave we, in our abundant liberty, can scarcely comprehend. The children left to them will, in many cases, lapse into heathenism. I have in mind, as I write, several Christian women who, through years of trial, with some measure of fidelity, have held to their faith, but whose children, not having been brought under Christian instruction, to-day care for none of these things. But there are few mothers who, having had even a taste of the good "Word of Life," will not be glad, even though it may cost them some sacrifice, to send their little children to Christian schools. It must be the little children, for larger grown, most of them must take their place with the bread-winners, and the sad answer will be given, "They have no time to study."

But there will be few communities in which there will be enough girls with Christian parents to form a school, and whenever we open a day school for girls, or for boys either, I think that we ought to say to all the children within reach, "Come and welcome." I will go further. Where there is not one Christian family with one Christian girl to form the nucleus of my school, if in a village or neighborhood where I wished to open work one heathen mother would entrust her daughter to me and consent for me to teach her of Jesus, I would be ready to begin. Under favorable conditions there would be an attractive force about such a centre that would soon bring companions to my little girl.

Wherever it is practicable, I think that the girls and boys should be gathered in separate schools; though if there could be no school for girls in the neighborhood, I would not exclude them from the boys' school that might be there, and if there were only a girls' school, I would let the little brothers come if they would.

Other things being nearly equal, I would choose a woman to teach the girls' school. It is of the utmost importance that the native teacher be a Christian. I know the difficulty of finding Christian teachers—a difficulty happily growing less with the passing years, thanks to the boarding schools, as we shall see later,—but so important do I think it that I am almost ready to say that it will be better to wait for the Christian teacher than to open a Christian school with a heathen mistress.

Heathen
girls should
not be
excluded.

Mixed
schools.

Teachers
should be
Christian
women.

The school once opened, I think that the hours of study should be at first about equally divided between native books and Christian books. By degrees, as we gain the confidence of children and parents, elementary science may be made in a large measure to take the place of Chinese classics. I am not prepared to say, however, that we should exclude the classics even from girls' schools. Certainly not until we are prepared to give them some better method of becoming familiar with the character, though I think the finding of this better method one of the ends to which we should direct our efforts.

Course of study.

The school, though taught by a Christian mistress, should be under the close supervision of the foreign missionary. In the five years in which I have been working with them, I have found no Chinese teacher, unsupported by foreign sympathy and foreign superintendence, able to conduct a school with even approximate success. Frequent tests of the teacher's work should be made, examinations of the children in the Christian books that they are studying should be held not less often than once a week if possible, and rational methods of teaching these books should be insisted upon. Even though in native books we may feel obliged to leave them to teach others as they themselves were taught, we should from the very beginning of the school, I think, show them in teaching Christian books a better way. Words must be made to the children signs of ideas. Then and only then the schools become worth the while, worth the time, the labor, the anxious thought, the heart-ache, which every school ought to cost the missionary who is responsible for its existence.

Under supervision of the foreign missionary.

Among the ends to be kept in view must be securing for every child the ability to read in her own colloquial the New Testament, and such a familiarity with Old Testament history as will prepare her to hear with an understanding ear the preached Gospel.

Ends to be attained.

Further, we should strive to make every pupil familiar with the Sabbath and its obligations. To this end, it seems most important, wherever it is possible, that the children should be brought together every Sunday for public worship in some church or chapel. When this is impossible, special instruction should be devised for them at the school, and they should be made to know and feel that Sunday is a day set apart for special worship and special study of things pertaining to God. Under no circumstances, I think, should the exercises of a Christian school on Sunday be the same as those of other days. If nothing else is possible, it will be better to close the schools and let the children spend the day as they please than for us to call them together to spend the day in school just as other days.

If the ends suggested have been attained, we have given the girls a vocabulary that will make it possible for them all through their lives to receive the instruction prepared for them in sermons and Christian books. This ability the average Chinese woman does not possess. Many of us know from sad experience that when we first speak to heathen women of

sin and of a Savior, however good our Chinese, it is as if we spoke to them in an unknown tongue. In giving our girls this Christian vocabulary we have done still more for them. We have planted seeds of heavenly truth in immortal souls, which watered by dews of heavenly grace may spring up and bring forth fruit to the honor and glory of God. I do not think that it will be possible for girls so taught ever to go back to the blind worship of idols. These are ultimate results. As incidentals to daily work, I think that we shall find that girls going day by day from our schools to their homes, with words of Christian truth upon their lips and stories of Christ's love and power in their hearts, are preparing the way as nothing else could do for the visits of the missionary and the Bible woman. Mothers all the world over are ready to receive and welcome those who have brought good gifts to their children. If we can go a step further and hold at our day schools from time to time mothers' meetings, or gospel meetings, by whatever name they may be called, they will help, I am sure, to widen the influences for good.

I have left but little time for the second division of my subject—
Boarding
schools for
girls. Boarding Schools for Girls. If Christian teachers are necessary for girls' day schools, boarding schools for girls are imperatively necessary for the education and training of such teachers. As important as theological schools are for the training of preachers and evangelists among the men, are girls' schools for the training of teachers and helpers among the women. Indeed, I believe them to be more important, for the man has a far better opportunity than the woman for receiving outside the school the training necessary for his work.

Our experience with boarding schools for girls has, up to this time, been limited to charity schools, and it is the work of such schools that I wish for a little while to consider. Since the objective point to which the work in these schools is usually directed is not simply the education and elevation of the individual Chinese girl, I think it
Should be normal schools. eminently desirable that every such school should be made in the truest sense of the word a normal school. To this end the pupils should be chosen with great care. Except in very rare cases, I think that only girls from Christian families should be admitted to such schools, and even then only such girls as have shown some aptitude for study. If they may be selected from girls whose minds and hearts have been tested in day schools, so much the better. Girls of promise having been chosen, the parents should, I think, be required to pledge themselves to allow their daughters to remain in school until they reach womanhood, and should give to the foreign teacher in charge of the school veto power at least in the matter of betrothal. These things having been satisfactorily arranged, the teacher may enter
Training of pupils. hopefully upon the instruction of the pupil. Through the entire course great care should be taken not to unfit the girl for life among her own people, and to this end everything that would reasonably enter into the duties of a Chinese girl in her own home should

find a place in her school life and be taught her more thoroughly and more systematically than would be possible in her own home, while she is being trained in habits of order and cleanliness quite foreign to the home and life from which she has come. To be more specific, she should be taught to cook her own food ; to cut, make, wash and keep in order her own clothes ; to care for and keep neat and orderly her bed and her room ; to care for sick pupils ; to help those younger and weaker than herself in all sisterly ways ; to treat with consideration and respect those older. She must be so drilled in these things that fidelity to the principles involved will be a necessary part of her life. At the same time, we must guard carefully against allowing her to grow up in ignorance of the usages of polite Chinese society, for it is as a *Chinese* woman, thoroughly furnished for every good work, that we wish at last to send her forth. That her heart may be kept in touch with her own family and their friends it seems to me exceedingly desirable that she spend a part of every year in her own home. For this the usual vacations of the school will be quite sufficient.

While thus trying to prepare our girls wisely and well for the duties that will come to them as wives and mothers and friends, we must keep in mind the fact that they are to become the *teachers* of their own people, and to this end we should endeavor, I think, to make them respectable Chinese scholars. But with the study of Chinese classics there must go hand in hand the study of Western science, made more and more thorough, more and more extensive, as the years go on, giving to them broader and broader vision, making their hands stronger and yet more strong to help in uplifting the daughters of China.

But first and last, and all the way through their school life, they must be taught the truth as it is in Christ Jesus. The Bible should be a daily text book. They should be "rooted and settled in the faith" by "line upon line and precept upon precept." They should be made familiar with both the colloquial and the classical Scriptures, and should be trained to use them wisely and well for the instruction of others in righteousness.

I have said nothing about the foreign teacher in connection with the boarding school, but I feel that there are no missionaries upon whom heavier burdens rest or greater responsibilities devolve. It is solemnly and awfully true that the schools are in a large measure what the foreign teachers make them. They are at once parents and teachers and monarchs in this little world. The ideal teacher must combine in herself a mother's tenderness, a teacher's wisdom, and a ruler's strength. Her watchful love and her guiding hand must be felt everywhere.

Foreign
teachers.

Given such a teacher, anointed from on High for service, given the presence and the blessing of Him who is "wisdom and righteousness and sanctification and redemption," and we may hope that in the Chinese church of the future the daughters will be found "as corner stones fashioned after the similitude of a palace."

ESSAY.

BEST METHODS OF REACHING THE WOMEN.

Miss C. M. Cushman (A. M. E. M., Peking.)

WEBSTER says, "Reach" means "to deliver by stretching out a member, especially the hand; to attain or obtain by stretching forth the hand."

If we would reach the women there must be a stretching out of loving hands. Folded arms will never save sinking souls.

It is one thing, however, to reach a woman with the finger tips; it is another thing to make her feel the firm warm clasp of a loving hand, pulling her away from self and sin and the darkness of heathenism up into the sunshine of God's loving presence, where God's own dear children dwell.

Stretch forth
the whole
hand.

While it is impossible to do the latter without the former, it is of little use to touch a woman with the finger tips, unless we get enough hold to give her a lift upwards.

Matthew says, when our Lord saw Peter sinking, "He immediately stretched forth His hand and caught him." Concerning a wicked and disobedient people the Lord said, "All day long have I stretched forth my hands unto them." Matthew also says of the Master, "He stretched forth His hands unto His disciples" and said, "Behold my mother and my brethren."

Shall we not do well to follow the Lord's example in our efforts to reach the women—"immediately"—"all day long;" meanwhile recognizing them as "our mothers and our sisters?"

Once upon a time our Lord gave instructions to seventy people whom He was "sending before His face to every town and city, whither He himself would come."

Our Lord's
methods and
instructions.

It certainly is of interest to us, who have come here to help prepare the way for the coming of the Lord to these women, to learn what methods He himself wished His disciples to use, and what instructions He gave them.

Luke says the Lord said to them, "Go with a salutation of peace," "eat and drink such things as are set before you," "heal the sick," "tell them the kingdom of God is come nigh unto them."

Is it not possible that sometimes, with a mistaken zeal for the last injunction, we forget to give the "salutation of peace," refuse to "eat and drink," neglect to "heal the sick," and thus shut the doors, or perhaps fail to open the doors for the coming in of the Lord's kingdom? "With what measure ye mete it shall be measured to you again," is eminently true in our intercourse with the women. A smile will win a smile, courtesy will be repaid with courtesy, and a salutation of peace will usually be rewarded by a peaceful salutation.

It is impossible that our Lord requires of missionaries to China that they shall literally eat and drink everything that is set before them, for

that would be disastrous—fatal to most, and no missionaries would remain to tell about the kingdom; but if we would win our hostess' goodwill, we must at least show that we appreciate her hospitality.

How often our Lord inspired and strengthened faith by healing the sick! By example, as well as by direct command, He taught that healing of the body is one of the merciful, tender, Medical work. sure ways in which He would have us win hearts for Him.

Hearts are very much alike the world over, and in many ways it is safe to judge Chinese women by ourselves.

The dear mother in our home was taken suddenly and very dangerously ill. We were friendless in a strange city. It was midnight, and our hearts were very anxious, for the white face we watched with such solicitude was growing whiter and whiter. Scared and frightened, we knew not what to do in our helplessness. By the assistance of a policeman, a physician was found. He came a stranger, but he gave remedies that brought relief, and our dear one came back to us from the borders of that mysterious land. How we loved that doctor! Why, if it was said, "There goes the doctor," we all went to the window to watch the man pass who had saved our mother. How we hung upon his words! I think if we had been heathen he could easily have led us to be Christians!

There is a strange and close sympathy between the soul and the body in which it lives, and the one who repairs the tenement gets a strong hold upon the soul-tenant.

The dispensary and hospital afford grand opportunities for breaking down prejudice, winning confidence and gaining access to the women, and where the medical work is accompanied by faithful telling of the Physician of souls, it is sure to be greatly blessed in reaching the women. Here, as in nearly all departments of the work, the faithful Bible woman is needed, and is honored of God, and proves herself Bible women. one of the best agencies for reaching her sisters.

We have found a sewing class an attractive method for reaching heathen women. Indeed it has been necessary to limit the number received, selecting those women who do best work and at the same time take most interest and make most progress in reading. They come from one to four o'clock and receive about two cents an hour for Sewing class. the time they sew. Meanwhile, the Bible women and missionary ladies have constant access to them. A stamping outfit and embroidery, with the patchwork that is sent in such quantities from home, with plain sewing, form the basis for work. We get more or less of an equivalent for money spent in sewing work done.

The Sunday-school is also an attractive place to the women, and the Sunday-school class affords an excellent opportunity for Sunday-school. meeting them and seed sowing, and often leads to further acquaintance, which, followed up by personal efforts, reaches hearts and wins souls.

A class for outside girls that varies from thirty to fifty, and another one for boys, we think, have done much towards making a friendly

feeling in the neighborhood around our mission, and some mothers we know have been reached through this means.

God has heard the prayer of long years that has been going up from His children, and the "doors are open" in China to many homes, and it is ours to enter in. Of course the homes afford fertile opportunities for reaching the women.

If we remember the directions—the peaceful salutation, the drinking of the cup of tea, the sympathy for the sick, the telling of the kingdom—by God's blessing more or less of the women are sure to be reached.

Home
visitation.

We, in return, should remember the injunction to hospitality so often repeated in the Scripture, and our doors should be open to them so that they will be made to feel that they receive a genuine welcome.

In looking for agencies to win the mothers, we should remember that God has put the mother love in their hearts, and little hands have wondrous skill with the mother's heart strings.

Children's
influence.

"Oh Lord thou knowest how my girl came home from the day school and told me of the doctrine and led me to Jesus. Now I ask that every one of these girls may go home from this school and lead their fathers and mothers to Jesus." Such was the prayer I heard one of our day school teachers offer. Before many months had passed, four of those for whom she had prayed were at the altar with their girls asking for admission to the church.

Instances.

A proud Manchu woman in whom several missionaries were interested, resisted for a long time all their appeals to her to make a confession of her belief in Christ. At last she yielded, but she told me, "It was not the sermons I heard that moved my heart. It was my boy who came home from the mission school, and with tears in his eyes begged me to go to heaven with him. Night after night he wept for me, until at last, when it came New Year's, and I was cleaning up my house, I said, 'I will make a clean sweep and have my heart as well as my house clean, for when a child is so interested in my soul it is time I took some care for myself,' " and so a child led her and she has become one of our best workers. If the boys and girls whom we reach can be made to feel the burden of mother's soul, some mothers are sure to be saved.

Our mothers love us, and we who know Chinese women, know that they, too, have the mother love, and their hearts ache for the children they mourn as lost, or "thrown away." If we give them the glad news that the children are *not* lost, but safe in the arms of a gentle Shepherd, and if they can be made to hear the voices of their children calling to them from heaven, will they not respond?

How we need the Holy Spirit as we meet these women, to help us to remember that each soul is stamped with immortality! If we would make our best efforts to save a thing, we must know that it is in danger, and that it is worth saving. It is only God's Holy Spirit that can reveal to us the dangers of heathenism and the priceless

"By my
Spirit."

worth of these immortal souls. After all the methods we may devise, it is not by might or power, but by His Holy Spirit that the women are led to us, and that we reach their hearts, and that they are won for Christ; and constant prayer alone ensures constant abiding of the Spirit with all His helpful influence.

How shall we preach to the women? A heathen man once said to me, "If I were going to turn the course of a river, I should not begin by closing it up, but I would open an easier and better course for it, and so, if I were to preach in the chapel, I would not fight so much against heathen gods; I would show the people a better God." Shall we say to the women, "You are very wicked and sinful?" or shall we say, "The father is very tender and merciful?" Shall we say, "You are very far away from God?" or shall we say, "Your father is very near you?" Shall we say, "You are far down in the way to hell?" or shall we say, "The door that leads to the heavenly palaces is just near by and wide open?"

Our Lord said, "Tell them the kingdom of God is come nigh unto you." Oh for tact and wisdom and power to show the women how pleasant are the ways of righteousness and how flowery are the paths of peace!

Love is the secret of success. It is love that will take us close to them; love is the magnet that draws them up. It must be by this tangible love of ours that they get glimpses of the love of Christ that constraineth us.

Love, the secret of success.

When we give a woman the feeling that we love her, and really wish to help her, we touch a chord that responds, and we press on the magic spring that is sure to open the woman's heart.

This is not done so much in crowds; but one by one, in hand-to-hand encounters, are the conquests made. It is done by earnest, intense, persistent, personal going out after individuals; never giving up; remembering that "all discouragement is of the devil;" not being disheartened because they do not come up to our wishes or standard, but remembering them in their weakness, even as God has remembered that we are weakness.

Personal individual contact.

If they had been angels we had had no mission to them.

On the other hand we should not lower the standard for them. By God's blessing not a few of our sisters have been saved, and perhaps the most effective way to reach others is to make soul winners of those who are saved themselves.

If these can be so led on that their lives and all their influence shall say, "Come;" if they can be led so near to Jesus and become so like Him that heathen people will be obliged to say, "See how these Christians live and love;" then we have an influence for reaching others that will be resistless in its power. What can plead with such eloquence as the changed life of a true Christian?

Eloquence of a changed life.

As Ananias laid his hand upon one of old and said, "Brother Saul, receive thy sight," so should we lay our hands upon each church member and say, "My sister, I want to help you to see more clearly the way,

so that you can lead others. You belong to the church, and we expect you to be loyal to the church and true to Christ."

A feeling that one is being looked after, and depended upon to be faithful, is often a great help to weakness and an inspiration to best effort.

As a great help to our women, I think as far as possible they should be taught to read. In this it is only the beginning that is most difficult. A little taste soon creates an appetite for reading, and many a woman, who would be scared and discouraged at a big book and small type, will attack with good courage a small book with big type.

We have found our training classes afford good opportunities for Training classes. teaching the women. We invite them to come as our guests, providing fuel and water, and giving each woman about seven Mexican cents each day, as we find that each prefers to cook her food in her own way.

We can hardly appreciate what it means to a woman, after years of home drudgery and toil, to come away from all her cares and the little village where she has had so little of Christian help, to a company of Christian women, with only her own simple meal to provide, and the privilege of learning to read and study God's book, with a class of women who are in sympathy with her, under the instruction of teachers who love her and are willing to spend and be spent for her.

A woman who joined our class this winter said upon her arrival, "I got to thinking it over at home how far these several years I have believed in the true God, but I don't know what His doctrine is, and so I fixed a purpose to come up here, and if it proves that I have not the intelligence for learning many characters, I do hope I can understand the doctrine somewhat, and when I go home be able to tell of the truth, for there is not an understand-it person in our village." The fact that a woman feels she does not know what it is she believes, hampers and cripples her in her efforts to reach others, however true she may be in her love to Christ. As she comes to take the Bible in her own hands and read it for herself, she becomes qualified to help others.

Not all the women who come make regular Bible readers, by any means, but if they are made more efficient working members the labor for them is not in vain. The class affords good opportunity to ascertain who are best qualified to be trained for special workers.

Such are some of the methods that I have seen employed for reaching the women of to-day. At best, the work for them seems like repairing an old house.

Although the grace of God can make marvelous changes, the wear and tear of long years of heathenism is hard to efface or Wear and tear of heathenism. repair, and it is impossible, much as we would sometimes like to do it, to tear down the whole structure and begin again.

With the child's character we begin at the base, and by God's help we may hope for a structure that shall be fair and beautiful, strong and symmetrical.

We work for the woman of the future as well as of the present.

"Delightful work young souls to win,
And turn the rising race."

The girl of to-day is the woman of to-morrow. These girls, whom God has put in our charge to-day, will be wives and mothers in a few years. The thought that we work not only for these girls, but that we reach the mothers of the next decade, puts grandeur and sublimity into our work for them, and, as we work, we dream beautiful dreams of a time when the women *shall have been reached*, and at their mothers' knees, even as we did, the children of China shall hear the sweet old story of Jesus and His love, and be taught, as we were, by Christian mothers to "Crown Him Lord of all." And we have entrancing visions of this land as it shall be when it can be said of it, "Our daughters are as corner stones polished after the similitude of a palace." And at last, "when He cometh to make up his jewels," "these shall come from far, and lo, these from the North and from the West, and these from the land of Sinim."

Dreams of
the future.

ESSAY.

HOW TO REACH THE WOMEN OF CHINA.

Miss C. M. Ricketts (E. P. M., Swatow).

THE women of China, as regarded from an evangelist's point of view, resolve themselves into two classes—the rich women, who are never seen outside their own doors, except to be present at a play or on some special occasion to worship the idols; and the peasant women, who in some parts (notably among the Hakkas) labor in the fields, and are more or less to be met with spinning at their doors, drying various things in the open spaces, or attending to the fowls and pigs. Peasant women are also frequently to be met with on the roads going to, and coming from, markets, and going from one village to another to visit friends.

The houses of the rich are not so accessible as those of the peasantry. Nevertheless, it is seldom difficult to pay a visit to a rich lady if you are able to secure an introduction. Sometimes the bare fact of being a foreigner will bring a pressing invitation to come, but this is generally merely to give the household a sight of a lady from the West, and to gather from her some account of the strange manners and customs of her barbarian country.

It is a true saying in China, as elsewhere, that it is "hard for the rich to enter the kingdom of God." They are willing and delighted to see what is to them an unusual sight—a foreign lady, dressed in a costume strange to their eyes—and are rather amused by hearing her speak their tongue with her Western accent, and occasional idiomatic difficulties. Sometimes they are interested in hearing about God and creation, but being in easy circumstances, they care little for a heaven that is seemingly

far away, or for the pardon of sins whose burden as yet they have never felt.

With the peasant women it is otherwise. Their life has been, in too many cases, one long toil for the very barest necessities of life. Their heavy labor, and still more, their scanty feeding, has too often made them stupid and dull. But they, too, have great curiosity to see a foreign lady who has traversed thousands of miles of land and water, and take much interest in examining the difference of her costume from their own.

They are drawn and attracted by a wise mixture of kindness and earnestness with a little dash of humor, and are quite ready to listen to anything that promises a little diversion from their dreary and well-beaten daily path.

There is very little difficulty in gathering small knots of people in various parts of a village. The farther away from the coast ports, the more easy it is to collect a smaller or larger crowd. The work to be done by these village talks is of the nature of broad-casting seed. But the seed must be cast into prepared ground, and not thrown up into the air, where the currents of wind will carry it possibly out to sea or river, where it will never fructify.

"Prepared ground," some one will say, "How can heathen hearts be prepared ground?"

That question touches the rim of our greatest difficulty, namely, our own need of faith.

God has sent us to sow the living seed of His own gospel, and He is, therefore, much concerned about the preparing of the ground. His providence ploughs up the hard heart; His dews and kindly influences soften and make ready for the message that is also of His providing. When a God-given message falls into a God-prepared heart, it will reach to that heart's innermost recesses and echo and reverberate there until all the soul is hushed into a listening awe.

God is going to reach the women of this great empire, and He is honoring our women of the West to be His hands, His feet, His voice to them. Let us realize, whenever we go to them, that it is not we alone who are going; it is He who is saying still, "Them also *I* must bring, and they shall hear *my* voice." Shall we not pray—

"Lord, speak to me, that I may speak
In living echoes of Thy tone,
As Thou hast sought, so let me seek
Thy wandering children lost and lone."

The first requisite for reaching the women of China is to have faith, the first requisite. faith that God means to reach them, and that He means to allow you to be His fellow-worker.

When you sit down and speak to twenty listless women, some looking at your clothes, some examining your features, some idly standing because others have gathered round, do not suffer that indifference to wither your faith. Do not allow yourself to think of the iron barrier their ignorance and sin has set up between themselves and God. Look

over their dull, cunning, worldly faces, and away behind their lovely skies see the face of Christ who died for them, looking down with patient love and saying to *you*, "They *shall* hear my voice." "No matter that their faces are like flint, that their hearts seem as hard as one of their own mill-stones, I have all power given unto *Me*, and it is *I* who bid you speak to these people the words of life."

We must gird up the loins of the soul and exercise a calm strong faith in the power of Him who sent us, sure with a divinely wrought certitude that "He is able to save to the uttermost."

The second requisite for reaching the women of China, is, that you have sympathy with them, so that you may enter into their sorrows and joys very truly, that you may in some measure Sympathy. feel what a barren and sordid life is their inheritance from past generations, and feeling this learn to desire most earnestly that the barrenness may be transformed into beauty, the poverty transmuted into divine treasure.

To talk down to them from a lofty height of superior Western civilization, despising the facts of their every-day existence, is very easy for a cultured and lettered person, but by that very scorn such a one is unfitted for any conscious contact with their daily round of petty cares and fretting anxieties. We need to possess the faculty of feeling with the women and understanding by the power of sympathy how life looks from such a colorless, monotonous spot, varied only by dark tragedies of death, and sin, and shame, which make lurid gleams over the dim shapeless features of their days. We need to figure to ourselves the darkness of their minds, the fears by which they are haunted, the poor hopes and desires which act as the animating springs of their lives; and so understanding their difficulties to teach with uttermost patience the most vital truths of our holy religion. In this way some solid ground may be placed under their sinking feet, as a vantage-ground on which they may stand fast and breathe in the larger air of a more spiritual life.

Needed, perhaps, even more than sympathy, is a sincerely loving, gracious spirit in all dealings with the women. They are A loving spirit. very sensitive to a true love, and very keen to discern between a love that is real and simple and a love that is feigned and insincere.

The absence of love in their lives makes it dearer to them than to those whose lives have been more favorably circumstanced.

There is a magnetic power in a Christ-like love that is not to be calculated by human arithmetic; it may perhaps be described as the yearning of His Divine Spirit in us for their salvation. This tender and strong desire for their souls is of the greatest help in speaking to them, subduing their restless garrulity, hindering their frivolous questions and bringing them into a more passive condition, in which God will make deep and lasting impressions on their spirits.

Speaking to them without this passionate heart-break over their lost estate is much like pouring over them a cataract of sound, that has in it

no vivifying power, and they are not to be drawn out of their "pig philosophy," their gross materialism, by any high sounding phrases. They are well accustomed to classic exhortations to virtue, which they consider are obeyed when they admire and applaud the sentiments expressed, but to carry these out in their daily conduct is an idea that has not yet dawned upon their minds.

Believing in God, using His gifts of sympathetic love as we speak to them, we have further to ask, What is the instrument of which we are to make use in our endeavor to bring them to Him? We are not to "sacrifice to our own nets," and rejoice in our own plans and methods, but whether in drenching spray and driving shower, or in days weary with burning sun and hot wind, we must cast out at His word the ample folds of the gospel of the grace of God, the death of Jesus and His resurrection. The meshes of this net will close around many and many a living soul, and unlike the toiling fisherman who casts his fish in dying agonies upon the ground, we shall draw them out of the death in which they are, into a new life on the glorious shores of the eternal world,

It is sometimes said that the Chinese are willing enough to listen to words about God the Creator, but that they dislike the story of the cross. As far as I have had experience in speaking to heathen people, I find the old words of the inspired book true,—Christ crucified, to some a stumbling block, to some foolishness, but "unto them which are called, the power of God and the wisdom of God." I have found not a few listen with great attention to the declaration of Christ's dying love, but I never venture to speak that word unless my own heart is penetrated with a sense of Christ's love to me; to name such love unmoved, can only hinder its operation on the hearers.

I have dwelt more at length upon the manner and spirit that will win the hearts of Chinese women, than on methods to be employed. It is my belief that methods are secondary, but, though secondary, far from unimportant, and in the few minutes that remain, I wish to note briefly the methods that we have found most satisfactory.

Methods.

First among these, I would place the native agency of Bible women. The Bible woman, when her heart is in the right place, has some advantages which a foreigner cannot possess. First, she has herself been in the exact condition of her hearers. She knows the depths of that ignorance in which they are plunged. She knows their habits, their temptations, their modes of thinking and feeling, and therefore she can appeal to them and carry home her appeal, by illustrations drawn from their common life, such as they can well understand and appreciate. Further, she has at her command a whole store of proverbs and sayings, which give point and force to what she says. She knows how much may be expected of them in the matter of coming regularly to worship, and can tell them how to arrange their household matters with this end in view. She can meet objections to the keeping of the Sabbath in the same way, and instance her own case, or the cases of other Christian women, in proof of how, by care and labor and prayer,

six days' work can provide seven days' food. She can give much good advice about the training of children and the sort of home rule in which Chinese parents are all so deficient.

We have one woman among our Swatow Bible women who can almost always gain and keep the willing ear of her country-women. She is very cheerful, honest and kindly, and ^{A Swatow Bible woman.} wherever she goes, carries with her a wholesome sunny atmosphere, which the people insensibly feel and enjoy. She has stores of proverbs and a good deal of humor, and her patient tact in securing a hearing for her message has often surprized and delighted us.

When the people ply her with irrelevant questions as to her home and connections, she replies, "I have only one twig of a mouth and I cannot answer so many things. What I am saying is of life and death concern to you."

Once a woman said to her, "If you do not keep the new year and the idol's birthdays, how do you get good things to eat?"

To which she replied, "Am I thinner than you are?"

"No," said the woman, "you are plump and well-looking," but here she returned to the attack, declaring that happiness came by worshipping the ancestral tablets.

The Bible woman promptly quoted a proverb to prove by the wisdom of the ancients, that happiness and comfort come rather from filial children and careful economy.

"Iang-tsú thāi lāu, 養子待老 "Feed a child to wait on your old age,
Chek koh hūang ki." 積穀防饑 Lay up grain against the day of famine,"

and then she went on to show that filial children were a good gift of the good God in heaven, and that the wisdom to practise economy came from Him also.

Another method of reaching the women is through their residence in the hospital. In the Swatow hospital there are frequently seventy or eighty women patients, often remaining many weeks, and seldom less than a week or ten days. These ^{Work among hospital patients.} women hear the gospel at the morning and evening services. Some of the young women of the church, mostly old school girls, have volunteered to teach them, six women giving an hour a day on working days.

The women students who are reading in the Bible woman's house make early efforts to teach, chiefly in the hospital, trying to use in this way what they have learned.

Miss Harkness (one of the ladies of our mission) has a class-room in the hospital, where she teaches the women to read Romanized colloquial, and she reserves the hymn-book in Chinese character for those whose eyes forbid their reading smaller Roman letters.

She has taught quite a number of women and girls to read by this means, and this is a plan by which the gospel story may be promulgated in the most unlikely quarters, and is a very effectual breaking up of the fallow ground. Several women, who have attended the class, have

become enquirers, and two or three have been baptized since its commencement.

Visitation of country stations and of villages is another method of reaching the women, and this we do by taking a Bible Itinerations. woman and living either in the station chapel or in our house-boat, and from such centres making a circuit of the villages. Our visits at the houses of the Christians, while being a very great pleasure and stimulus to them, is an excellent opportunity for telling the gospel to their heathen neighbors.

In a visit of a fortnight, from which Miss Black and myself have just returned, we visited twenty-five villages, and in these, forty-two families. In each family we had opportunity of talking to the heathen from the door step, and in this way must have told the story of God to nearly a thousand people,—to many more, if we reckon the children who flocked round. Sometimes the crowd was large, and we divided it by separating to a little distance, one of us in the house, the other outside. This is a broad-casting of seed and a cherishing of that which has been already sown,—both most needful if we are to reach the millions of this vast country.

The last method I will mention, and that most closely connected with reaching the women, is the training of a native female agency. native female agency.

Our plan is at present to take any of the women of the church who are free to come, for two or four months at a time, and to do our best while they are with us to teach them the gospel very simply, clearly and practically, making them well understand what Jesus expects of them, and trying to fit them for telling the gospel plainly, and forcefully, to any who wish to learn.

Out of these women we choose the most reliable and Christian characters to train for Bible women. The residue, though perhaps not fitted to become evangelists, are generally able to do something towards teaching the church members in their own villages and to tell the gospel more intelligently to their heathen neighbors.

By some such instrumentalities as these we hope to reach a great many of the women of "our own generation" and bring them into the light of God before death wraps them in the impenetrable folds of the outer darkness.

It is helpful to think, as we gather here from so many parts of China, that we are all fellow-helpers towards one glorious end,—not isolated atoms driven by the wind and tossed, but a compact army, whose leader sits in Heaven directing our movements, and who is leading us all most surely to one magnificent issue, the gathering, namely, from this ancient land of some of those multitudes which no man can number, who will stand one day on the sea of glass, having "washed their robes and made them white in the blood of the Lamb."

Beloved friends! Is not this an end worth living for, worth dying for? Should not every fibre of our being thrill with gratitude to Him

who has called us to take even the smallest part in the salvation of this gigantic empire from the bondage and thralldom of ages of wrong and misery, of sin and shame?

Let us toil on patiently towards this glorious goal, our eyes on Christ, our hearts fixed on the perishing, and our hope actively expecting great deliverance for China, expecting that her imperial diadem shall be among the many crowns that are one day to glow on the brow of our King and Redeemer.

FEASIBILITY OF UNMARRIED LADIES ENGAGING IN GENERAL EVANGELISTIC WORK IN NEW FIELDS.

Miss Mariamne Murray (C. I. M., Yang-chan).

EVANGELISTIC work we understand to mean—the making known of the Gospel by preaching or teaching, gathering in enquirers, and instructing them in the Scriptures.

For this work, anywhere, we will want, besides love to God, love to souls, faith, hope, perseverance, but, above all, the power given us for this work—the filling of the Holy Ghost. Now Qualifications for the work. we wish to think of this work in China, and especially in new and untried fields, where there are no Christians, and where there are difficulties we do not have at home.

For such work we shall first of all want experience—experience of God and His power. We may not trust in our experience of methods or organizations; but in a new field in China, we shall want to know, and believe in, the power that can influence hearts and turn them from darkness unto light. Perhaps to some extent there has been prayer for this new ground, but not to the same extent as at home, nor by people living on the ground, and so we miss it. At first the people may seem indifferent; the Blessed Spirit has not brooded over the chaos, and the light does not come.

We shall want hope. In the measure we have experience we have hope (Rom. v. 4). We shall want, too, a cheerful readiness to *adapt* ourselves to circumstances.

Here it will help us to consider our Master's method: "*He became flesh and dwelt among us*" for our salvation. He did not stand afar off and teach. He came and *lived among sinners*, and the light shone. He was as much the Son of God in the flesh as He was in Glory; this was *His* plan to reach the lost, and we do well carefully to consider it, being "fellow-workers with Him."

This is why some of us wear the native dress and live in native houses, if the climate of the place permit; we want to get *near* to the people; we want them to understand that it is love,—a religion they have not known before. Then we want *patience and gentleness* with a people

who may deceive, cheat and perhaps seek to injure us; and *willingness to endure hardness*, even laying down our lives if need be: having before us a fixed purpose, our one great thought being, how to reach souls with the gospel.

We have come to China (both men and women) in answer to the great commission, "Go ye into all the world and preach the gospel to every creature," and just as of old the women understood it and waited with the disciples for the power of the Holy Ghost, so now we believe Christian women, influenced by that same commission, and having that same power, *have* the fitness to be witnesses for Christ in China.

We have spoken of *experience, hope, adaptability, patience, gentleness and willingness to endure hardness, as necessary for evangelistic work in China*, and we believe God has made Christian women capable of all these.

Women
have them.

We know that God has already used women as evangelists, and we come now to think of the advantages or disadvantages, as it may be, in unmarried women engaging in this work in China in new fields.

The women of China, we know, are more ignorant and degraded than the men, so it is a great work. If only women can reach women in China, then as surely as we women are sent, we *have* all that is needed to do this difficult work.

Before us are millions of mothers and daughters—willing to be friendly. God has given us influence, and we are able to reach the homes of China.

If we can go into new fields, and if Christian women will come and work, can we not reasonably hope to reach multitudes of this generation of mothers and daughters, and shall not the Gospel in this way take hold of the nation, and might not the next generation be to a large extent Christianized?

Our plan of work for new fields has been in this way. A thoroughly trustworthy native Christian goes to a certain city or district, as it may be, and for two or three months he will live among the people, selling gospels and preaching. By and by he becomes friendly with the people and makes known our wish to come and live there, and perhaps a *house* is mentioned. The lady worker or workers (there are generally two), with their woman, will then come to the place, and if the house is not got, live in an inn for a time, receiving visitors and making known their errand. If there is difficulty about the house, the lady-worker or workers may think it well to go back to head-quarters, returning again later on. When the house is got, they come with the native Christian as servant or helper and settle down amongst the people. At first the crowds will be very great, but as they are seen and known the excitement subsides, and then the real work begins, such as daily receiving of women, beginning classes for them, visiting them at their homes, and studying, with a special time set apart to help and instruct the native Christian helper.

Plan of work
for new
fields.

Are there no difficulties? Yes.

Living, quite contrary to Chinese custom, as *unmarried women* away from home and parents, our motive may at first be misunderstood and evil may be said (this would equally apply to unmarried ladies living with a family), but it will only be temporary. Where the worker is wholly given up to God, the life quickly tells, even amongst the heathen.

Difficulties.
of the plan.

Another difficulty, especially in a new field, might be danger to the person, without human protection of father or brother. Health, too, might suffer from the strain at first; perhaps there might be difficulty about the food required. For these difficulties, and others that might be mentioned, we feel that the end in view and the results gained quite justify us in laying down our lives, if need be, for the people of this land. We have all come to China prepared to do this, but as a fact we know that "by the good hand of our God upon us" many Christian lady workers are living in peace and safety in China, even in new fields, doing this blessed work.

The *advantages* are very great. We know that there are more open doors in China than the male workers can take advantage of. We know that the people are dying, millions of them dying, without having heard the Gospel.

Advantages.

Christian women are willing and glad to come now and go into these untried fields. Their weakness is their strength; they are more apt in everything to lean on God. As women are of no account in China, may it not be easier for them to find location and live among the people than men? not being important enough to cause trouble. Another advantage may be that where a lady worker or workers go to work in the manner described above, *native effort is stimulated*. It is the Christian Chinaman who preaches in the streets and gathers the men. At the same time the lady worker is capable of teaching him carefully in the Scriptures and sets apart certain times for that purpose. She can propagate what she has learned of Christ through him; and is always at hand to give advice and help where it is needed; but it is the *Christian Chinaman* who acts and speaks. The unconverted Chinaman need only see his fellow-countryman, not a foreigner at all, and learn from him of Christ, the work all the while going on among the women.

In conclusion I would call your attention, dear friends, to the fields where this work has been tried and God has blessed it. In several parts of Kiangsi we have stations where lady-workers live and work, with the help of a native pastor, in this way, and in some cases these are in new fields, and a church is being gathered in. As far as we know, the work among the women is in no way hindered by the lady worker taking time to help the native helper or other Christian men, if there are any. The women come in numbers and are being converted. In other provinces lady workers are also doing this work. Our prayer is for more workers for China, men and women, and we do pray that women who are willing to come will not be hindered, for we believe "the Lord hath need of them."

Where
tried.

ESSAY.

THE TRAINING AND WORK OF NATIVE FEMALE EVANGELISTS.

Miss A. M. Fielde (A. B. M. U., Swatow).

WITH less of experience, I should have delineated with firmer hand the ideal Chinese Bible woman, and could have written out shorter rules for the making of her. Now, I am only certain that nature, grace and training must have wrought favorably together for her production. If the grace be great enough, she will accomplish her purpose though nature should have done little for her, and though her training be slight. That which is of first importance—grace—we missionaries do not bestow. But we may discriminate wisely concerning the nature, and may greatly improve it by training. The suggestions that I offer on these points are the result of failures, as well as successes, and of bitter afflictions, as well as of surpassing joys in this special work.

Wise
selection
vital to
success.

Before Bible women can be trained, they must be chosen, and upon wisdom in the selection depends in a great measure the success of subsequent efforts. It seems to me manifestly inexpedient to take into a training-school any woman who may justly be suspected of desiring to get her daily rice away from home. Among a sordid and deceptive people, it is doubtless wisest to start out from the beginning with the rule that none shall be received into the school except upon the invitation of its director. Then, without announcement of the fact, the director may, before inviting her guests, ascertain that each has a source of support in her own household, and that she may at any time return from the school to her former environment without a pecuniary loss thereby.

Troublesome complications are avoided by inviting the women to study for a short period only, say three months. The invitation should be so given as to make it plain to the student that the sole purpose of her going to the school is to increase her knowledge of true doctrine, and care should be taken that no idea of permanent occupation of any sort is encouraged. Then, if the woman prove to be unworthy, she goes home at the end of the set time, because the invitation to stay is not repeated, and there is no cause for heart-burning and no scene of dismissal. But if the pupil gives promise of future usefulness, the invitation is repeated for another three months, and she continues her course of study.

Course of
study.

Although none but Christian women are brought into the training-school, I have found it best to begin the course of instruction in the same way that I would do if the women were pagans. There are so many remnants of heathen superstitions in the minds of the native Christian women, and there is such great need of teaching them how to set before others the primitive ideas of monotheism, that one may well begin at the very beginning with each student, assuming that she knows nothing of Christian doctrine. By parable, illustration, argument, and debate, her accepted, simple creed gains

larger and firmer place in her understanding, crowds out falsehoods, and forms a solid basis for further knowledge to rest upon. I cannot too strongly emphasize this point, for much depends upon the amplitude of the primary lessons. When the woman goes out again, whether to her own domestic circles or to the sphere of an evangelist, her chief use to the church will be in her teaching these same things in this same way. I have found sheet tracts, in character colloquial, to be the best primers. One on "The True God," one on "After Death," and one on "The Christ," with the explanations given to each clause, have appeared to be all the printed matter necessary for the use of beginners. Considerable time should be spent on expositions of the Ten Commandments in their widest applications and relationships, with the constant aim of bringing the conscience of the student under the dominion of the law.

In the course of study pursued for many years by my classes, the sheet-tracts and the hymn-book are followed by the Life of Christ, a version of Bagster's Consolidated Gospels, in character colloquial; and as this is a large book, which is to be read understandingly by those who have little knowledge of letters, it often takes the student a year to learn to read it well, and to tell from memory all the chief events in the history of our Lord. The books of Acts, Genesis, and other portions of Scripture, with Bible stories and various tracts, follow in order. Elementary physiology, biology, geography, and astronomy are taught by lectures.

From the beginning of her education the student is exercised in the art of speaking clearly, and to the point. At first, some easy tale, or one of Æsop's fables, is orally taught to her, and I have never yet seen a Chinese woman who could not, within a few days, learn to stand on her feet and in a resonant voice tell a short story, so as to bring out its salient points. Much of the teaching is purely oral, and effort is made to have it such as the pupil may well imitate in her future work. The women are called upon to give original illustrations and to make parables out of familiar circumstances.

During the course of study all important practical questions that arise in the school are discussed in the class, and the moral law under which they come, and by which they are to be decided, is carefully expounded. The association of the women in a household, under the direction of a matron, is of great value, on account of its furnishing so many opportunities for practical instruction in Christian ethics.

All of the members of the class who give promise of future usefulness as Bible women, go out at times with the missionary lady to neighboring villages, and, with her, teach the pagan women in their homes. This affords occasion for further advice concerning method, manner, and matter, when one is doing evangelistic work. I have not found that it is best to send any woman out to work separately until she has been for two years or more in the training-school. During that time, the real character of the woman is pretty sure to become known to her fellow-students and to the missionary. Even after two or three years of observation of a woman in training, I have

Practical
training.

found it best to send her for the first few months to one of the nearer out-stations, where I can easily learn just what she does, and just what her influence proves to be.

For many years the women went out by twos; but as a local guide was always necessary, unless they went continually to the same villages, I have of late years chosen a Christian woman at each station, who should accompany the Bible woman sent to that station in her visits to the surrounding villages. These local guides are familiar with the crooked paths of their neighborhood, and as most of them have had some instruction in the training-school, they are often able to help the Bible woman in the actual work which she has to do. These local guides are, while employed, paid sixty *cash*, or about five cents, a day.

Before sending a Bible woman to any place, I endeavor to visit it myself and to have a rough map made of the locality. Plan of work. From this map a report-book is written, in which is entered the names of all the villages, hamlets, or sections of towns, lying within one league from the lodging of the Bible woman. The name of a village is written at the top of a page, with a note of its distance underneath its name. This book is given to any Bible woman who is sent to that station, and on her arrival there she is expected to look it over and to lay out her work for the ten weeks she is to stay. When she visits any village, she records in the book, on its appropriate page, the number of families in that village that were willing to have her sit in their house and teach Christian doctrine. She has only to make a horizontal mark for each family, and then underneath to make as many vertical marks as will indicate the number of times she has been to that village. A woman who cannot write can thus record her itinerations. At the end of each quarter the books are all returned to me, and by looking them over I can see where each woman has been, and what opportunity she found for promulgating Christianity. Another woman, taking the same book to the same place, can also easily see what her predecessors did there, and can water the seed that has been planted. In visiting that station, I can myself, with the aid of the book, readily inquire after the fruit of the labor of the Bible women.

The number of villages that are visited by any one Bible woman during one quarter depends, of course, not only upon her strength and zeal, but upon the season and the topography of the country. From ten to forty villages are visited by each woman in ten weeks, the average number being about twenty. The women spend one week in each quarter at their own homes, and two weeks in the training-school, where they confer with the missionaries and with each other in regard to the general interests of the church, and of their special work, and have regular Scripture lessons in class. These quarterly conferences, in which there is full opportunity for the discussion of difficulties and the narration of experiences, afford an indispensable period of rest from association with the heathen, and furnish refreshment of spirit through renewed intercourse with their fellow-workers and best friends.

Since the training-school was opened in the American Baptist Mission in Swatow, in March, 1873, there have been in all 147 women who have at different times been students therein. From among these students there has been, since 1875, a corps of women constantly doing evangelistic work at the country stations, and the number of these women has not at any time been less than twelve. Twelve women, at present employed, have all been in the work for ten years or more.

The Swatow
Training
school.

The students in the training-school each receive one dollar and a half a month wherewith to purchase the raw material of food. The Bible women, when engaged in work away from their own homes, receive two dollars a month, and also the amount necessarily spent in travelling between the training-school and the station to which they are sent.

When at the out-stations, where rooms are provided for them, they are expected to use all the fair weather of week-days in work among pagan women, and on Sundays to teach the Christian women at the chapels. I think that these native female evangelists are honest and faithful in their work, and that they do it with as much zeal as most Christians could maintain in the face of the same tremendous obstacles. But the results, in increment to the church, have been small. The training-school and the work of its graduates have greatly increased Christian intelligence in the female portion of the church, but there has been during many years no marked increase of church-membership that could be traced directly to the labors of these native evangelists.

As time has passed, I have myself grown doubtful whether it would not be better to give the Christian women a Christian education, and then let them always return to their own domestic circle, and for the spreading of the gospel to rely solely upon the disposition, which every woman has, to talk about whatever interests her. Experience has perpetually increased my perception of the evils arising from the use of foreign money in the promulgation of Christianity in China; and were I now beginning a similar enterprise in a new field, I would pay no native for evangelistic work.

Use of foreign
money.

My conviction, however, has deepened, that there is no work which women can do in China that will tell for good so effectively as will that of the moral and spiritual enlightenment of the mothers and grand-mothers of the empire. There are special difficulties in the way of bringing this portion of the population into a school, and it is only in a school that they can get the sort of training that is needed for making them clear-minded and open-hearted Christians. The number of workers in this department should be multiplied in proportion to the greatness of the difficulties, so that in all missions every Christian woman could be watched over, and a time discovered when she could, without neglect of domestic duties, undertake a course of study in a training-school. If this were done, I believe we might hope for the evangelization of China by natural methods, the influence of parents upon children, and of friend upon friend. The stronghold of heathenism is in the minds of women, and for the capture and possession of this stronghold we cannot too earnestly strive.

ESSAY.

THE CHRISTIAN TRAINING OF THE WOMEN OF THE CHURCH.

Mrs. Arthur H. Smith (A. B. C. F. M., P'ang-chwang).

Is the Christian training of the women of the Church in China a work which must be mainly accomplished by women, or are women unnecessary for its successful prosecution? Surely the great army of missionary women toiling all over the world for their heathen sisters, are not following a mere Will-o'-the-Wisp. Surely it is a real and a tangible work for women by women which nerves the arm of every Woman's Board, which pours shining heaps into their treasuries, and which, by its mute appeal, draws so many earnest-hearted women from urgent work in their own lands. In our own experience, we have found it impossible to get out of a Chinese man the drudgery involved in rousing minds narcotized by centuries of neglect. He is not sufficiently patient. He does not profoundly believe in women. How should he? The classic shades of a Woman's College never fell across his vision. As Prof. Kundt, the celebrated physicist of Berlin, was in his laboratory one day last year, he was visited by one of the charming and accomplished educators of Wellesley College. As one intelligent question after another dropped from her lips, betraying her thorough grasp of the principles of his speciality, he threw up both hands and exclaimed, "I am perfectly astonished!" (*"Ich bin ganz erstaunt!"*) This is the attitude of an average Chinese when he finds that a Christian woman has conquered fate and has learned to read. Faithless himself, how is a Chinese man to inspire a Chinese woman with any faith in herself? A prime obstacle to *man's* work for women, is found in the extreme prudishness of the sexes. The most winning of our helpers, sent by a missionary lady as her substitute to one of her meetings, has sometimes been unable to extract from the shy women and children a single word of their carefully prepared lessons. Not until a foreign shepherd or a native helper can sit down by a Chinese woman on her *k'ang*, hold her hand, look into her eyes, and by magnetic sympathy turn her heart inside out; not till they can love her children as mothers love them, will we believe that in molding anew the lives of Chinese women, the aid of other women can be dispensed with. It being then conceded that there is such a work, we will proceed to the discussion of our subject, calling your attention first to *Seven Great Obstacles to the Christian Training of the Women of the Chinese Church*, and then to the consideration of the question *How these Obstacles are to be Overcome*. Some of these difficulties may be peculiarly characteristic of the part of the wide field occupied by the writer, but it is believed that most of them are common to all China.

Seven great
obstacles

The first great obstacle to mental training we find in *The Tyranny of Opinion*. In China no one says, "Why should not women learn to read?" but, "Why should they learn?" Will it bring a girl more to eat, more to wear, increase her dowry, or provide for her a rich mother-in-law? If not, of what use can it be? Thus reasons the head of the house. He often follows every hour of his wife's time with the jealous watch of a sentinel guarding a prisoner. Betrothed girls, deep in the new delights of learning, vanish and are seen no more by yearning missionary eyes. Why? They dare not let it be known to their future mother-in-law that they are going in for what she would consider the idle extravagance of learning. Among the thousands of women whom we have met, not more than ten had learned to read. The daughters of the rich, or of scholars, instructed for mere amusement, and the trifling number of those who have acquired a slight knowledge of characters in order to chant Buddhist books, or for use in the minor sects,—these comprise the fortunate few. The broad cue used by ladies in playing bagatelle is said to be a concession to the imbecility of women, who otherwise would not be able to hit a ball in the centre. Based upon a similar principle is a kind of dilution of the Confucian Classics, known as the Four Books for Women. As we hold out the bright and cheerful lamp of education to our Chinese sisters, such a warning cry of opposition goes up all around them that one might suppose we proffered a lighted bomb.

Popular
opinion averse
to mental
training of
women.

The second obstacle to women's education we find in *The Pinch of Poverty*. As the Chinese proverb says, "Even a child may not eat ten idle years of food." The mother must work to keep the wolf from the door, but why may we not have the little useless children to train? "Because," the mother replies sadly, "I cannot afford to have the children study. The boy, though small, can rake fuel for the fire, and manure for the field. My wee girl can already spin, mind the baby, and wait upon me." If little hands drop their small work, older ones must take it up; and so sharp and cruel is the haste with which in this poor family consumption treads upon the heels of production, that little jaws must cease to grind, and stomachs to crave, if little hands cease to labor. "Well, we will feed your children while they study." "That is very kind of you," she says, "but they have no decent clothes. Every one will make fun of them if they go in such tatters to school."

Child labor.

Some of the poorest of our Christian widows hire out to work for rich families by the season. They dare not miss one day from the harvest, or from the cotton-field, for their coveted meeting and lesson, lest their places be filled by others and they lose the chance of gleaning at the end of the season. We know of doors where the only weapon to keep the wolf at bay is the little shining needle of the mother. She must have her stent done to-night. You speak to her,—she answers you without looking up; for, as the saying runs, "You raise your head, you lose one stitch; you lower your

Women must
keep the wolf
from the
door.

head, you lose another." How fast her needle flies! though night has come, the children are all curled up fast asleep, and it is so piercingly cold her hands are numb. It seems a marvel each time she sees to thread her needle. Her lamp! let us rather say her corner of Egyptian darkness! Her eyes are fast giving way under the continual night work and the daily smoke. Some melancholy day will see her quite blind. Then poverty will hold the family in a still sterner vice. Pray, where is her education to come in?

The possible depths of Chinese poverty may be shown by two examples:—one of a family where the wedding of their son
Examples of poverty. found them too poor to buy a fifteen-cent mat for the *k'ang* of the bride. They borrowed one. The new wife, who had a comfortable bed-quilt as a part of her dowry, felt guilty to be warm while her new mother-in-law shivered under a tattered excuse for a comforter. After the rest were asleep, the bride would steal out of the other room, put her nice warm covering over her new mother, and go back to her own comfortless bed to shiver. In another village, a dispute as to who should bear the expense of less than two cents worth of oil an evening, has been known to break up a religious meeting. "But the people are not all as poor as that," says your new missionary, whom no doubts appal, and no facts suppress. Unwittingly she thus brings you to the third obstacle,—

The Multiplication of Manual Labor. Rightly to understand Chinese life we must turn our backs on the great facts of political economy, and move the hands of the world's great clock back to the times of our great-grandmothers. We long to give our Chinese sister a Christian training. Christian training is instruction, or building up. It is first, as a preparation, intellectual. Even a divine Christ must be intellectually apprehended to be revered. We must wake up our sister's mind; but that is a work of time, and her time, alas! has already so many calls upon it. "Why, how is that?" says the new missionary; "with such a small house, no elaborate cooking, no fussy dress-making and millinery, no pillow-shams and no Church fairs, one would think she might have oceans of time." We will invite her to come and study with us a month.

Multiplicity of cares Intense longing and regret flit across her face. Her "Outside," as she quaintly calls her husband, "needs a blouse." "Well, bring the shears, and we will help you. Fie upon such a miserable little obstacle as that to blockade the way to the kingdom of heaven! Here is the sewing machine all threaded; bring us the cloth." "Nay, softly, oh sanguine Occidental! The cloth is out there in Nature's lap, tucked away in the cotton-pods. The woman brings it in,—four catties of cotton, a great lapful of hard white wads. Her skilful fingers and feet are soon flying at the cotton-gin. After four hours of hard work, the seeds are disposed of, and the gin goes back to its corner. Next comes the musical clang of her bow. A whole day of patient steady labor is needed to reduce those little hard wads to a snowy, fleecy mountain of picked-up cotton. Next comes the cheerful hum of her little spinning wheel. She is never idle, seek her when you

may. But five days slip by before the thread is all spun. We watch and sigh. Next, out comes the clumsy old loom. How monotonous the click-clack of its treadle! How slowly the shuttle goes, though our friend is reputed a good weaver! Five days more have glided away into the eternal past, when a piece of cloth, twenty-five feet long, poor, coarse and narrow, drops from that antiquated loom. Eleven days and a half out of her month gone, and we have only just got to the shears! Another day sees the garment done.

The new missionary cannot sew for all the Chinese women, furnishing time and foreign thread; but she means to see this one experiment through. The woman is a bright one; her mind is being wasted. We will polish it, quicken it, set it fermenting with new ideas; in short, make yeast out of her, with which to leaven a great mass. Then no one will begrudge the day's work and the foreign thread. "Come, and begin to-morrow," she says, as the woman sews on the last button. "Thank you so much, I should be so glad," says the woman, "but I cannot possibly. My mother-in-law needs a new quilt; my boy has no stockings; my two little girls have no wadded drawers, and my father-in-law needs a new pair of shoes." "How long does it take you to make him a pair?" "Five days." "And you make the shoes for the whole family?" "Of course," replies the woman, wondering if the queer new teacher supposes that shoes grow. "How many pair will keep all seven of you shod for a year?" "About thirty pair." "And how many wadded garments do they need?" "Good years we have each of us two; that is, fourteen in all; and it takes me a month of steady work, with four or five days more, for the bedding, and half a month for the summer clothes." "Over two hundred days of clear, solid sewing!" ejaculates the new missionary, "even if she never had an interruption! And the cloth for all these jackets and drawers, comforters, stockings and shoes, does it all lie out there, eleven days away from the shears?" "Why, yes, where else could it be?" The wind is all out of that missionary's sails. They only flap dejectedly. "Time?" she thinks, "Time?" Why one person ought to be appointed to eat for a Chinese woman, and one to sleep for her, while a third does her breathing! What a mistake to have an "Outside" at all! one should be all kernel and no shell. Oh! for the freedom of those happy lands where one might at least find an old maid to educate!

The fourth obstruction to our labors in China is—*The Social Vortex*. There, in the middle of the fateful ring, is our Chinese woman, with just about as much chance of escape as other travellers in other maelstroms. Does the little Chinese girl wish to read? Her mother cannot spare the time. She coaxes her into consenting. Her father does not see the use. She persuades him with difficulty. Her older brother will not have her "running after foreigners." He is difficult to entreat, but finally gives a grudging consent. But there are also her paternal grandfather and grandmother, and an army of uncles and aunts, who must not be offended, and who are all but certain to interfere.

As if this great crowd of thwarters were not enough, there soon looms on her horizon a cloud blacker than any other. Its power for disaster is all unmeasured. It fills her with a new and deep dismay. It is the woman who is to domineer over all her mature life, her dread mother-in-law. Cloud, did I say? It is a whole sky-full of clouds. That husband of hers, will he not also be equipped with grandparents and a whole battalion of relatives who must be conciliated? Besides, in the new life, she will have two homes instead of one, and, according to *our* usage, will constantly vibrate between the two; so that even if allowed to learn a little at one of them, she will probably forget most of it while at the other. Imagine the progress of even a bright child in a public school at home, if taken out of school every other month for a long visit to a neighboring town.

Later, dear little hindering arms are round her neck, little voices clamor in her ear, and she has never a moment of leisure night or day. But surely there is *one* glimpse of blue sky ahead. Since "the wife of many years at last herself simmers down into a mother-in-law," even according to the most dismal showing this girl will by and by have the reins in her own hands and be herself the one whose will is law. True; but if she has several sons, she will also have several daughters-in-law. These will seldom all be absent at the same time. The proprieties do not permit her to leave them long alone; so that she is still most effectually tied at home. We do occasionally find a woman who is no longer under what Confucianism styles "the three subjections of women." Her father, her husband, her son, no longer say her nay; for death has stilled their voices forever. She can now do what she will, but even to escape her galling bonds, no woman covets an old age of such pathetic loneliness.

The Intellectual Torpor of the Chinese Woman forms the fifth great hindrance to her Christian training. Like the Lady of Shalott, a spell seems thrown around her. She cannot reason. Her power of attention has never been developed. Her mind seems like the chaos that rested over the world at its creation. She cannot keep two ideas separate; they

run together like the pictures in a composite photograph.

A concrete
example.

Let us take a concrete example. Here are three ignorant but docile women. We will make a lesson so simple that infancy in arms could not stumble over it. "Our Father which art in Heaven,"—that means three things; remember, *three*. First, a Father, who loves you. Second, *our* Father, yours, mine, everybody's. If one Father, then we are all brothers and sisters in this world. Third, "Which art in Heaven." *Heaven*, our Father's home, ours, the old ancestral home, which is ready and waiting for the good children who mind the Father. These He will one day call home. The next day you venture a fresh lesson. "Thy will be done." If you really want God's will done, you must help. How can you help to make people do it? In three ways: First, pray for people that they may be willing to hear what God's will is. Second, preach to them, that they may have something to hear. Third, set them a good example, so that your practice may not

undo your preaching. After careful and painstaking drill, you examine them on this lesson. "How can you help people to do God's will?" Number One beams with a new-found intelligence, and says promptly, "Father in Heaven." You shake your head. "Number Two?" Number Two knows better and answers triumphantly, "Ancestral home." "No! no! Now Number Three, be careful; *think first*." Number Three deliberates. She brightens up with a sudden illumination. She has it. How queer the others could not think of it when it was so plain! "Pray to your brothers and sisters."

Mental Torpor is, however, not so grave a hindrance as is the sixth embarrassment, which is—

Spiritual Lethargy.—The evidences of this lethargy are not far to seek. A Chinese woman has no clear idea of an undying spirit, but vaguely confuses it with animal life. What shall be said of the spiritual perception of a being who believes, not that there is one immortal soul within her, her real self, that which shall one day give account of its deeds, but that three souls and seven animal spirits frisk around within her mortal tenement, like spring lambs in a meadow! Instead of that sweet and solemn thing which life is to the Christian, what a hideous nightmare of masquerading must it seem to those who believe in the transmigration of souls.

Again, although the Chinese sacrifice to the dead and report the departure of their deceased relatives to the local god, and through him to the city god, as if they expected them to do something about it, it is far from certain that they have any clear idea of a future life or immortality. We have questioned many a group about the far-off shadowy land which had swallowed up their departed. There is but one answer to such questions; "Who knows?" "When the sacred books have been read, the priest's stomach is full. When paper money is burnt, the wind blows it away. When one has burned incense, there is left only a pile of ashes. When one has sacrificed to the gods, he then devours his own sacrifice." In spite of this,—their own melancholy and pathetic commentary on their own highest forms of devotion,—force of habit still urges them on. The spiritual torpor is further shown by the fact that they have no dawning idea who their gods originally were. Nor do they especially care. It does not seem to worry them to learn that some of the gods are mere myths, and never really existed at all. Women who have worshipped Buddha for fifty years have received, with no shock of sorrow, the news that he, when alive, was only a poor, tired, hungry, dying mortal, like the rest of us, and not even their own countryman. So easy-going is idolatry that the gods need not be decently moral, nor even have any personality whatever. The *Yen Wangs*, or Chinese Plutos, who are supposed to receive the souls of the dead, were only vicious princes of ancient times. The universal popular worship of "Heaven and Earth" does not imply any personality on the part of these objects of worship, and it is frequently impossible to interest the Chinese in the question

Spiritual
torpor.

whether "heaven and earth" can or cannot hear and answer the prayers made to them; but at the same time the posture in which those prayers are offered seems to the worshippers a matter of supreme importance. A new comer at our P'ang Chuang chapel said that he approved of us because we had such good customs. The last prayer after the Sunday morning sermon coming about twelve o'clock, we all arose and knelt at our benches, thus facing the South, and this he took for our regular noon worship of the sun!

Once more, where the spiritual faculty really exists, worship will not descend into mere barter. "I bring you so much incense, paper money, bread, wine, and so many pig's heads, and you give me in return so many months of affluence and peace." The Chinese stand around their gods, a nation of beggars. True, they do sometimes bring thank-offerings as well, but often they do not, and what does their formal worship know of praise, adoration and real heart-communion?

Dearly does the Oriental eye love scenic effect, and their ceremonial reverence satisfies that superficial desire. That such poor empty husks seem to them all there is of religion is shown by the remark of a heathen woman. The missionary ladies were "very nice indeed," she said, but it seemed "such a pity they had no religion"! Often it is of no consequence what the ceremony is, how often repeated, or when; the mere form is all. "I have set out my pig's head. To be sure, the gods did not eat it, but that is their affair. I have done my part." This endless and meaningless routine it is which has induced spiritual paralysis.

As if there were not already discouragements enough, our way to the Chinese heart and conscience is blocked, seventhly, by—

The Gulf Between Races.—How broad and deep it lies between our

A wide gulf. young, democratic, aggressive, impatient, independent world,
and this old, autocratic, conservative, slow-moving China.
Our food, our clothing, our faces, our education, our language and our customs, all seem to make it broader. When all that is within us cries out against their standards and their methods; when all our study and work, our living and loving, is set to a key different from the Chinese, how are we to escape discord?

We are reminded how broad this gulf must seem to the Chinese by their constantly recurring question, whether *we* also have a sun and a moon in our country. Upon telling a Chinese woman that the writer's mittens were knit by her husband's mother, the woman's lower jaw dropped for a minute, and then she said in a tone of deep amazement, "Just to think that *she* has a mother-in-law too!" As if, forsooth, we dug our husbands up out of a coal-mine, or moulded them out of clay and then baked them.

There is no doubt that, sometimes, what seem to us the very necessities of life widen this chasm. A woman who once called upon us in the dead of winter, looked into the glowing hard-coal fire, and said bitterly to her companion, "Think of all that coal burning at once, and then think of the handful of weeds we scrape together by hours of effort, and

hoard to cook a scanty meal. I mean to go home, lie down and die!" Because our Bible is the main point at which we touch, our Christians seem to find it hard to think of us except in connection with religious duties. A Foochow missionary was one day humming a tune. A church member near, said, "Is that a ballad?" "No," said his helper, who stood by, "he never sings anything but hymns." The missionary smiled; the "hymn" was "Shoo Fly, Don't Bodder Me!" Take the case of the most interesting and the dearest Chinese woman you know. She looks at your book-shelves and says timidly, "I suppose these are all about the Bible." How can you make her understand that this shelf-full is about art, that the next shelf is scientific works, your dear old school-books; the next, travels and biographies, and the one above, your favorite poets? You glance across them,—Skakespeare, Tennyson, Whittier, Adelaide Proctor and Mrs. Browning, and then back to your Chinese friend. You sigh. It seems as if she had dropped down out of the middle ages. She, too, feels the gulf and sighs in her turn. The woman who reads all these books, and more, who dashes off letters to her friends at will, who stands at her husband's side, his companion and confidant, naving of her own free and unfettered will elected to be his only; this woman seems to her as easy to follow, imitate and have fellowship with, as a dweller on some distant star.

But enough of obstacles. Despair is written on no Christian banner. Even Alps have passes over them and tunnels through them. Let us as wise engineers set ourselves to solve the problem of our Chinese Alps. True, the Tyranny of Opinion forges fetters around Chinese women, but Christianity is slowly but surely undoing them. Let us set public opinion right, and then the stronger its hold the better. There is a new tribunal slowly beginning to gain influence, as the years creep by;—the opinion of the Christian Church. A number of men send their wives to our station class and for a month do the housekeeping themselves. They are not quite sure how the shoe came on that other foot, but they must do as the other church-members do, and it is getting to be the fashion to have one's wife read. It is more and more thought desirable that Christians should be betrothed to Christians, and our glad cars are greeted with inquiries by prospective mothers-in-law for intelligent brides. Here and there a woman who is hindered from coming to the mission-school herself, has sent in her stead the girl who is one day to come under her mother-in-law wing, with the remark that it will make her bride all the more docile and lovable by and by to learn of us now.

Obstacles
exist to be
overcome.

While the population is too great for the square mile, poverty must pinch. In this conservative old world, manual labor must be multiplied. But even in a land of such difficulties, the will is still bridegroom to the way. Many an eager child, in rags and dirt, has set her little catechism upon one side, and her spinning-wheel on the other, and has found that tongue need not hinder fingers in the race. The clanging bow, the humming wheel, the clattering loom, must go on, or our poor Shantung

world would be all unclad. But (breathe it not to the jealous mother-in-law), many a bright young wife and eager maiden, while in the dim light of her underground weaving-cellar, by the aid of a kind Christian woman more at leisure than herself, has stored away chapters from the catechism, passages from the Gospels, and sweet hymns, and yet has come up to the waiting mother-in-law, at dusk, with her stent all done. This learner, in her turn, often helps the younger ones of her household to what she has so freely received.

The principles of political economy, though stern and relentless, are also impartial, and are sometimes found to favor our work. Labor being so cheap, and essential things so few, the cost of living for the Chinese is very small, and boarding-schools are absurdly economical. We are able in our station boarding-school to provide plentiful food, and the fuel to cook it, for about two and a half cents (gold) per day for each individual.

And how about the Social Vortex ?

Christian light dawns apace. Christian homes are building, where men and women struggle toward those fair heights, where the husband shall "love his wife, even as himself, and the wife see that she reverence her husband." It is only against the strongest protest that our Christian girls are married off into heathen families. For such we can only pray. Every year many a Christian family receives a heathen bride. As she steps across the new threshold, the Christian mother-in-law puts into her hand, not the wine cup, with its idle superstition, but a Bible. Like other brides, she has a whole new circle of relatives, but she, fortunate child, has sailed into no vortex of conflict and petty persecution; rather into a very haven of peace. The new friends will encourage and help her to learn, and wake up within her new ambitions. No one need be set to watch this bride, lest some bright day find her with one end of her girdle tied to a rafter, and the other round her neck. Such a girl often outstrips her older and duller mother-in-law in learning, and thenceforth commands respect for her mental qualities, and becomes in turn the one to teach and help.

How to prevent the two homes of the Chinese bride from interfering with her Christian training, is a knotty problem. One distracted Shantung missionary, who always found that, just as herculean labor on her part had awakened her brightest pupils and started them nicely, they invariably went home to "see mother," was heard to declare that if she could only banish all the meddling husbands to Manchuria, spirit away the girlhood homes to Tonquin, and chloroform the babies, then, first, could one ascertain what a Chinese woman's mind is like! Failing this somewhat heroic treatment we may at least console ourselves with the thought that a Chinese woman is never silent, and that the little that the bride does know, often kindles an interest in the truth in her father's home, and may bring in a whole new circle of inquirers.

As for the Intellectual Torpor, we will not stop to discuss the children of the Church. The laws of heredity being divine, and not Chinese, the girls are found to inherit mental alertness and fine memories, quite as often as their brothers. The subject of schools for these girls is, however, not within our scope, but will be treated by others. But many a neglected mother, under the sunshine of missionary encouragement and praise, with the stimulus of companionship and emulation, has gradually awakened to a new self whom we hardly recognize. Even small achievements are regarded as very remarkable by the friends at home who do not know a character. The pupil fresh from a month of winter school, has an admiring and wide-mouthed audience of friends and neighbors as she displays her small lore. She who knows the beatitudes, the commandments and the Lord's prayer, is henceforth raised to a pedestal above them. It is a charmingly new sensation to have people look up to her. She wants them to look still higher next year. Even the most tiresome of dull women, who could not possibly explain "Our Father which art in heaven" to any one else, may yet in her heart feel after that Father, wish to please Him, and long to be in that home above with His other children.

Intellectual
torpor may
be overcome.

As for that Spiritual Coma which is the gravest obstacle of all, what shall we do with this body of death? A sigh, a tear, seem more possible to the mummy Pharaoh exhumed to-day than a spiritual faculty to our Chinese woman. The centuries have buried it fathoms deep. A cold and dead idolatry stands guard at its tomb. True, but the Lord of life also stands beside that grave. He works with us and through us. What is needed is a galvanic shock. We are the battery. Along our helpful lips may flow the swift electric current of His word, quickening the dead into perfect life. Ours to keep the battery in perfect order, the box open, and the current flowing. Not through *us* only, but from Christian Chinese, heart to heart, flash these currents that mean spiritual life and health.

Spiritual
life can
be imparted.

In our winter school, women are gathered from many little villages. Some are the only Christians in their small hamlets, and are scoffed at and looked down upon when at home. On Sunday morning, in Church, they look around on the chapel full of worshippers, and thrill with their first real comprehension of "the fellowship of the saints." This Chinese woman, who used to kneel on the temple floor, her eyes wide open and wandering about, this woman who would stop in the middle of her "*O-mi-t'o-fo*" to laugh at something absurd, *this* is the woman who now turns with the simplicity of a little child to her new found Father.

Superstition and credulity are replaced by a living faith. A woman in our dispensary seeing the missionary approaching to hear her lesson, turned her head aside and said softly, "Dear Lord, my teacher has come. Don't let me forget my lesson this time, help me to remember it all." The same woman, taught to thank God for her food, and reminded of the long years during which she had taken her mercies without acknowledgment, devoutly raised her head and

Examples
of simple
faith.

asked a blessing each time she received a drink of water. Dearest of all the results of our winter school, we count the quickening of the faith talent. One of our last year's pupils said, "It makes one's heart hot to go to P'ang Chuang. I used to pray once in a while, when I thought of it; now I pray every day." Another one found herself, near night-fall, on a lonely road far from home on a long journey. Her heart was full of misgivings. She said, "Oh, Lord, the road is long. I am an ignorant woman going to seek my son, and I do not know the way; but the road, and the people, and the big city of Lin Ch'ing are all Thine, Lord. Please help me not to lose my way, and let some kind good woman take me in for the night, so that I need not go to an inn, with strange men." A few rods ahead, a gentle white-haired old woman, leaning on a staff, noticed her weary air, invited her in for the night, and entreated her most hospitably.

A missionary child, laid on a lingering bed of illness, touched the sympathies of the women profoundly. A wide circle prayed daily for her, some of them three times a day. When they saw her perfectly recovered of hip-disease, and dancing about like other children, they said simply, "Of course. How should she not get well with all of us praying for her?"

One of our pupils walked eight miles to ask P'ang Chuang prayers for a niece who was the victim of Chinese surgery, and whose case seemed hopeless. The niece recovered. After our students returned home last year, some of them established weekly prayer meetings, which they have ever since faithfully continued. Nor is it faith without works. Since they left us a year ago, although themselves poor and busy, they have gathered in about forty other women and children and have regularly taught them.

But even if all these six great obstacles were surmounted, there still yawns before us, black and forbidding—

The Gulf Between Races.—We have said that our faces, our food, our fuel, our clothing, our education, our language and our customs widen it. Evidently our faces cannot be altered or dispensed with. Even when Chinese dress is assumed, our fair skin, blue eyes and light hair are there to belie us. Although the Chinese dress is at times a great convenience, and breaks the force of idle curiosity, we do not believe that it in any sense conciliates or wins confidence. As to the question of food and fuel, we have known no missionary who tried to live down to the level of his church members who did not early and fatally impair his own health.

Cannot live
down to
their level.

Our education cannot be undone. Language, however, need not be a hopeless barrier. If we set ourselves with sturdy resolve and persistent industry to acquire the Chinese idiom, even the dullest missionary may surely gain a reasonable knowledge of colloquial. Friendly chit-chat, and kind and careful attention to the little details of their daily life when we visit, make us comfortable and welcome guests even in these Oriental homes.

A most efficient aid in making the Chinese feel at ease with us, is a scrupulous attention to Chinese politeness, excepting, of course, that which involves insincerity or foolish waste of time. The missionary who is awkward and embarrassed, too indifferent to ascertain, or too careless to remember, what is expected of her in the little details of daily life, and in the great crises of weddings, funerals and New Years, has lost a gracious opportunity to make herself one of her flock. Small courtesies have a charm all their own.

But all these helps are not enough. The resistless torrent of the Niagara river once flowed away to the lake, while the dwellers on either hand could only gaze across its forbidding chasm. Then a summer breeze stole over it, carrying a little kite. From the kite hung a silken thread, to that was attached a twine, a rope. Last of all, was drawn over a woven wire cable, capable of resisting a mighty strain. If they had stopped with the silken thread, the twine, or the rope, no suspension bridge would have gladdened waiting eyes, and knit the further to the nearer shore. Hearty and overflowing *love* is the one strong cable to bridge our gulf; love that pities poor old worn-out bodies; the love that patiently listens to garrulous accounts of small domestic woes, soothing them with ready sympathy; the love that shows you how to put yourself in their hard and trying places; the love that helps your feeble, aged guest down the steps and lifts her on her donkey; that asks her the easy question at meeting; that places her next you where she can hear best; that remembers a little gift for her poverty-stricken New Year; that is careful to send some dainty to the sick son; the love that surrounds her like an atmosphere; the love that teaches and helps so graciously, it leaves no more burden of obligation than the gentle dew which distils from heaven. And when her darkest days come, the days of deep and desolate bereavement, when her Chinese friends stand about, comforting her in their hollow heathen fashion, repeating over and over, "Don't be sorry! No use to cry!" then you, who have loved her so long, can pass them all by, sit down at her very side, and pour into her ear the deep, tender, profound comfort of the Gospel.

Love, the
cable to
bridge the
gulf.

How far apart you and she once seemed! Love, the divine magnet, brings you at last heart to heart. But though it is possible by this magnetic touch of love to win here and there one, what are these among so many? What of the great, overpowering, seething multitude whom we never reach at all? Sitting even under that shadow we will still take heart. We think of a black night long ago. The Light of the World lay quenched in darkness. Jesus Christ, buffeted, abused, despised, lacerated, execrated, lay in a criminal's grave. The terror-stricken little handful of His own fled in dismay. True, Nature had shivered as He went, but the great Prophet was dead—dead! And the eleven, what were they without Him? they, who had been nothing till He found and inspired them. The hundreds of sin-sick, heart-sore disciples and followers, who had clung about Him, were left to the tender mercies of the Pharisees. The great, tired world, whose longing gaze was fixed on

this Day-spring from on high, saw it blotted out in utter blackness. But see! those motionless feet move again; they are departing from that silent grave; those still, cold hands leave their dread repose; that great Heart throbs once more with a mighty pulse of love; that tender voice vibrates again with profoundest pity. Above the longing, disappointed world, never again to be quenched in night, bursts the light of the bright and morning Star, drawing the eyes of the whole universe toward its glad radiance. The might that turned ghastly death into triumphant, beautiful, eternal life; the might that transformed night and chaos into the peace and glory of sunrise; the might that made heroes and martyrs of that trembling handful of cowardly disciples; the might that has through the ages lifted up, soothed and comforted the great, sorrowful, weary world; this might, this arm of strength, *works with us*. Assuredly it shall, at last, set our Chinese sister, enlightened of mind, clean of speech, pure of heart and fervent of spirit, before the Great White Throne, to praise her divine Rescuer and Redeemer.

AFTERNOON SESSION.

DISCUSSION.

Rev. A. Williamson, L.L.D. (S. U. P. M., Shanghai). I venture to think that the importance of woman's work in China is not sufficiently realized by us. First, *the women of China, as a rule, can only be reached by women*. What does that imply?

Importance of woman's work.

It implies that it is the duty of Christian women to evangelize the women of China from the Amoor on the North to Tong-king; from the Eastern Sea all through the Provinces to Central Asia. We men will help them all we can, but we cannot do this duty.

Women can only be reached by women.

My second remark is, *the permanent Christianization of China depends on having the women on our side*. The women conserve the

One condition of permanent work.

religious influences of the family, and we shall never win China for the Lord till we have gained the women of the nation. What can any man any where do if the women of the house are against him? On the women also depends the bringing up of the boys and girls, and, in a large measure, the future of the empire.

My third remark is this, *we are commanded to preach the Gospel to every creature*. Can it be said that we fulfil our duty if half

The command: "To every creature."

the human race is left out? We are told we are to preach the Gospel to all nations for a witness and then shall the end come; so that not merely the salvation of the souls of the women, but the coming of the Lord and the end of all evils depends largely on the action of our Christian women. Intemperance, slavery, war, impurity, etc., prevail only so long as our Christian sisters leave their mission unfulfilled. It is quite reasonable therefore to say that women's work in making the Gospel known to their sisters in the East is of the most paramount importance. Much depends on it; and all other action should be made subservient to this. They should consider it their highest duty and honor to engage in this work.

The question then comes, how we are to reach the women of China? There is nothing like personal agency, the winning voice, the kindly eye, the helping hand; nothing like living epistles; but alas! our living epistles are few and literally far between. Is there no other method by which we can reach the women of China? I believe there is, namely, through illustrated books; and I speak from experience, for I find when a beautiful illustrated book is left in a family, the women take hold of it and give the men no rest until they explain its meaning. Illustrations have been found fault with, but we are improving them all the time; and I maintain that this provides an efficient way of reaching the women of this land. The women, as a class, cannot read, but in almost every family there is one or more who can read; and by putting these books into the families they will not be destroyed, and you make the sons and husbands teachers of Christianity for the time being.

How are the women to be reached?

Illustrated books.

Rev. J. L. Nevius, D.D. (A. P. M., Chefoo).—I think that what I say, I say for all the members of my mission associated with me in Shantung. We are all a unit on this subject. We have been interested from the first organization of our mission there in introducing as much influence from foreign ladies as possible. In the stations connected with my work in the interior, I have sought from the first to have visits made to the stations by the young ladies connected with our mission. In the first few years there was a difficulty; now the way is quite open, and we have large accessions of female laborers. I have formulated some views in writing for this conference.

Speaks for his mission.

First, *in the evangelization of the world women are specially fitted to reach and influence women, and many women can only be reached by them. This statement is obvious.*

Women are fitted to reach women.

Second, *they can also accomplish much in reaching and influencing men both indirectly and directly, and in some cases can do it better than men. Women's influence is not confined to women.*

Women can also influence men.

A few days ago I saw men in a woman's hospital. In Shantung we have found, within the last year, a very interesting station started by a woman in the district of P'ing-too, a station occupied by the Presbyterian church for fifteen years, where there is very little progress. An earnest, intelligent woman went into a country village near to the city, and there she commenced her work, quietly and unobtrusively. A church has been built up and the most important persons in it are men. I think there may be other cases cited in connection with the Inland Mission.

The point illustrated.

Third, *there is an urgent and increasing need in China for Christian women from the West, qualified and called of God to this special work; and the teaching and training of Chinese Christian women to help in the work of evangelization is of the greatest importance.*

Urgent need for lady evangelists.

Now I am going over the same three points, but putting "men" in the place of "women." They are the same statements as before, *mutatis mutandis*. (1) In the evangelization of the world men are specially fitted to reach and influence men, and many men can only be reached by men.

Men can reach men.

(2) *Men can also accomplish much in reaching and influencing women,*
 also women. both indirectly and directly, and in some cases can do it
 better than *women*. If I had time, I might refer to my own
 personal work in the country. Of the stations with which I had the
 pleasure to be connected some years ago, there were four made up almost
 entirely of *women*. Those stations have been in existence for ten years,
 and were established entirely by *men*. There is a fifth station largely
 composed of *women*; it has been entirely constructed by a man. I refer
 to these cases to show that the oft-repeated words that women can only
 be reached by women *are not literally true*.

In one case the women have been brought into a church by a father.
 We have a case where a man interested in Christianity went
 to a village twenty *li* away and taught his married daughter,
 who established a church in her village. She has been the
 head of the church for the last ten years. Now she is about to be
 transferred to another place to engage in woman's work. In another
 case it was a son and grandson who introduced the Gospel into a town
 where there was a woman of strong will, and she became the head of that
 station. I refer to these cases to illustrate this,—that men can also ac-
 complish much.

(3) There is an urgent and increasing need in China for Christian
 men from the West, qualified and called of God to this
 special work; and the teaching and training of Chinese
 Christian men to help in the work of evangelization is of
 the greatest importance.

Now I come to another point: *The work of evangelization is most
 successfully prosecuted by the harmonious co-operation of both
 sexes in the same work. If the special influence of either
 sex is wanting, the fullest and highest development of the
 Christian Church cannot be reached.* This is the point I
 wish to bring before you. I fear there has been a kind of divorce
 between men's work and women's work. I think they are one work.
 There are special departments of each, but I do not think it is desirable
 for us to say the men are called to preach to the men, and women to the
 women. I see nothing of that in Scripture. The command of Christ
 to go into all the world was addressed to the Church, irrespective of sex,
 and here are women, called of God's Spirit, coming to preach the Gospel.
 To whom? *To every creature*. But man is a creature. Here are men
 who come forth to preach the Gospel. Are women to be excluded?
 God has set His children in the world in families, and we have found
 through the whole history of the Church that if the Gospel gets a strong
 hold of the man, he will get hold of the women. Men cannot exert those
 same gentle influences that an earnest woman can; but where the proper
 woman has it in hand we thank God that, though the work may not be
 done so well, it may be done. When Paul reached Philippi, there he

found a woman, and God opened the heart of Lydia. She
 was a strong-minded woman, and had been successful in
 business. I think it may have been largely owing to the
 fact that the principal person in the organization of the Church was a
 woman, that it became one of the purest and strongest Churches in the
 New Testament. Again, we have a very interesting family
 presented to us in the Scripture,—Aquila and Priscilla.

Have you noticed that there is a peculiar phraseology
 showing that the strong mind and will was in the *wife* rather than the
husband? At Corinth "he found a certain Jew named Aquila, a man of

Pontus, by race, lately come from Italy"—it does not say "and his wife," but "with his wife Priscilla." Here the husband comes first. We turn to Romans xvi. 3, and we read "Salute Priscilla and Aquila my fellow-workers in Christ Jesus." Here the woman comes to the front, and I believe she was the principal evangelist in that family. I suppose it happened in this way,—that when Apollos came to Ephesus, Aquila said: "What a grand man that fellow from Alexandria is; how elegant and cultured; but we must teach him more about Jesus Christ;" and Priscilla said: "You invite him to our house to dinner, and we will see what we can do." I believe that the grand work of Apollos came largely from that woman. So it goes on: men working for women and women for men; and women's influence and men's influence are together, as the warp and woof in the whole texture of the Church. "What God hath joined together let not man put asunder."

In conclusion, I wish to call attention to the last point in Miss Fielde's paper; and she presented this subject very prominently to the last Conference. While she emphasizes the great importance of teaching and training women, she says: "As time has passed, I have myself grown doubtful whether it would not be better to give the Christian women a Christian education, and then let them always return to their own domestic circle, and for the spreading of the Gospel to rely solely upon the disposition, which every woman has, to talk about whatever interests her. Experience has perpetually increased my perception of the evils arising from the use of foreign money in the promulgation of Christianity in China; and were I now beginning a similar enterprise in a new field, I would pay no native for evangelistic work."

Rev. J. Hudson Taylor, (C. I. M.)—I have listened with great interest to the remarks of Dr. Nevius, and agree with them. We must put a little emphasis on the first propositions he read to us, because it is not generally so fully recognized as it is in this Conference that we have in China enormous need for additional lady workers. I have found in England, and to no small extent in the United States and Canada, that there is a feeling that India needs women, but that there is not the same need in China. The need may not be quite as great, but while men have done much for women in China, there are also very many women that men can never reach. Many ladies of the upper classes will never be reached by male evangelists; and these are the very classes in which our men have least access to the brothers and fathers. It is the more important therefore that we should have lady workers who can get into those circles. It will be well for it to go out from this Conference that we have great need and remarkable openings for women's work for women, and that indirectly the men are also benefited by this work. I think very few would have any sympathy with the woman who would not preach the Gospel to the women because the brothers or husbands happened to be present: still, the main object of a lady worker is to meet her own sex. The issue of women's work has greatly delighted and somewhat astonished me: and it is a very serious question in my mind whether those provinces and cities in China which are utterly closed to male evangelists may not prove open to our sisters. We have seen this in some cases. There is not the same fear that lady missionaries are political agents of the British government, and they have

The need of
lady workers
not fully
recognized.

A new mission
for women.

been allowed to go to places and to work where a male missionary would have found no residence whatever. In some of these difficult districts, if we desire to secure residence, I believe it will be found that the door can be opened by experienced lady workers going alone. We know how frequently they receive invitations to go and stay with families; and these visits establish a different feeling towards the male missionaries who may subsequently follow them. In one city we labored for some years, but could not get near to the people. Two single ladies went there, and visited in the homes of the people, and the change of feeling was very remarkable. In Lan-chau Fu in KAN-SUH, Mr. Parker secured a residence outside the city, but one of our single sisters went there, and she succeeded in renting a house within the city.

An illustration of his argument.

Rev. Y. J. Allen, D.D., LL.D. (A. S. M. E. M. Shanghai).—The ladies have spoken of their work and its influence, but there is an influence going abroad from their presence and work of which perhaps they are not aware. The public sentiment among the Chinese is changing vastly with regard to female education. We have thought hitherto, from the fact that so few are educated, that the Chinese were *opposed* to female education. I find from recent articles published in the Chinese newspapers that they claim not to be indifferent to it. They have simply allowed it to fall into desuetude. They now feel disposed to be ashamed of the fact,—the presence of educated and intelligent women from the West puts them to shame,—and they are beginning to create a sentiment in favor of female education. I would like the ladies to know that they are not working unobserved, and their labors are not without results.

Change in views of the Chinese as to female education.

There is another fact that enhances this work. China is not the China of thirty years ago. It is changing very rapidly, particularly in its sentiment with regard to many things that we have forced on its consideration. We know that its education is being increased by the intercourse between China and foreign countries, and by its sons going abroad to countries where they mingle with our people on an equality. They have told me they would prefer to stay permanently in England or America because of the social advantages they enjoy; and their opinions with regard to the status of women there are favorable. When I set about establishing the Anglo-Chinese College, two things were impressed on me. Some of the gentlemen who came to enter their sons said they had daughters also. In one case, the man said he had no sons, but daughters, and he enquired, "Have you a school at which I can educate my daughters?" In the absence of a Protestant school, he had thought of sending them

Opinions of travelled Chinese.

Chinese wish to educate their daughters.

to the Roman Catholic institutions. The Roman Catholics to-day are prospering on account of our indifference. We have not made provision to take in the growing demands around us. In view of this, our mission is preparing an institution for these girls of the higher classes; and Miss Haygood is to take charge of it. The other day *Wong-tao*, one of the ablest men in China, said in the *Shun-pao* that the education of the Chinese had been neglected, but it was now about to be revived, and he endorsed the movement that the higher classes should be able to get an education and pay for it. When I first started the Anglo-Chinese College, I was obliged

Views of thoughtful Chinese.

to have lady teachers; but the Chinese young men were rather shy of them. My daughter, who talked Chinese, took the first class, and it was not long before a great many of them wished to go to her. Now we have not the least trouble from the fact that ladies teach in the College. Again, there is an increasing desire among the Chinese, especially those having education in Western languages, to have educated wives.

Desire for
educated
wives.

Rev. J. Edkins, D.D.—I fully agree that girls, who have gone through a preliminary course of training, may become very useful in teaching boys. This is confirmed by Dr. Allen. Not only Christian women coming from Europe are qualified to teach Chinese boys, but girls who have been well trained in mission institutions in China, may also undertake this work with young pupils. I think this would remove certain difficulties which might occasionally be met with in finding schoolmasters.

Girls may be
useful in teach-
ing boys.

Then it often happens that a catechist, whose duty it is to itinerate round country stations in some locality, becomes indolent. In that case, I would say, send a Bible woman who has gone through a training in a missionary school, accompanied by another Christian woman, into the country stations where he labors, and the result will probably be a great success in stirring up fresh interest in religious things.

How to cure
an indolent
catechist.

We have every reason to be hopeful with regard to women's work in China. I have heard some persons express surprise that the Chinese should be willing to have their girls educated. They take it for granted that female education is not approved in China. This is, however, a mistake. I had a conversation with Dr. Williams on this subject in Peking, and he agreed that girls' education has always been considered in China as highly suitable. The long succession of eminent literary women illustrates this statement. With regard to foot-binding, I agree with the statement of Miss Noyes, that, after all, the abandonment of foot-binding is a mere matter of time. It will disappear with the spread of information. Let it be made known among the Chinese that foot-binding is no older than the tenth century, and eight centuries is but a short time in a country like this. I would also suggest that the evil results coming from it, as testified to by medical men, and checking as it does in many ways habits of active industry and healthy locomotion, should be made widely known in works, serial or otherwise, in which information of this kind would find a suitable place.

Female educa-
tion is ap-
proved in
China.

Foot binding.

Rev. D. Hill (E. W. M., Wu-chang).—The subject we have to consider is deeply interesting to us all, but there is one department of it which has not been referred to to-day. I refer to the education of Eurasian girls. The need is patent to all. The supply of that need by the Protestant missionary societies has been but meagre. Something has been done since the last Conference, but very little; and consequently many of these Eurasians have passed into the hands of the Roman Catholics. But that does not relieve us from our obligation. Institutions have been opened in

The education
of Eurasian
girls.

Shanghai, Hongkong and Hankow. Of the two former I cannot speak particularly. I will venture to say a word or two about the Hankow school for girls which was opened some years ago by the Rev. Arnold Foster. It is indeed a home and not merely a school for the children. Hitherto, few applications for admission have been made, although there are many Eurasian girls at the ports. May I, therefore, solicit the interest and aid of our friends residing in the ports on behalf of this school?

Rev. H. C. Hodges, M.A. (Chaplain of the Cathedral, Shanghai).—The Shanghai Home for Girls has been established about a year. We have rented a house in the Markham Road, and it is conducted by two sisters from Mrs. Meredith's Home in London. We have also another Eurasian Home for boy boarders and day-scholars, conducted by two female teachers. Through the kindness of the owner of that property, we shall soon be in a position to build an institution there large enough to have both Homes on one foundation. The great difficulty here is that we cannot get hold of the Eurasian girls. The parents are unwilling to part with them. It is all the more terrible because they sell them for immoral purposes. I trust we shall see our way to employ native missionaries to seek out these children. Those whom we take in free of charge are handed over to us absolutely, and we have practically the control of them. The school at present contains fifteen inmates. Some of them pay a certain sum a month; the others are free. In the new school we shall accommodate more. We shall be glad if any of you can rescue these Eurasian children and put them into our care. They may prove hereafter to be missionaries.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tung-chow).—What I have to say on this subject I propose to address to the men on behalf of the women. I wish to exhort you, my brethren, to encourage your wives to engage actively in missionary work. Some women have so much force of character and such a taste for the work, that they will do it in any case. Others are diffident and distrustful of their own abilities, and need to be encouraged and stimulated. Very much depends on your attitude in this matter. Women sometimes fail to do such work, simply because their husbands do not believe in their abilities, nor give them a fair chance to try. I venture therefore to ask that you will give them a helping hand. Encourage them at the first to learn the Chinese language, get them the domestic help they need, and make them feel that they also are missionaries and have an important part in the great business of enlightening and saving the heathen. Not only may those who have no children do missionary work, but those who have families as well. The assertion is sometimes made that a woman's time is all required for the care of her children. This sounds specious, but it takes a narrow view of a woman's capabilities. Let her feel that she has a call to the missionary work as well as her husband, and her talents and resources will be equal to the occasion. It does not follow that because she does one thing she neglects the other. I have taken some pains to observe the facts in many cases during the last twenty-five years, and am prepared to say, that the

children of those women who have done missionary work, are, to say the very least, not inferior to the children of those who have done none. No mother can do a better or a more important thing for her son than to set him a splendid example of service for Christ.

I have one more word to say, and that is with reference to the use made by Dr. Nevius of the conclusion reached by Miss Fielde. For a number of years she has trained and used many Bible-women, and in the conclusion of her paper advises others against the plan she herself followed. Dr. Nevius calls attention to and emphasizes her experience as evidence against the employment of Bible-women. Now I wish to say that with me her advice carries very little weight. There are two classes of people whose advice I am slow to take. One class consists of those who take up a certain line of work and push it vigorously, perhaps to the extent of making it a hobby, and then when it seems to fail, turn round and advise others not to follow their example. The other class whose advice I am slow to take consists of those who take up a line of work and push it with their might, and when it fails persist that it would have succeeded under other and more favorable circumstances, and so advise others to persevere in the same line. The one whose advice receives my profound respect, is the one who takes up a line of work and makes it a success. Let us hear from those who have employed Bible-women and made their employment a success.

Miss Fielde's
paper.

Rev. J. B. Ost (C. M. S., Hongkong).—Mr. Hill has referred to the attempt made at Hongkong for the education of Eurasian girls, with which work I am associated. When we raised a large fund for the commemoration of Her Majesty's jubilee, I suggested to the Committee that they should set aside a portion of it for the establishment of such an institution. Unfortunately they did not see their way to do it. Feeling strongly that a need existed for it, we decided to establish a work independently, and a school was opened two years ago with six girls, four of them being Christian girls, and two rescued girls. At the end of last year we had fifty children in the school. Three were Eurasian, who paid for their support, five were destitute or orphan. One great object in connection with the school is to rescue and receive young girls who would otherwise be forced into a life of immorality. In the South of China children are kidnapped and sent to Australia and Singapore for bad purposes. We try to get Christian friends to take up these girls, and we request those who take charge of the girls to make them special objects of prayer. After a time seven of them asked for baptism, and we found that six out of the seven were girls who had been taken up by Christian friends, and made special objects of prayer.

Hongkong
school for
Eurasian girls.

Rev. D. N. Lyon (A. P. M., Soochow).—During the last month I have been in the country, and my work has been largely among the women and children, as the men were out in the fields. By spending half an hour in each of the houses, I was able to teach a dozen women one half of Miss Safford's catechism, and a number of them learned two-thirds of it. Some of them also learned several hymns and short prayers. I mention this to encourage the ladies.

A word of
encouragement.

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow).—We do not consider Miss Fielde's work as a hobby. We intend to keep it up. Miss Fielde's essay was written when she was unwell, and she has done injustice to herself.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungchow).—I am rejoiced to hear that what Miss Fielde says in the essay is overstated.

—◆— EVENING SESSION

A memorial service. The devotional meeting on this evening, led by Rev. Thomas Bryson, of Tientsin, was a memorial service.

Rev. Y. K. Yen, of Shanghai, spoke of the life and services of members of the American Protestant Episcopal Mission who were members of the Conference of 1877, and who have since died:—Miss L. M. Fay, Rev. Robert Nelson, D.D., Mrs. E. H. Thomson, Rev. K. C. Wong.

Rev. T. Barclay, of Formosa, spoke of Rev. Carstairs Douglas, LL.D., of the English Presbyterian Mission.

Rev. A. Elwin, of Hangchow, spoke of the Rt. Rev. Bishop Russell, Rev. J. D. Valentine and Rev. and Mrs. F. F. Gough, of the Church Mission.

Rev. R. H. Graves, D.D., spoke of Rev. M. T. Yates, D.D., of the Southern Baptist Mission, and Rev. E. C. Lord, D.D., of the American Baptist Missionary Union.

Rev. J. Lees, of Tientsin, spoke of Mr. A. Wylie (B. & F. B. S.), also of Mrs. Edkins, Mrs. Muirhead, and Mrs. John, of the London Mission.

Rev. Geo. F. Fitch, of Shanghai, spoke regarding Rev. John Butler and Rev. Albert Whiting, of the American Presbyterian Mission.

Rev. Wm. Cooper, of Gan-k'ing, spoke of Rev. George Stott and Mrs. Douthwaite, of the China Inland Mission.

Rev. David Hill of Wu-chang, spoke of Rev. A. W. Nightingale, of the English Wesleyan Mission.

—◆— FIFTH DAY—MORNING SESSION.

ESSAY.

MEDICAL WORK AS AN EVANGELIZING AGENCY.

Rev. A. W. Douthwaite, M.D. (C. I. M., Chefoo.)

BEFORE entering on the subject of my address, I wish to state that I strongly deprecate the lauding one method of work to the disparaging of others. In a great mission field like this in which we labor, there is abundant room and continual need for the operation of every agency which will in any way help on the work of winning souls for Christ. "There are diversities of gifts, but the same Spirit. There are diversities of operations, but it is the same God which worketh all in all."

But it is important for us to be fully satisfied as to the best methods of working the various agencies, so as to obtain the most permanent results and to see that each branch of the work receives due attention and support.

Until recently, medical work has been assigned a very inferior position among missionary operations, and some of our churches still fail to realize that it is their duty and privilege to heal the sick as well as to preach the gospel. It is strange that while preaching, colportage and education have been so energetically carried on by Protestant churches from the beginning of this century, healing the sick, as a means of evangelization, has been so far only played at. For, apart from the value of such work as an aid to the preaching of the gospel, there is no agency at the command of the church so well calculated to manifest the spirit of benevolence and philanthropy engendered by fellowship with Christ, as medical missions, nor do I know anything which so clearly shows the *practical* side of Christianity.

A valuable
agency.

In dealing with the subject before me, I shall endeavor to show :—

1st.—The need of medical missions, and the duty of the church to organize and support them.

2nd.—The men required, and their equipment for the work.

3rd.—The methods likely to produce the best results.

4th.—Some of the results of medical missions.

First—The Need of Medical Missions.—We are all acquainted with the moral and spiritual condition of this people. We know they are wholly given up to idolatry, bound by the fetters of many degrading superstitions, without God and without hope in this world or the next. Possessing an admirable moral code, they are yet without power to obey its precepts. Without one ray of light to illumine the darkness of their souls, a million a month are passing into eternity laden with sin and ignorant of a Saviour's love. Knowing this, can we doubt for a moment that it is the duty and privilege of the Christian church to send the light of the glorious Gospel of salvation into every corner of this vast empire? in obedience to the command of her Lord "To preach the gospel to every creature." The rapidly increasing army of missionaries is sufficient proof of the fact that the church of God realizes its responsibility in this matter.

Need of
Medical
missions.

Now glance at the physical condition of the people among whom we dwell, and ponder the fact that as they are powerless to raise themselves spiritually, so are they equally impotent, through ignorance and prejudice, in all matters relating to sanitation. Their cities and towns are unspeakably filthy, many of their busy thoroughfares being but elongated cesspools. Every householder is at liberty to throw any kind of abominable refuse into the public street before his own door, and sanitary laws, if they exist, are neither understood nor enforced.

Physical
condition of
Chinese.

The dwellings of the poor are minus everything that makes for comfort or conduces to health, and in times of sickness the condition of the sufferers, especially if they have the misfortune to be women, is extremely deplorable.

When visited by cholera or other epidemics, the people are cut off by hundreds every day, and their only resource is to propitiate the evil

spirits which are supposed to cause the disease. Every spring they organize gaudy idolatrous processions, vainly hoping thereby to escape the almost annual visitation of the pestilence, the germs of which are breeding in the gutters of the streets through which they parade. And

State of
medical
science.

what shall we say about medical science in China? Simply that it has no existence. Their doctors, though possessing a considerable amount of empirical knowledge of the properties and uses of certain drugs, are utterly ignorant of their physiological action, and in medicine, as in everything else, the Chinese are enslaved by the traditions of a thousand years ago. To many substances which we know to be either inert, or, at best, of but slight medicinal value, is attributed almost magic power.

Ginseng, for instance, a very mild tonic, is firmly believed to possess the power of rejuvenating the aged, of restoring the wasted strength of the debauchee, and of working such marvellous changes in the human body, that had our ancient philosophers known of it, they would have given up, as no longer necessary, their search of the "elixir of life." The best qualities of this root are worth more than their weight in gold, and one sees now and then in the *Pekin Gazette* an announcement that the Emperor has graciously bestowed a catty of that precious article on some favored minister!

Tigers' bones are given to the weak and debilitated, as a strengthening medicine, and those who cannot afford such an expensive luxury may yet obtain some of the strength and courage of that ferocious beast by swallowing a decoction of the hairs of his moustache, which are retailed at the low price of a hundred cash a hair! Some of their remedies are so disgusting that decency forbids one even to mention them in public. One cannot be surprised at the common people placing such implicit confidence in their time-honored remedies, for it is a peculiar fact that the uneducated masses of mankind in every land prefer to be humbugged; hence the enormous sale of those patent nostrums which cure every disease known on this planet.

But it shows a lamentable state of ignorance among even their most enlightened men when no effort is made to provide the nation with physicians in any way qualified to undertake the prevention or treatment of disease. Anatomy is unknown, nor would it be possible in the present state of public sentiment. I once mentioned to an enlightened official a plan I had thought of for giving lessons in anatomy to some of the native doctors of the city where I resided, using the bodies of beheaded criminals for that purpose. He thought the idea a good one, but impracticable, "for," said he, "there is not a doctor in the city who would dare to cut a dead body, lest the ghost of the deceased should haunt him." This ignorance of anatomy renders surgery impossible, although some natives have the temerity to venture on the use of such rude instruments as they possess, often with disastrous results; and who can estimate the injury and loss of life caused by sealing up suppurating sores, by those pitch plasters which are such an abomination to the medical missionary?

The poor women are especially to be pitied, for the diseases peculiar to them are even less understood than those common to both sexes. Their midwives, whose chief qualifications appear to be old age and stupidity, are chosen from the poorest and most ignorant class of women, and often subject the poor mothers to indescribable misery and suffering, to say nothing of the lives they destroy.

It would be easy to fill a volume with a description of the deplorable ignorance and superstition of the people, and the deceit and cunning craftiness resorted to by the native doctors to fleece their patients of their little store of money.

But I have said enough to show those who are not acquainted with the state of this country, that there is real need for the establishment of medical missions here, not merely for the enlightenment of the people, but that they may share with us one of the greatest blessings which has come to us—as all our civilization has—with Christianity. Now the question arises, whose duty is it to undertake this task? Will the disciples of your Bradlaughs and Ingersolls attempt it? Shall we turn to the upholders of Spencerian or Darwinian philosophy to help on that ultimate perfection of the human race of which they dream, by sending missions to the heathen? Nay; we look in vain for any worldly power to move a finger to help these poor people! But we turn our eyes to our Divine Master and hear His words of love, “I have compassion on the multitude;” we see the crowds of sick and afflicted hurrying after Him wherever He goes; we note the practical proof He gives of His love for men, by healing all their diseases! And in this, and in all His life, He left us “an example that we should follow His steps.”

When Christ sent His disciples to preach in the cities whither He Himself would follow, He gave them special power, and commanded them to heal the sick; but in the great commission under which we act there is no such command; we are simply ordered to teach all nations and preach the Gospel to every creature. Our Master wisely left the choice of auxiliary methods to those who, guided by His Spirit, should afterwards obey His commands; and surely few men will doubt the value of medical missions as a means of removing that prejudice against us which seems to be stamped on the very bioplasms of the Chinese, and which is such a hindrance to the spread of the Gospel. Nor will any who have prayerfully considered the matter deny that it is the duty of the church to show that she is possessed by the Spirit of her Lord by doing whatever lies in her power to relieve physical suffering and mitigate the sorrow and affliction of which this poor world is so full.

Secondly.—The men required and their equipment for the work.—As in every other department of Christian work, the first essential is that the medical missionary should himself be a Christian. Not in the sense in which that word is commonly used, but an earnest, zealous, whole-hearted follower of the Lord Jesus Christ. He may have won the highest honors as a student and be worthy of a

The church's
duty.

The men
required.

place in the front rank of his profession; he may possess all those qualities which make up a perfect gentleman; but if he be not constrained to enter on this service by the love of Christ, and be not willing for His sake to undertake the most menial work, he should never offer himself as a medical missionary.

Moreover, he must have a firm conviction that he is called of God to this special work, for nothing short of this will enable him to patiently toil on year after year in the face of the many difficulties with which he will have to contend, or to withstand the temptation to money-making, under which so many of our *confrères* have fallen.

As to his professional qualifications, it goes without saying that—
Spiritual qualifications. granted the needful spiritual attainments—the best educated
Professional attainments. man will make the best missionary.

The medical missionary, unless he take charge of work already established, has to train his own assistants; therefore he should be apt to teach; he will often have to perform the most difficult and dangerous operations single-handed, or, worse still, assisted by unreliable helpers; therefore, besides being well up in anatomy and surgery, he requires a more than ordinary amount of cool self-reliance; and in addition to all this, besides being a general practitioner, he has to be a specialist in every department, so that before coming out, he should embrace every opportunity of becoming practically acquainted with all the details of his profession. It is a great mistake to send young men out to begin work among the heathen immediately after graduating, unless they can be attached, for at least a year, to some mission hospital where they can obtain a fair amount of practice. (And I would here suggest that some arrangement be made by which the large hospitals and dispensaries established in the various ports of China, could be used for the benefit of young medical missionaries who are appointed to inland stations, so as to enable them, while under the guidance of more experienced men, to obtain that practice which it is impossible to get in the overcrowded medical schools of England and America, and to learn those methods of working medical missions which have proved most successful.)

I think it is especially advisable, in opening a new station, that none but a man of considerable experience and skill should be allowed to commence medical work. Should his first surgical operations—wherein the superiority of the foreign over the native doctor is most apparent to the Chinese—be successful, all will be well, and his fame will spread far and wide; but if he fail, no matter from what cause, he will probably bring a great amount of trouble on himself and all associated with him. There is nothing a medical missionary in an inland city dreads more than the death of an in-patient after a surgical operation, for he is certain to be accused of killing the man, and endless mischief may result. About ten years ago I opened a hospital in a large city, and patients came in great numbers, submitting to operations without the least fear, till one day a man died suddenly from some cause which I could not ascertain. There were sixty in-patients under treatment at the time, all doing well,

but they took fright and left the hospital as soon as possible. Even the out-patients fell off from about sixty or eighty a day to about half a dozen, and it was many months ere I regained the confidence of the people. Had not the officials been favorably disposed toward me, the results might have been still more unpleasant.

I have known medical missionaries sent out to China and no provision made for the support of their work, those who sent them having a vague idea that they would be supplied in Equipment. some way or another, and perhaps be able to obtain money on the spot for the purchase of drugs and instruments. Now, while I am opposed to lavish expenditure of money in mission work of any kind, I maintain that every missionary should, if possible, be liberally supplied with all that is really necessary for the effectual carrying on of his work. I have known not a few cases unsuccessfully treated and several lives lost through want of proper instruments. When he has the care of many missionary families, in addition to his Chinese patients, it is especially necessary that he be well equipped with everything likely to be required.

And now, as to the ecclesiastical standing of the medical missionary. Is it or is it not advisable for him to be or- Ecclesiastical standing. dained to the ministerial office?

This is an important question and one which I know is troubling the minds of some of our brethren, therefore I hope it will be fully discussed by this Conference. My own opinion is that, as a rule, it is not advisable; but where he is compelled to exercise pastoral functions, he should, for the sake of others, whose consciences are perhaps hypersensitive on this subject, submit to the rite of ordination.

Where he is associated with ministerial brethren, whose special duty it is to attend to church matters, it is well for him to give his whole time to his own department, and not burden himself with those cares and anxieties inseparable from the pastoral office. In the beginning of a work he may perhaps be able to fill the double office, but ere long he will have to neglect one or both, or else ruin his health by attempting to do the work of two men, with the strength of one. . . . I say this from experience.

But the medical missionary is not merely a doctor; he is an evangelist, and if faithful to Christ he will be blessed to the salvation of souls, and perhaps a church will be formed as the result of his labors. In such a case is it not unreasonable to shut him out from participation in the affairs of the church, simply because he has not been ordained? I know that many of our clerical brethren consider it little short of sacrilege for any but an ordained man to administer the sacrament of the Lord's Supper, and although I have no sympathy with them in this matter, I think it well for us to avoid giving offence, and I would urge our Mission Boards and Churches at home to put an end forever to all difference of opinion as to the sphere of the medical missionary, by definitely setting him apart for his special work as "medical evangelist."

“deacon,” “presiding elder,” or whatever they choose to call him, *before sending him to the mission field.*

I will conclude what I have to say on this subject with a quotation from that valuable book, “Medical Missions, their Place and Power,” by Dr. Lowe of Edinburgh:—“What we ask the church to do, therefore, is just what the Great Head of the church Himself did, to recognize the medical missionary as an evangelist, one of God’s appointed gifts, and to send him forth to his work as much the accredited ambassador of the church as his ministerial colleague.”

Thirdly.—The methods likely to produce the best results.—However well fitted a man may be for his post, if he does not adopt the best methods of working, he will waste much of his time and strength, and perhaps get disheartened by the apparent failure of his efforts to do good. It is therefore important for us to find out from the experience of those who have tried various ways, which has been most fruitful as an evangelizing agency.

Let us begin with the most primitive method—*Itineracy*. There can be no doubt this was the apostolic method, and had we the miraculous power bestowed upon the first preachers of Christianity, whereby we could cleanse the leper by a word and restore sight to the blind with a touch, we could not do better than follow their example; but while with the means now at our command, the healing of the simplest skin disease, or the correction of the slightest defect of vision, requires time and careful attention, which is impossible on a passing visit, itinerant medical work cannot be classed among successful missionary operations.

To one who has no experience of medical work in China there is something very fascinating in the picture of a missionary physician travelling from place to place, surrounded wherever he goes by crowds of sick people, all eagerly listening to the story of the cross, as their hearts are melted with gratitude for the physical benefits received at his hands. Surely, nothing could be more Christ-like! nothing calculated to do so much good! Such was my idea, when sixteen years ago I came to this land, full of magnificent expectations, and dreaming in my youthful ignorance of hosts of heathen yearning for the truth and ready to be gathered into the Church, like ripe corn into the garner! But alas, it was only a dream! It is true that hundreds of sick, lame and blind gathered around me wherever I stayed for a few hours, and I wrote home glowing accounts of the wonderful amount of good I imagined I was doing; but further experience showed me that the good I really did accomplish, either to the bodies or souls of my patients, was very little, and I was grievously disappointed to find it so.

It may be argued in favor of such work that by attracting people from remote villages and hamlets, which could never be visited by evangelists, an opportunity is afforded for preaching the gospel and carrying the news of salvation into regions which could not be reached by any other means. To some extent that is true, but on such occasions the people are too excited to take in spiritual truths. They think a great

deal about their bodies, but little or nothing about their souls; many, in fact, hardly know whether or no they have souls to care for. They are painfully conscious of their physical being, and all they desire is to be relieved of their sufferings as quickly as possible, growing impatient if detained for religious talk, for which they have no relish. When patients come in crowds of several hundreds, as they sometimes do, it is impossible for the physician to carefully diagnose each case, so his treatment must of necessity be merely routine. The patient is not benefitted very much, if at all, while the doctor is injured by becoming superficial in his judgment and careless in practice. I do not assert that itinerant work is useless, for whatever brings us in contact with the people should tend to elevate them, but it is not the plan I would adopt where other methods are possible.

I think that all who are acquainted with this subject are of one mind as to the desirability of the medical missionary having a fixed location and regular days or hours for attending his patients, and there can be no doubt that both for successful surgical treatment and the spiritual enlightenment of the patients, *a hospital is a sine qua non.*

Hospital a
sine qua non
for best
results.

The physician's success in the treatment of disease often depends more on hygiene and diet than on the drugs prescribed, and it is only by having the patients under his own control that he can ensure attention to cleanliness or the simplest rules of health.

I do not advocate the erection of an expensive building, fitted up with spring beds and all the luxuries of a foreign hospital, nor need the initial or subsequent expenditure of mission funds for this purpose be very heavy.

As to the cost of a mission hospital, one cannot read the annual reports of those in China without being struck with the remarkably small outlay—compared with European hospitals—for the amount of work done. Take for instance the St. Luke's Hospital in Shanghai. According to the report for 1889, the number of in-patients admitted during that year was 511—including 130 surgical cases—and 20,279 out-patients were treated, yet the total expenditure was less than \$2,000.

Small cost.

The average annual attendance of out-patients at my hospital in Chefoo is about 6,000, and in-patients admitted—chiefly surgical cases—about 120, not including the foreigners treated in our sanatorium and schools; but the yearly expense for all purposes does not average more than \$550.

In some places, where missionaries are known and their efforts somewhat appreciated, all the expenses may be covered by local contributions from foreign residents and wealthy natives, but in inland cities such generosity will rarely be met with, owing to the jealousy of the gentry and the suspicion with which they regard what they consider an attempt to "buy the hearts of the people" for the furtherance of some political object. In any case, it is not advisable for the medical missionary

to place himself under obligation to the officials, or depend on them for support, for, if he does, he will smart for it sooner or later.

As an evangelizing agency the hospital must ever hold the first place, for there the physician is brought into daily contact with his patients, under conditions most favorable to the implantation of Christian truths in their minds. Day by day, "line upon line," the Gospel is imparted to them, and if the institution is well managed, none will leave it without knowing enough of the way of life to save them if they will believe it.

Men from all parts of the empire are to be found among the in-patients, and who can say what will be the result of the teaching they receive? We may reasonably expect that some at least of the good seed thus scattered will spring up and bring forth fruit to the glory of God, and what we sow in our hospital wards others will reap in far distant cities or remote villages.

Next in importance to the hospital, and in connection with it, is the dispensary, for it feeds the hospital as the latter feeds the church. In some respects it is open to the same objection as itinerant work, for the majority of the patients do not attend often enough, or with sufficient regularity, to receive much benefit, either physical or spiritual. But many do attend regularly, and the kind treatment they receive does incline them to pay attention to the Gospel which is preached to them, and a well-conducted dispensary has a widespread influence, creating a friendly feeling toward all the missionaries in the district, and so making the preaching of Christ less difficult than where only fear or suspicion prevails.

Where the patients are few, the physician should himself devote some time to preaching to them as they assemble in the waiting room, or to individual dealing in the consulting room; but if they come in great numbers he will find this impossible.

I have found it very helpful to have a lady missionary in attendance on the out-patient days, to talk with the women and children who come, and give them confidence. By this means she makes the acquaintance of many women whom she would not otherwise meet, and is able to establish friendly relations with many families who formerly closed their doors against the missionary visitor. Indeed, I consider that to render a hospital thoroughly efficient it is absolutely necessary to have several earnest men and women—native or foreign—who will make it their special work to hunt up the patients and water the seed sown in their hearts while under treatment; otherwise much of our work will fail to produce the good results at which we aim.

It is comparatively seldom that a male missionary is asked to visit patients in their own homes, nor can he undertake house to house visitation. This is the special work of our lady physicians, and a noble work it is, but I will say nothing about it, as I am pleased to see they will presently have an opportunity of speaking for themselves.

No Christian worker needs so often reminding of the apostle's advice—"Take heed to thyself"—as the medical missionary. He should

remember that *he* has a soul to take care of as well as his patients, and he should not allow his medical work to take up so much time as to interfere with the time required for prayer, reading and meditation.

Fourthly.—Some results of Medical Missions.—I presume that few readers of missionary literature are unacquainted with the marvellous way in which some of the strongholds of superstition and idolatry in India were opened for the preaching of Christ by medical missionaries. The story of the mission in Cashmir, commenced by Dr. Elmslie, has been frequently told, and we have often rejoiced over the success of Dr. Valentine, who, by the blessing of God on his skill as a physician, was the means of introducing Christianity into the heathen state of Jeypore; and the records of every mission field give abundant proof of the value of medical work as a means of preparing the way for the Gospel.

Some results
of medical
missions.

In China, things move slowly, for our work is chiefly among the lowest of the people, and one rarely meets with a man of rank or influence who possesses sufficient generosity to admit that foreigners are in any way superior to themselves. The upper classes are so afraid of "losing face" among their fellows by calling in the aid of a foreign physician, that they would, as a rule, rather let their sick folk die than depart from the customs of their ancestors. I have often had officials and members of influential families in my hospital, but all were from distant places, and when I or my colleagues have visited them in their own homes, they have without exception appeared ashamed to acknowledge their indebtedness to us, and were evidently troubled by our presence. While such a mean spirit prevails, we are not likely to be startled by such open-hearted generosity as was shown by the Princes of Cashmir and Jeypore, but medical missions are nevertheless doing a vast deal more than appears on the surface for the extension of the kingdom of God. It would be foolish to attempt to tabulate the spiritual results of this, or any other, mission agency, for we know very little about it; but we have enough evidence of the good done to encourage us to persevere, feeling assured that our labor is not in vain.

Before commencing this paper, I wrote to a few of the older medical missionaries for information as to the number of converts admitted into the church as the result of their work. In reply, one well-known worker wrote: "Nearly all admitted to the church in this city have been brought in through the hospital." Another estimates that "one-third of the membership is the result of the influence of hospital work." Another says: "The majority of those who have been admitted here to our church were from the hospital."

Dr. Lyall, of Swatow, in replying to my letter, says: "Generally the number of applicants for baptism varies from a hundred to a hundred and fifty in the course of a year—that is about from four to seven per cent. of the in-patients—and of baptisms, the average number is about twenty, which is barely one per cent."

He further remarks: "These figures do not represent fairly either the fruitfulness of the mission hospital as a feeder of the church, or its

influence generally, for many of those baptized bring others into the church. Hundreds leave the hospital with a very fair knowledge of Christian truth, and with their faith in idolatry shaken, and some of these will be gathered in by and bye."

A clerical missionary, writing about the influence of the Swatow hospital some years ago, said that fully one-third of the country stations had been begun by former hospital patients.

As there are many brethren present who are far better qualified than I am to speak on this subject, I will conclude with a reminiscence of my own work.

Personal reminiscence.

In 1876 I commenced work in the city of Kü-chao, on the South-west border of the Chehkiang province, and after overcoming the usual difficulties, succeeded in leasing an old ruined house, supposed to be haunted. In that city were about a hundred families of the K'ung clan, direct descendants of Confucius, and not only they, but all the city people were very hostile, and as offensive as they could be without resorting to personal violence.

For the first half year of our residence there, my wife dared not leave the house, for she was mobbed whenever she attempted to do so. Women, constrained by curiosity, would come to our house in crowds when I was away, but the men seldom came, except to revile and annoy. In fact, our position was almost unendurable, and nothing but the conviction that God had led us to go there would have induced us to stay. But though the city folk kept aloof, as soon as the dispensary was opened men and women flocked in from the country for medical aid, which in a short time created a friendly feeling towards us in the villages.

The literati, those implacable enemies of all righteousness, seeing that we were gaining the esteem of the common folk, combined with the priests and doctors to stop our work, and for a while they almost succeeded.

They employed spies to watch those who came to us and then to frighten them with silly stories about the power of our drugs to change their nature and convert them into foreign devils, and that all who took our medicines would die within three years unless they became Christians.

With such determined and organized opposition to contend with, we had very little to encourage us, but we stuck to our post, and ere long our enemies got tired of their opposition. Not only the country folk, but many of the citizens also applied to me for medical aid, and even some of the proud K'ung family became kindly disposed toward us, and when after four years' residence we had to seek a healthier station, we left behind us a little church of eighty or ninety converts. I do not say these were all the result of our medical work, that is, that they were induced to give up idolatry and trust in Christ just because their sicknesses had been healed, but I do assert that but for the medical work I should probably never have come in contact with more than one-fourth of them.

Most of them came from distant villages and towns on the borders of Kiang-si, which I should never have visited had the people not first

come to me for medicine; and but for the dispensary we should certainly have found it vastly more difficult than it was to remove the prejudice and bitterness which the city people manifested when we settled among them.

In 1883 I visited Corea—then known as the Hermit Kingdom—to see what sort of a reception a missionary would meet with. It was prophesied that I should find things as unpleasant as those who preceded me did, but though looked upon with suspicion everywhere, I was not molested, and an official assured me that although a preacher of Christian doctrines would not be tolerated in the country, a *medical missionary* would be welcomed and assisted.

Subsequent events proved that he was right, and the king himself, who imprisoned a Chinese Christian for distributing books for me, and issued a proclamation ordering the arrest of all colporteurs, became, within two years, practically the supporter of a medical mission in his capital.

As I have already remarked, it is impossible to show by statistics the results of our labors, but let us satisfy ourselves as to the proper place of medical work in the mission field, and the degree of prominence which should be given it as an evangelizing-agency.

ESSAY.

MEDICAL MISSIONARY WORK IN CHINA BY LADY PHYSICIANS.

Miss Mary W. Niles, M.D. (A. P. M., Canton).

It was stated at the London Conference that there "are over 300 medical missionaries in all parts of the world, and about thirty of these are fully qualified lady physicians." We have at present twenty-two lady physicians in China. Our work is much the same as the work of our professional brethren, though in some respects more limited. In China the women are not so free to come to hospitals and dispensaries as are the men. Itinerating is somewhat more trying for the lady physician. In visiting the home, however, she has the advantage.

Encouraged by the expressions from the field of the great need of lady physicians in China, by the remarkable success of Dr. Howard in Tientsin, the ladies' societies have all been anxious to send their representatives. Dr. Osgood of Foochow said, "Whatever difference of opinion may exist as to the expediency of ladies engaging in medical practice in England or America, there is no question that a lady physician has a wide field of usefulness and much hard work awaiting her in China or Japan." Dr. Harold A. Schofield said, "There is an immense field and great need for lady medical missionaries thoroughly qualified to practice their profes-

Number of lady
physicians in
China.

Their work
endorsed by
medical
brethren.

sion, a need as great or greater than that of India." Dr. Macleish, of Amoy, goes further, saying, that "the conditions of Chinese social life are such as to render it necessary that a separate institution should be provided for women, where they may receive advice and treatment from an educated physician of their own sex." Some very erroneous statements have been made in the home lands to the effect that women in China would never apply to male physicians. I quote from a paper read before the State Medical Society of Pennsylvania, 1884: "Dr. Kerr went to Canton in 1854, and almost a generation had passed before reaching the women." Yet his yearly reports show that during this twenty years of practice one-third of his patients were women. While this practice was not wholly lacking in the treatment of troubles peculiar to women, yet opportunities for such work have greatly increased since the arrival of lady physicians. We agree with Dr. Edwards, who says, "While it is not true that the women of China will not consult a male physician, it is undoubtedly true that a fully qualified lady physician would have much freer access and would find a most interesting field for work." Dr. J. G. Kerr tells us, in one of his hospital reports, that "the Chinese women of the better classes endure a vast amount of suffering rather than submit to what modern medical science requires for the diagnosis and treatment of disease. The profound ignorance of the native faculty, and the seclusion and modesty of the female members of most families, open an unlimited field in China for the lady physician, who combines the necessary physical endurance and moral courage with devotion to the self-denying exercise of her profession."

A lady physician finds her best field for work where she may be relieved from general practice. Ladies so situated that they have been almost obliged not to limit their practice to women and children, have done, to be sure, very effective work. Yet Dr. Murdock, who has left Kalgan, expecting to be located in Peking, and Dr. Holbrook, who was obliged to leave China on account of her health, both requested that gentlemen should be sent to occupy their fields.

A hospital is, for lady or gentleman, the best field for Christian work. Listen to Dr. Mackenzie, who reports thirty-nine old patients baptized in 1887. "There cannot be two opinions, where the experiment has been fairly tried, that the wards of a hospital give the best opportunity to be found anywhere for direct personal dealing with men's souls." In dealing with women a woman's sympathetic heart is appreciated. "Christ the great exemplar, when on earth, was not content with healing the bodies of the people, but as the crowning proof of His divinity, forgave their sins. Shall we not then lead them to Christ, and as in the days of old, send the sick and the maimed to their homes, rejoicing in Him who is able to save to the uttermost?"

Chinese women, so few of whom can read, need to be taught "precept upon precept, line upon line, here a little and there a little." A school for women, of course, seems the best way to lead heathen women to give up their idolatry and come to Christ.

Best sphere
relieved
from general
practice.

Hospital
the best field.

Women's
school in
hospital.

But heathen women must have some inducement, or a desire to become Christian, before they will come to school. Heathen women come gladly to our hospitals; the well with the sick, mistress with maid, maid with mistress, mother and daughter, sisters, friends. Here are your scholars. Let us have an attractive school room. Let us have an earnest Christian native teacher, and let us bring every kindly, loving, persuasive effort to bear, that as many as are able shall be found in their places at the regular hour. In the Canton hospital Mrs. Kerr has just built a pretty new school house, a small building with living room above for the workers. The deaconess of the Second Presbyterian Church is her faithful teacher. The text books are the three and four character books and the Gospels, all being in the Cantonese colloquial character. The women read while the children memorize. The majority of the patients require treatment for a sufficient length of time to enable them to complete the Lord's Prayer, ten commandments and the three character book. The latter gives, in brief, all the essential truths of Christian doctrine. Many complete the two primers and one Gospel. Some have finished two. To illustrate the interest of the pupils I will relate an incident. The hospital was overcrowded, and I was desirous of discharging certain patients that I might make room for others more needy; but, "we cannot go until we have finished our book," was an excuse I had not expected. Again, patients have returned to us on account of a recurrence of their malady, seeming pleased, delighted, to have an excuse for re-entering the school. As each patient provides her own food and all necessities aside from medicine, and also pays an entrance fee, no one can say it is a rice inducement that draws them. Mrs. Kerr superintends the work, reviews the recitations at stated intervals and holds a meeting of a conversational nature with the pupils.

An encouraging incident.

Let us have a Bible woman or several, according to the needs, who shall go into the wards and talk with the patients. To be sure we find it difficult to induce the Bible women to do personal work. They are like preachers. Though they preach as excellent sermons and give as clear and full expositions of Scripture as their brethren, yet it is in China as in the home lands, personal work tells. Mrs. Swan visits the wards and has oversight of the Bible woman.

Bible women in wards.

On the Sabbath the patients attend the church Sabbath school and preaching service. In Sabbath school they are divided into classes of perhaps ten. My medical students, with others, serve as teachers. We have regular morning prayers and use strong moral suasion to induce a voluntary attendance of all able to attend. One of my students remarked, Where is there so much seed sowing as here? How small the harvest! But we are thankful for some obvious results in the few who have come and professed Christ before the world. Many have gone home with a clear idea of the plan of salvation, declaring that they would not worship idols, believed in Christ and would pray to Him alone. We know their position is a trying one when they return to their heathen home alone. It may be

Much seed sowing; a small harvest.

their part of the household duty to attend to the lighting of the morning and evening incense. With one in a heathen village or town, even favorable to Christianity, there is a basis for Christian work. Such a person's name is sent to Christian workers in her district. If the Bible woman, connected with the hospital, could visit the discharged patients, as does the colporteur in Dr. Macleish's employ in Amoy, this would be a most valuable means of following up the religious work done in the wards, one that it would amply repay us to adopt more extensively. Could the physician follow Dr. Mackenzie's example and accompany the Bible woman it would be a grand opportunity. In such a case it would be wise to have two ladies associated in the work, that one might remain while the other went. In Canton a large proportion of our hospital patients are from the country, and the foregoing plan would enable us to work in places where almost insuperable obstacles exist to a residence.

The plan of religious work followed by Mrs. Lyall in Swatow is worthy of imitation. She divides the hospital visitation between the native church members. Each has her appointed day. Mrs. Lyall instructs and encourages them in this work. Thus you have what is recognized as a heart work, as the members are not employed. Moreover, they themselves are edified and trained to active service in the church.

A plan
worthy of
imitation.

The four medical students, who are with me at present, are church members, and it is my earnest desire for them that by their lives and conversation they may be a power in helping on the Christian work of the hospital. I see that others utilize their students more than I have done. Dr. Woodhull says, "It is a part of the daily duty of each student to teach the patients under her care. At evening prayers they recite what they have learned through the day. My sister is usually present at evening prayers, and the patients, especially the children, always seem pleased to be able to repeat something. We try to have all who are able learn the commandments, and they recite them in concert at prayers."

Dr. Mackenzie's success well proves that the evangelistic side of a medical mission is best developed when the physician stands at the head of the evangelistic as well as the medical department of the medical mission. "Deliver us from thinking that we are obeying the command when we employ an evangelist and say to him, 'You go and preach to the patients while I attend to their bodies.'" "He must make time, for his business is only half done if he neglects this portion of it." Some must echo the expression of one of our members; after speaking of her strictly medical work, she says, "My strength has not been sufficient to accomplish much more without breaking down. A good part of the time I have attempted to talk personally with the women . . . but there has been very little energy left to do evangelistic work." Could we have a lady associate entering with us, heart and soul, into the conditions and circumstances of each patient, having that personal acquaintance that we have, and all her strength reserved for individual spiritual work, would not that be the

Physician
must be head
of evangelistic
work.

next best? If we cannot do what we would, if apparent results are scant, we may look forward with the eye of faith and say with one who has done laborious work in China for years, "We are working for results that will be seen one hundred years hence."

All our hospitals have dispensaries connected with them, which act as feeders to the hospital. At times, however, the work of the dispensary overshadows the hospital. In Shanghai, Dr. Reifsnnyder prescribed every day and often had almost 200 patients. A dispensary alone, to be successful, should be located in the midst of a well populated region of homes, that the women may return often. A most excellent city work is being done by Dr. Fulton, who is residing in Canton temporarily until the way shall be open to take up her residence in Kwangsi, from which she was driven and where the hospital in process of erection was burned by a mob in 1886. The dispensary is open two days in the week in rooms connected with the Third Presbyterian Church of Canton. The church is the waiting room, the usual street preaching service being omitted for those days; the large front street doors are not opened, and a side entrance gives admittance to women only. The patients, often one hundred, with their friends and the many who come simply to hear, make quite a congregation. One Bible woman is always in attendance, and sometimes two. One of the ladies of the mission also attends to give religious instruction. Dr. Fulton, with her medical assistant, questions the patients as they come into the consulting room in turn, upon what they have heard, and strives to impress the truth upon their minds. The fact of this dispensary being in the church building has brought this city church to the notice of many families; the attendance of women upon the church service has largely increased, and four of the patients last year desired to receive baptism. For various reasons they were advised to wait a little. Dr. Swinney reports two hundred and eighteen (218) treated in one day at her dispensary in Shanghai. She herself presents the Gospel to the patients after prescribing, and has witnessed many happy results from these direct personal efforts. At one of the dispensaries under Dr. Gloss' charge, the Bible woman not only talks to the gathered patients but constantly visits the patients in their own homes.

Visiting in homes does not have the significance that it does in India, where the seclusion of the women is so complete. All the lady physicians have calls to the homes of the people; some making more than 300 calls during the year. The highest officials desire them to attend their wives, and in some districts there is scarcely a *yamén* into which they have not been welcomed. This work necessarily consumes a large portion of time. At times long journeys and a sojourn in the *yamén* have been required.

Dr. Howard's treatment of Lady Li, and her help to the work, is known to all. Dr. Gloss reports being handsomely entertained in Lu T'ai by an official; while Dr. Fulton spent two weeks in Po Ling at the home of Admiral Fong where, assisted by Mrs. Lyall, they had daily

Dispensary
work.

Visiting in
homes.

opportunities of presenting the Gospel to many willing listeners. Many calls are very unsatisfactory. Especially are those in which you find the patient already in her grave clothes, unconscious, or actually dead. In these, as well as some other cases, the family are in no mood to listen to religious instruction. It is my rule, when not obviously impracticable, to talk with the women.

Many calls unsatisfactory.

Sometimes I find a large company of them gathered together. For one thing I try to teach them a prayer of a few words.

Teach patients a short prayer.

If the patient is one who has been given up by the native doctors, one who has tried every manner of heathen worship with no relief, she often snatches at this prayer, as a charm yet untried, by which she may hope to recover. Since most have the idea that Christ's disciples had when they asked, "Who did sin, this man or his parents, that he was born blind?" and believing that sickness and other trouble is a punishment for sin, even the prayer, "God be merciful to me a sinner," seems to be merely a prayer for healing. Because it is not easy to make this matter plain, and the patient receives a false impression, shall I refrain from telling her of a Saviour mighty to save? I particularly feel this difficulty when I find a severe operation needed upon an almost exhausted patient. The family are in a state of excitement, and all their efforts are in idolatrous worship, charms or incantations as a means of safety. I must order the incense to be extinguished, and I cannot allow the patient to drink the ash tea sent her by the gods. I often must ignore the exhibition of their superstitions, shown in yellow papers—sword, fish net and the like. My own fear that an operation may hasten the patient into eternity, brings a realizing sense of my dependence upon a higher power unto whom I must cry. Can I rudely thrust away that upon which the poor woman trusts and give her nothing. But how can she turn to the unknown God? Yet I must tell her to pray to our one true all powerful and loving Father, to His only begotten Son, our only Saviour. Can I say the Spirit may not enlighten her heart? One woman said to her nurse, who had known me previously, "I thought she would pray for me. Did you not say that she would pray?" I answered for her, "I am praying for you all the time," and then I prayed aloud. As to Jonah fleeing from Nineveh came the distressed mariner's call, so to me it came, "Arise, call upon thy God." Some who have come to see me after their recovery remember something of what I had told them. A few seem affected by the truth to a more than passing interest. Some have said they did not give thanks to the idols for their recovery and wished to know how to render a thank-offering to the true God. One of my students often accompanies me, and is a great assistance in telling religious truth and in keeping friends from trying to combine the worship of the true and the false. This work, to be effective, I feel should be followed up. The acquaintance might be maintained by holding regular receptions when these, or any ladies who wished to call, could find the physician at home, with helps and helpers ready to water the seed sown, to nourish and care for its sickly growth.

Our opportunities in this needy field of China are great and ever increasing. God grant strength of body and spiritual power to the laborers. If it is not for us to see the fruits, it is for us to do our part. Great and increasing opportunities.

"Yet I doubt not through the ages one increasing purpose runs."

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

"God be merciful unto us and bless us; and cause His face to shine upon us. That thy way may be known upon earth, thy saving health among all nations."*

DISCUSSION.

Rev. F. Ohlinger (A. M. E. M., Seoul).—I rise to acknowledge our indebtedness to medical work in Corea. The beginning of our work there was due to the medical work. When one of the royal family was wounded by a mob, in the providence of God, Dr. Allen, of the American Presbyterian Church, was at hand, and by his skill and care restored to life one who was very much appreciated by the government. That was the opening of work in Corea; and since then it has frequently seemed to me, at least, that it was the medical brethren, who stood between us and the government, who made it possible for the clerical missionaries to remain in the country, notwithstanding the notices served upon them by the government. I want to bear testimony to the devotion of our medical brethren. They are in the lead of the most important literary work we are now doing, that of translating the Scriptures. In a small hospital carried on by one of them, where the patients number from six to fifteen a day, I believe we receive from \$30 to \$40 a month for medical aid and drugs, which is a most encouraging feature of he work. Medical work in Corea.

Rev. J. C. Gibson (E. P. M., Swatow).—It seems to me the whole subject of medical missions may be considered as having two propositions lying at the root of it, which to many persons seem contradictory. One is this, that the medical missionary is first of all a *medical man*, and bound to do his very best, from a medical point of view, for his patients. The other is, that the medical man is, as to his aims, before everything else, an *evangelist*, bound to look for spiritual fruit as the test of the success of his work. I know that these two propositions are often supposed to be inconsistent. It is supposed that if a man is to give his energy to the carrying out of the medical part of the work he must, to some extent, make light of the evangelistic work. Root proposition of medical work.

* For the "List of Lady Physicians engaged in Missionary Work in China," and the "List of Lady Physicians formerly Missionaries in China," see Appendix D.

Now I have no sympathy at all with the view, which I fear is held by some, that the medical work may be treated as a kind of bait to draw men within reach of the Gospel, but that this side of the work is to occupy a secondary place. I believe that is a false distinction, and that there is a real spiritual value in philanthropic work done for the healing of the sick, for its own sake; therefore I think that a medical missionary who relaxes his professional zeal and his care for his patients, from the medical point of view, is giving up a large part of his influence and his duty at the very outset.

On the other side, I believe it will not do for a medical man to say, "It is my part to do the healing, and I will depend on my colleagues to do the spiritual work." It is for medical missionaries to reconcile the two branches of the work.

As to time, I have no hesitation in saying that the medical missionary should give the large proportion of his time to medical work; but there is a way of doing it, so as to show his thorough sympathy with what we call the more spiritual side, or the evangelistic work. It is not by the amount of time the medical missionary gives to preaching that he shows where his heart is. It is by the spirit in which he meets his patients, and the spirit in which he works with his colleagues in all the spiritual aspects of the mission work. It is that which shews what side he takes, and what is his view of his own mission.

Might I say this, that in order to reconcile these two conflicting views of his work there is one point very important at the outset. I think all his colleagues ought to do their best to secure that he should have at the beginning of his work ample time to learn the language *thoroughly*. There is a great temptation for a medical missionary to neglect this. The moment he arrives he is applied to for medical aid, and finds it difficult to refuse. A little interpretation enables him to treat sickness, and even a somewhat imperfect knowledge of the language will enable him to understand the description of symptoms. But that is not enough. If a medical missionary is allowed to be rushed into medical work on his arrival, he can never afterwards make up for what he loses at the outset.

I suppose it has been felt by all that medical work is surrounded with difficulties. One is this. There is now among the Chinese generally a high appreciation of Western medicine, and one result is that many unqualified Chinese go out and profess themselves masters of Western medicine and undertake to heal, and by their incompetence very often bring Western medicine into disrepute. Also, by their lack of spiritual character they bring the Christian church and its teaching into disrepute. To deal with this state of matters by any rules is very difficult. You cannot prevent these men going out as medical practitioners. The work is one that they can make pay from a money point of view. If the medical missionary shews that he regards his work as spiritual work, his influence will tell on his native assistants, and the tone of the hospital will be so kept up that unauthorized and unworthy workers will be largely checked. I am thankful to say that in the Swatow hospital, under Drs. Gauld and Lyall, the tone has always been high. We have had for many years two young men as native medical assistants who have given themselves most devotedly to the work in the

Medical work
not to be
treated as a
bait.

Medical mis-
sionary should
show sympathy
with evange-
listic work.

Should take
time to study
Chinese.

Difficulties
in medical
work.

Unqualified
Chinese
professing
medicine.

How to deal
with it.

Swatow
hospital.

hospital. If they should leave it they could probably make larger incomes outside. But they give themselves heartily both to the medical work and to preaching, and we hear in going about the country many high testimonies to the kindly Christian spirit which they show to patients coming as strangers to the hospital. I believe the Christian tone of the hospital makes it comparatively hard for a man who is not a consistent Christian, and who heals only for money, to represent himself as from that hospital. If the tone is kept high at the central hospital a great deal is thereby done to check all these undesirable developments.

Again, the *variety* of medical mission work impresses me very much. The medical work in a hospital is a centre around which a great deal of other Christian work gathers. In Swatow we have the daily preaching by native medical assistants and foreign missionaries, public examination of applicants for baptism, visits paid to the hospital by members of the native church, classes for teaching to read (and these classes are greatly helped by the use of the Roman letter) and classes for teaching Christian truth; and then we have occasional dispensing visits to the out-stations on the part of the medical missionary. The hospital and its developments thus afford to all members of the mission, both male and female, and to the members of the native church as well, a most interesting and fruitful field for Christian work.

Variety of
medical
work.

There is another aspect of the medical missionary's work to which, were it only as a matter of personal gratitude, I wish to refer. His relation to his colleagues as at once their friend and their physician is of great value. There is a great economy of missionary strength in having among us a doctor who is the personal friend of all the missionaries. He keeps a watchful eye upon them, and can detect signs of overwork before they are aware of it. In addition to treatment in case of actual illness he performs the still greater service of preventing many a breakdown of health by timely warning and advice.

Relation of
medical man
to the mission
staff.

It is extremely interesting to notice how medical work develops and how widely it spreads. In 1889 there were treated in the Swatow hospital 5,830 patients. Nearly half of these were in-patients, giving an average of 182 in-patients in the hospital throughout the year. In all, 110 patients became during the year applicants for baptism. We are somewhat cautious about receiving applicants, and many of these are not yet baptized, but 19 former patients were baptized during 1889. A striking fact as showing the widespread influence for good of this hospital is this, that no fewer than 1,780 different towns and villages were represented by the patients during the year.

Development
of work.

Finally, I wish to refer to the hearty sympathy with our medical mission which has long been shown by the foreign community in Swatow. For many years the hospital work has been largely supported by their liberal contributions, and there is no question as to the aim and object of that work. All who support it see clearly that it is done by men who give themselves to it heartily, not because they could not find ample remunerative work elsewhere, but because they have for Christ's sake given themselves wholly to the care of the Chinese.

Sympathy of
foreigners.

It is a great pleasure to bear most hearty testimony to the great value, from every point of view, of medical missions, and to the great results which they produce in advancing all parts of our mission work.

Professor Thwing (New York, U. S. A.)—It is a privilege for one whose work, to some extent, lies in the medical as well as clerical profession, and whose opportunities for observation are not limited to one continent, to pay his tribute to the toilful service of missionary physicians in the East. This service is threefold.

A tribute to
medical
missionaries.

Threefold
service.

1. *In maintaining the moral tone and professional ability of this sacred vocation.*—There are influences at work which tend to lower the standard, not merely of scientific attainment, but of personal character. It is hard at home to withstand the debasing tendencies of the venal, sordid, increasingly sensuous civilization of the age, but harder still when the tonic impulses of a strong Christian sentiment, such as dominates England and America, are wanting. If they have done nothing else, the medical missionaries of the East have done this—all praise to them for their grit and grace—they have kept their Hippocratean oath, taken at graduation, and maintained the purity, probity and honor of a profession which is regarded at home as second to none in the lustre of its fame, in the honor of its name.

They maintain
the moral tone
of the vocation.

2. *They have broadened the field of investigation and enriched the accumulations of science.*—The ætiology and natural history of diseases peculiar to the East have competent observers and careful statisticians among the medical missionaries. The eulogiums of Carl Ritter and Agassiz as to the services of missionaries, though emphatic, are deserved. The reports of resident foreign physicians connected with the Customs made to the Inspector General, are hints as to what may be done in future years in the enrichment of medical literature, by men whose opportunities are rare for the study of disease in its endemic seat, as leprosy for example, or mental diseases in tropical climes.

Broaden field of
investigation.

3. *Their direct ministry to the body and soul.*—I could speak for hours on this point, for several months' residence in Canton hospital has taught me, what nothing else could so vividly and pathetically illustrate, the urgency and promise of medical missions. Here, as in India and Japan, the successful work of female physicians has been conspicuously shown. Here, too, the disinterested nature of the service has been daily observed. Here, also, the mighty power it wields as an evangelizing agency. On each of these points and others I might enlarge, but only respond to the call you have made on me to emphasize the noble influence exerted: first, in preserving untainted that social purity which dominates the Christian homes and countries we represent, which has made marriage honorable, womanhood sacred and continence indispensable; second, their service as contributors to professional and scientific research; and their crowning work as priests and priestesses of Him who came to seek and to save the lost and whose benediction is their choicest recompense, "Inasmuch as ye did it unto these, ye did unto Me!"

Direct minis-
try to body
and soul.

Dr. H. W. Boone (A. P. E. M., Shanghai).—We all know that in times of prosperity we are apt to forget how near we should keep to our heavenly Father, but when the hand of the Lord is laid upon us, we are brought near to see the truths of Christianity. And so it is with our heathen brethren. In times of prosperity they think only of themselves and their own affairs; but when they are in sickness or sorrow and affliction they come to the hospitals,

Softening
influences
of adversity.

where Christian influences can be brought to bear on them, at a time when they are convinced that their own idols have failed them and their minds are the most open to receive and to benefit by the truths which may then be presented.

There is immense need in this great empire that the Chinese themselves should carry on the work which medical missionaries are attempting to begin. We are as a handful; but there are more than a hundred young men, natives of China, who are being trained by the medical missionaries, and we hope that they will accomplish a greater work than we can, because in addition to the qualifications they may obtain, they are nearer to their own people than we can be. Some of these students have graduated and have gone to various parts of China. Some of these native Christian physicians are men of great power and success among their fellow-countrymen.

Need for the Chinese to carry on the work.

Rev. R. M. Ross (L. M. S., Chiang-chin).—First I must make grateful acknowledgment of the untold blessings that accrue from the medical department. The L. M. S. of Amoy has a large district North of Amoy, beyond Chin-chiu, which has given us abundant reason for praise and thankfulness; the success in that field is largely due to the medical missionary work prosecuted by the E. P. M. Society's physician in Chin-chiu itself. In a sister prefecture West of Amoy, where I am located with a medical colleague, I can bear testimony to the benefits of the medical mission on the evangelistic work. Our centre there is new, only having been established two or three years; but already showers of blessing have attended our labours.

Expression of gratitude to medical missionaries.

Work in Amoy.

Dr. Fahmy, my colleague, and I, have been talking over a plan of visiting the villages occasionally, to dispense to the old who cannot walk to the hospital, and to the very sick and poor who cannot come into the city.

Visiting the villages.

There was one point in Dr. Douthwaite's paper which deserves attention—whether medical missionaries should be ordained or not. This question of the ordination of our medical brethren in some places may be quite unimportant; in others it assumes great importance. For instance, a physician of eminent skill and spiritual qualifications, not of the L. M. S., whose name is fragrant in the district round about his hospital, attended the united gathering of the Presbyterians of two missions, in which native and foreign pastors and presbyters were present. In that united gathering the medical missionary was forbidden to discuss and vote. Why? Because he had not been ordained. By whom? Chiefly by natives in the assembly. If any man was entitled to speak on Christian missions that physician was; and so deeply did he feel the position that, on going home, he agitated for medical missionaries to be ordained before leaving England. I am not aware that I am in possession of any gift distinct from that I had before I was ordained. We are set apart by Christ, and laymen stand as high in the estimation of the great Master as those ordained by man on earth.

Ordination of medical missionaries.

Rev. J. L. Nevius, D.D. (A. P. M., Chefoo).—A brother has handed me a note, which the Chairman has requested me to read. "I sincerely hope that this Conference will express its sense of the real help given to us in our missionary efforts by those doctors in the ports, not medical missionaries, who

Recognition of help received from port physician.

give their time so freely and fully to that ministry of healing by which missionaries so often find that God is pleased to open a door for the further ministry of His Word and the knowledge of His way of salvation in Christ. As a young missionary I do not give my name; but I come from a port where a port doctor labours hard with us, giving all freely, and I have quite lately returned from a station distant 120 miles from our hospital, where there is a flourishing church with seventy believers, who owe their knowledge of the truth to the cure of one of their number in our opium ward."

Our secretary has formulated a resolution as follows:—"That this Conference recognises with gratitude to God the valuable voluntary service rendered to the cause of Christian philanthropy among the Chinese by medical men in practice among the foreign community at the open ports: and expresses the hope that such service and sympathy will be continually and increasingly proffered."

[The resolution, having been seconded, was put to the Conference and carried unanimously.]

Rev. J. Lees (L. M. S., Tientsin) spoke of the late Dr. Mackenzie and his work. There is now as a result of his labours, a hospital thoroughly equipped for about fifty patients, and a large dispensary. The results have extended far away into the interior. In one instance a man who had heard of Dr. Mackenzie, came from the province of Sze-ch'uan, past Shanghai, to Tientsin. Yet this was a simple case with which any surgeon could have dealt. This shows how sympathy works on the native population. One important part of Dr. Mackenzie's work was the training of native physicians. His classes were very successful. He was sorely tried by the difficulty of placing them. One of his students is in charge of a large institution in Tientsin, and another in a position of importance at Port Arthur. Another is physician to the Seventh Prince; still another is working in the South with the London Mission. The men who have stood, who have made their work a success, showed the largest hopefulness as to Christian character. Some who were unimpressed by Christianity, have failed to make their mark. Dr. Mackenzie's work was of the greatest value to other missions. In his case there was no question about ordination. He was heart and soul with the missionaries. This is the relation that should exist everywhere.

Rev. A. W. Douthwaite, M.D. (C. I. M., Chefoo).—A question has been forwarded to me by the Chairman:—"What is your advice with regard to the use of native dress by physicians in new and unworked fields in the interior? Answer to be printed in the Records, please." In one word: *By all means wear the dress.* I suppose that no energetic Anglo-Saxon would, from preference, encase his lower limbs in skirts or encumber himself with long sleeves; but when the question is what is the best for the work of God, our own preferences must be put aside. Personally, I should dislike very much to wear the Chinese dress, but were I working in the interior I would wear it.

In replying, I would emphasize the necessity for a medical missionary on arriving having ample time to study. I made a great mistake when I first came out. When I arrived in Shaohing, and before I had been there many days, a blind man came to me for healing; and the result was that I was swamped with patients from morning to night. I had no time for

Medical missionary should have time to study the language.

study, and I have never recovered the loss of that first year's study. A medical missionary should have at least a clear year for the study of Chinese before he enters on his duties.

My experience has shown me that there is no demand for Chinese students in the interior. The published accounts of Dr. Mackenzie's work have shewn that many of the students drift away. The people are too suspicious of them. The fact of their having left off the methods familiar to their great-grandfathers, is quite sufficient to make them suspicious.

No demand
for Chinese
students in
the interior.

With regard to ordination, I did not introduce it into the paper without much thought. It does not concern me, but I know it is a burning question in some parts of the field. I have in my mind one case in which a medical missionary was the means of gathering out of heathenism a church of sixty or seventy members. Twenty miles away was a clerical brother, and this man had to come over whenever the Lord's Supper was administered. The medical missionary was told he had no church standing whatever. I should like to ascertain the opinion of this Conference as to whether it is or is not advisable for a medical missionary, to have any church standing—for every medical missionary to be ordained as a medical evangelist, or deacon, or elder, and to give him some church status before sending him out to China. I would ask the Chairman to ascertain the opinion of this Conference on the subject for the guidance of those at home interested in it.

Ordination of
medical
missionaries.

Rev. W. H. Lacy (A. M. E. M., Foochow) thought the subject of the ordination of medical missionaries should be referred to a committee.

AFTERNOON SESSION.

ESSAY.

ORPHANAGES, ASYLUMS FOR THE BLIND, DEAF AND DUMB, AND OTHER CHARITABLE INSTITUTIONS IN CHINA.

Rev. F. Hartmann (B. F. H., Hongkong).

My subject is: Orphanages, Asylums for the Blind, Deaf and Dumb, and other Charitable Institutions in China. This work, like that of medical missions, lies on the borderland, which Christian missions and general humanitarianism will be equally glad to claim as their own. It appeals strongly to the feelings of every human heart; and we readily have the acknowledgment of the Chinese that it is 好事, something good, charitable work. The missionaries who devote themselves to orphans, to the blind, deaf and dumb, and otherwise afflicted people, have this in common with medical missionaries, that they yield to none in the desire to alleviate bodily

Recognized
by Chinese
as charitable
work.

suffering, while at the same time they have their eyes open for the ailments of the soul and the wish to procure help. As More directly missionary than medical work. Christian mission-work, that of the institutions in question is far more direct, and deals more immediately with human souls than that of medical missions. It is far more restricted than any other kind of mission-work, but probably in its limited sphere it is, comparatively, more thorough.

For each of the different branches named in my theme I have made the following division :—

1. A statement of the need of China for such institutions.
2. The outward and visible aim of such institutions or, in other words, up to what time have the clients to be kept in the institutions ?
3. Statistics of the work done. This I at first intended to be one of the fullest items ; but owing to my ignorance it is the poorest.
4. How is the work being done or to be done.

I speak of orphanages first. Is there any need for them in China ? It would almost seem that the chief difficulty in China with children whose parents die, is not : Upon whom does the burden fall to take charge of them ? but : Who has the right to claim them ? Orphans eagerly claimed. A striking illustration. Some years ago a widow in Hongkong died suddenly of cholera, leaving behind her a girl of five years, whom she had previously expressed a wish to place in charge of the Berlin Foundling House. Immediately after the death of her mother we took the girl into our house. After the lapse of hardly a week a sister of her mother, with many people to attest her identity, came to Hongkong to claim the child. We were very sorry to part with the girl, but we hardly thought we had a right to refuse her. I referred the matter to the protector of Chinese, who decided that we need not give the child up, as the relations from the mother's side had no right to claim her. However, our joy over having rescued the child from a fate worse than death, and which the aunt had not taken care to conceal from us, was not to last long. A day or two afterwards a blind brother of her deceased father appeared on the scene and claimed the child as rightly belonging to his clan. A shop in Hongkong giving the security that she would be brought up and married when she attained the proper age, we were obliged to give up the girl, who cried bitterly when she had to go with a blind stranger, who did nothing to endear himself to her. A few instances, similar to the one mentioned, make me believe that there would perhaps be far less need for orphanages in China than in Europe, if it were not for the foundlings. Orphanages needed chiefly for foundlings.

It is a very well established, though not altogether undisputed fact, that the practice of putting to death, or throwing away new-born female infants, is very prevalent in China, though it seems not to prevail to such an appalling extent in the North as in the South. I Infanticide. am not going to waste my time by proving it. Those who desire proof may find it in a pamphlet by the Rev. Ch. Piton, entitled, "*L'infanticide en Chine.*"

I know a paper of this kind will be thought nothing of unless it gives some statistics. I have heard guesses made of the numbers of infants put to death in certain districts every year. But, however approximately true such estimates might be for a certain district and for a certain time, (for I have heard of places where the bad habit has, to a great extent, diminished within the memory of Chinese friends of mine), I think it would be worse than useless to generalize from such estimates and by multiplications and arguments to pretend to have arrived at exact statistics. Suffice it to say that the Chinese themselves have very long been aware of the fact that infanticide is a crying evil in China, so much so that Imperial mandates have again and again condemned it, and that foundling-asylums have been erected by heathen charity. The Chinese Foundling House in Canton might, by better management and careful inspection, be made a very excellent institution, so far as we see it with our eyes. Except the branch for the blind, we find only an infants' department. The lanes with the small houses for the nurses, surround a nice hall, a garden and the dwellings of the doctor and keeper. I could wish to have such a compound in Hongkong, but separated from the house for the larger girls. The children I saw in the native foundling-house were ill-kept, and many of them in a dying condition. Those who survive stay there only a few months and then are sold to be brought up privately, either as daughters-in-law or as slaves, or for purposes of prostitution. And these latter, which fall into the hands of the so-called devil-grannies, Dr. Henry and others tell us to be fully four-fifths of the survivors.

Extent.

Recognized by Chinese as a crying evil.

Native foundling-house in Canton.

Large mortality.

Four-fifths of survivors doomed to lives of shame.

Now to rescue from death, or from the worse fate of slavery to sin and shame, and to bring up such foundlings, opens up a very wide field for orphanages in China.

Roman Catholic missions have availed themselves of this opportunity to a far larger extent than Protestants. I do not think it is the wish of the Conference that I should enlarge upon their work; but I may say this much, that in some of their institutions there is much well worth seeing, and something well worth imitating.

The Berlin Foundling House in Hongkong was begun in 1850, and was probably the first Protestant institution of this kind in China. Some interesting things about Mrs. Henry's orphanage in Canton are told in Dr. Henry's "The Cross and the Dragon." I was greatly pleased to see an orphanage connected with the interesting institutions in Jessfield in the neighbourhood of Shanghai. I suppose I shall to-day hear of many more orphanages in China, of which, unfortunately, I am as yet ignorant.

I suppose there will be no difference of opinion about the aim of orphanages, which, in China, practically means foundling-houses for girls. All will be agreed that the girls should be trained to become Christian wives as a general rule. "Christian" "wives,"—these two things are not of equal importance,

Aim: Training of Christian wives.

“Christian” stands first, and we know it for certain in every instance to be God’s will that those whom we receive in Christ’s name should come unto Christ to be partakers of the kingdom of heaven.

It is fortunate for orphanages in China that there is no difficulty in finding husbands for those grown up pupils who feel no special calling to serve God in an unmarried state. For the more the custom of casting away female infants prevails (and the greater therefore in any particular district the need for asylums for girls), the greater will also the scarcity of marriageable women be, and the easier the task to find husbands.

A scarcity of
marriageable
women.

It will hardly be necessary before a Conference of missionaries to say that it would not be advisable or even possible in China to contemplate domestic service as an intermediary state between the parents’ house (which is the orphanage) and marriage.

I say it is fortunate that we may safely contemplate marriage as the state for which we have to prepare our pupils.

A few instances, selected at random, may suffice to show how we usually obtain these children. Here, a missionary takes a walk and finds a baby exposed on the road side. In another case, the missionary being ill, his wife sent some school boys to a brook to find some leeches. They had to give up their purpose that night because it was too dark. The next morning they returned to the lonely spot and there found a baby, who was not there the night before, almost naked and quite burnt by the morning sun. Once a girl was found in a basket floating on the water. It is what we call a great chance, when children survive who were thus actually thrown away. More frequently they are saved in a different way. One of our pupils was the ninth in a succession of girls, three of whom had found favour with their parents, five having been killed. She was saved from death by a Christian neighbour. One girl was born the fifth in her family. Her appearance, instead of the hoped-for son, exasperated the father to such a degree that he not only refused to keep the child, but also cruelly ill-treated the mother for having given birth to a girl. Another would have been kept by her parents, had not a fortune-teller, in writing out the child’s horoscope, told them that the child, if brought up by her parents, would bring ruin to the whole family. Twins, the first-born of a very young mother, were regarded as a bad omen, and therefore repudiated by her parents. They would have been destroyed if the missionary had not taken them in. One infant, who had already been exposed and deserted in a cowshed, astonished her parents by continuing to live and to cry for two days. Such vitality and persistency led them to have compassion on the child, at least in so far as not to allow her to die there but to take her to the missionary’s wife, whom they knew to rescue children.

Foundlings
given to
wet-nurses.

It is our practice to give infants out to wet-nurses, who have to present themselves with their charges twice a month, and are besides visited occasionally in their homes to see whether the children are kept there and are in good condition.

When infants get sick, the nurses mostly refuse to keep them, and bring them back to our house, where it is exceedingly difficult to nurse them. We had a case recently of an infant who could neither take nourishment from a wet-nurse nor from a feeding-bottle. She had to be reared by giving her milk with a spoon. It was successful, a reward not often met with in such cases.

Trouble with sick infants.

When an infant is about 18 months old, she is weaned and brought into our house as a permanent inmate.

Considering the noisy concerts which one or two European children of a family are sometimes able to perform, one might be inclined to assume that our nursery must be a place of continuous weeping and lamentations, such as would be beyond endurance. As a matter of fact, however, it is very seldom that any crying is heard there. Contented and joyful faces may be seen in the case of the smallest children, such as are still carried about in the arms of their elder sisters or make their first attempts at walking and talking. Others may be observed busily engaged all day with their toys, unless it be meal-time, when they are equally busy with their chop-sticks. Others, again, may be seen making their first attempts at knitting or endeavouring to spell through the infants' primer.

Quietness and contentment of children.

When they enter school the hardships of life may be said to have fairly commenced for them; but, strange to say, they do not seem to be very much afraid of it; on the contrary, they appear very proud when, for the first time, they present themselves in Chinese costume to be formally enrolled as "scholars." (The children up to that time are all dressed in European clothes.) It is only when the inspector of schools appears on the scene, at the end of the year, that their hearts begin to fail them and tears begin to flow. Their fears, however, he knows how to dispel by his amiable, humorous ways.

Enrolment as scholars.

The subjects taught in our school are reading and writing in Chinese and Romanized characters, composition, European arithmetic (up to vulgar and decimal fractions), geography and history. As a rule the girls are kept in school for six years, so as to pass the six standards of the Government Grant-in-Aid Scheme. They have to stay longer if they do not pass every examination; and in some cases, where there are greater gifts and inclination for school-knowledge, they are allowed to remain in school for a year after they have passed the sixth standard examination.

Course of study.

Time kept in school.

The grown-up girls, who have finished the school-education, are not less under instruction in very useful things than those who sit on the school-benches. Though we depend entirely on their help for the great amount of work of all kinds which has to be done in such a large house, still, it is always made the first consideration that they shall learn thoroughly everything we can teach them, and the amount of work they do for us is secondary. It would

Instruction of grown-up girls in useful knowledge.

be easier for the staff of teachers to have one girl always doing the same kind of work; but according to the above principle the lady-superintendent takes the trouble to change the work every week, and to write out a plan of work for each individual girl for each day—and I might say for each hour of the day. Moreover, every piece of work is examined from an educational point of view, just as rigorously as the composition or sums in school. For instance, every article of linen, out of each girl's wash-tub, will be inspected, and, if not found satisfactory, will have to be done over again; or a girl having finished a room will ask a lady to come and see if it is well done.

Rigorous inspection.

We know very well that there is a difference between doing a work under inspection and doing it voluntarily in after life. But we are pleased to hear now and again about this or that former pupil, that her house is distinguished for cleanliness. Evidently the habit of cleanliness produces a taste for it, and so it is with other good qualities.

Cleanly habits inculcated.

The individual gifts and likings of the girls are allowed to have their play, as far as is possible in such an institution. For instance, all the girls have to do plain sewing and knitting but a few will be allowed in some spare hours to do fine embroidery work. All learn singing, but a few are taught to play the harmonium in addition.

Special gifts cultivated.

To reach the hearts of our pupils is of course our chief aim, and they are all along nourished with religious instruction. We have the custom that some time after they have left school, those who wish to be confirmed and to be admitted for the first time to holy communion, are gathered in a special class for a longer space of time, when the necessity of individual Christianity and personal conversion is more earnestly urged upon them. At the end of this instruction they are examined in church as to their Christian knowledge; they confess their Christian faith and are blessed by prayer and laying on of hands. It will be seen from this that we have not discovered an undenominational way of teaching, but we do it in the way we have learned from our teachers in our time and under the forms that are familiar to us.

Special religious instruction.

Teaching, denominational.

I suppose it is for this reason that a venerable friend some time ago made a statement, which, from the *Chinese Recorder*, passed into other papers, that the Lutherans aimed at nothing more or less than to transplant a facsimile of their church into China. That friend and many others will perhaps be pleased to hear that we do not educate our girls in order to build up our own particular branch of the Christian church, but give them in marriage to Christians of different denominations.

I revert to the matter of marriage. Alas, not all live to reach that state! It is perhaps owing to having suffered by exposure in the very first stages of life, that a comparatively large percentage of children die in infancy. Others die during their school time, and some at a time when otherwise they might have

Large mortality.

been married. I think very few outside of such an institution can realize the fact that the gulf made by the death of foundlings, especially those of a more advanced age, can no more be filled up than that made by the death of children in any family. In a day-school, and even in a common orphanage, which is not a foundling-house, if a pupil, say of fourteen years, should die, there is the possibility that the very same day another of the same age may come in to fill up the empty place. But in a foundling-house, as in a family, the new-comers are only new-born babes. It may, therefore, happen that the class or classes of one or more years become and remain quite empty. It will be seen, even if it were not felt. During the last few years we have been so unfortunate as to see a number of grown up girls, upon whom a great deal of care had been bestowed, dying before fulfilling the hope that they would be useful for the spread of the Gospel among their own country women. But perhaps I ought to say that we have been so fortunate as to learn of death-bed experiences which filled us with joy and made us confident that the work of our house for those girls had not been in vain. The number in our charge at the present moment is eighty-five.

More than forty pupils have left the Berlin Foundling House as wives of Chinese Christians, mostly in the Canton province, but partly in other parts of the world. Our hope is, that as Liafburg, the Friesian girl who was rescued from death in a similar manner to most of our girls, lived to become the mother of one of the best missionaries to Germany, viz., Liudger (the missionary to my native province, Westphalia), so some one or other of our pupils, who may spend her life "as unknown," may perhaps afterwards be "well known" as the mother of one whom God may prepare to do great things for His kingdom in China.

Pupils
married from
the foundling-
house.

So much about orphanages. I have treated of them at greater length, speaking, as I was, of one particular institution, where the work is carried on almost entirely by a European staff. This is one way of doing it. Perhaps we may hear of entirely different ways and methods and the experiences gained in them. I hope we may.

Now about other charitable institutions. As regards blind people, one gets the impression that their number is far larger in China than in European countries. They are often seen going about in files, the one in front feeling his way by means of a long stick and leading those who are behind him. In the city of Canton one may happen to see a dozen such bands of ten or twenty each within the space of half an hour. But that will only happen when you are near the asylum for the blind at the time when they go out to beg or when they return. If the inmates of asylums in Europe or America had to support themselves in a similar way, more would be seen of them. However, as missionaries living in the country, where there is no artificial crowding of blind people, also get the impression that their number is extremely great, and as the causes leading to blindness, such as uncleanly habits, small-pox, leprosy and carrying of children on the back in such a way that the head hangs

The blind.

Causes of
blindness.

back and the eyes look straight up into the sun, are especially prevalent in China, it is probably correct that the blind form a larger percentage of the people in this country than in Europe. I do not venture to say more, nor do I think it necessary. For to my mind appalling figures would tend rather to stunt than to stimulate the zeal to alleviate suffering.

It is even more difficult to form an approximate idea of the amount of deafness and dumbness in China. You cannot help seeing an infant that lies by the wayside, or noticing the blindness of anybody you meet in the streets, but you may pass many a deaf and dumb person without knowing it. The Chinese have asylums for the blind and for lepers, showing the compassion they have on people thus afflicted. I do not wonder that they have no deaf and dumb asylums. The misfortune under which these latter labour, does not, by any outward suffering, appeal so strongly to the natural sympathy of every man. In many callings they can work and earn their bread almost as well as those who can hear. Where the sympathy goes deeper, where the human soul is valued even far more than the body, deafness is likely to be regretted more than blindness, because it is so far more hindering to the development of the human mind.

But while the deaf and dumb are spiritually the greater sufferers in a negative sense, good influences being kept back from them, the blind in China are more exposed to positive dangers. There is more blessing in the ability to earn an honest livelihood than can be expressed in a few words. How do blind Chinese make their living? The Rev. W. Campbell, who has devoted a considerable labour of love to the blind, says in his book—“*Missionary Successes in the Island of Formosa*”—that some blind work at pounding rice or in treading the water-wheels which are used for purposes of irrigation. He also knows one man who supports himself by making and repairing baskets. But, as a whole, the Chinese seem to think that, besides begging, the only occupation open to blind men is fortune-telling, and to blind women prostitution.

And from this sad alternative they are not even protected by the native asylums. In the blind department of the native foundling-house in Canton the inmates may be kept until they can pass on into the asylum for the adult blind. I at the time thought it a good sign that in the former institution the boys are not taught anything in the way of fortune-telling, nor the girls music. I need hardly say that music to them does not mean an elevating and ennobling art, but a degraded trade. But I was soon sadly disappointed at being told that they learn it by themselves, or from one another, when the time comes for them to go out at day or night. I also learned that in the asylum for the adult blind the door-keeper is there day and night, to let those in or out who wish to go and earn their bread. I shall also never forget the sad impression it once made upon me when I spoke to a blind fortune-teller, who had listened to the preaching of the

Larger percentage than in Europe.

Difficulty of estimating the number of deaf mutes.

Ability to earn their living.

Means of livelihood among the blind.

Blind women doomed to a life of shame.

A blind fortune-teller.

Gospel quite attentively, when I told him how in Ephesus people who practised arts like his, brought their books together and burned them. "Yes," he said with a shrewd twinkling in his blind eyes, "and then they would have nothing to eat."

This state of things has to be taken into consideration in discussing Christian institutions for the blind or for the deaf and dumb.

For, as in the case of orphanages, so here our first question must be: What are we to do with our clients in the long run; what have they to be prepared for? In the case of the dumb I believe it is possible to prepare them for almost any

For what shall the mutes and blind be trained?

calling in life, in which speaking does not form a prominent part. Saying this implies that speaking need not be excluded, even from the exercise of daily duties, but that speaking and seeing speech must be taught. As it occasionally happens in China, people who cannot talk together, converse in writ-

Dumb may be prepared for almost any calling.

ing; the idea is very obvious that the Chinese written language would lend itself readily for the use of the deaf and dumb. I have

Writing, a means of communication.

heard of the deaf son of a wealthy Chinaman, who was instructed in Chinese characters by a private teacher. But the glorious invention to help the deaf and dumb, compared with which all other ways are now-a-days very unsatisfactory, is to make them read speech from the lips, and on their part to practice articulate speech. To teach this, of course, is not everybody's gift; no amount of patient trouble alone will do; it has to be learned according to the most rational and tried methods at home.

Teaching articulate speech and lip-reading the plan *par excellence*.

I do not know if there is any institution in China where the dumb are taught in this way. I should say, though without any experience in the matter, that there would be no serious objection to allowing dumb girls to marry, who are able to speak and to read speech from the lips.

Marriage of dumb girls.

I know two dumb girls—one in the Basel Mission, and one in our own house in Hongkong—who have only been taught to make themselves understood by gestures. They can say most things of an outward nature. Our dumb girl very soon finds some characteristic by which to describe everybody she knows—as the one with the beard, the one with the key-basket on her arm, the one with the spectacles, the tall one, the small one, and so forth. She is able to tell you that the day after to-morrow this or that girl will be married; or, on Christmas-eve there was such and such a prominent gentleman among the visitors, and similar things. In household work she is as useful as can be, and, as she is the oldest and by far the strongest girl, she is a very valuable help. She was instructed in Bible history, largely by the use of pictures, and is pious in her way. But I am afraid her religious notions are of a very vague kind. Much trouble has been taken to instruct her so far, but there was no trained skill available to do more, and she was not a very young child when she came to the house.

Two dumb girls in Hongkong who converse by gestures.

The blind can be taught many very useful trades, but in making a living they will never be able to compete on equal terms with the seeing, especially where labour is so cheap as it is in China. If anything effective is to be done for blind men,

Great difficulty
of the blind
in earning a
livelihood.

I suppose one has to be prepared to help them through life, especially in such matters as procuring raw-materials and finding sale for ready-made articles. That the ability to read and write can do much towards putting a man on his feet in life, I have very grave

Doubtful
utility of blind
Bible reader.

doubts. It is a very beautiful idea to send blind Scripture-readers forth as missionaries to their own people. I fervently hope that some proper men may be found among the blind of China for such work. But unless a man has a love for the Word of God, and at least some spiritual understanding of it, I think the money would be better spent by keeping him at home than by paying him as a Scripture-reader. For blind women I do not think it likely that they will ever be wanted as wives, and therefore there will be the necessity of leaving them always under the protection of a Christian home. I can unfortunately not give much information as to what is being done for the blind, and I hope that this paper may do more good by the critiques of its defects, which it may provoke, than by its intrinsic merits. I may mention that I asked for information in writing in some directions in vain, and in one instance I believe owing to an unfortunate mis-

Missionaries
who have
worked for the
blind.

understanding. Among those who, I believe, have worked for the blind, I may mention Rev. J. Hudson Taylor, Rev. W. H. Murray of Peking, Rev. Wm. Campbell and Miss Dr. Niles of Canton. I believe all these did not especially seek the work, but just did what God put into their hands. In an educational establishment there is no objection to having the blind and the deaf and dumb together with other children when very young; but the blind

Separate in-
stitution
required for
each class of
defectives.

would very soon have to be separately instructed in most branches, and the dumb from the start. If possible it is by far the best to have separate institutions for the different classes of defectives. The blind can be taught to do almost any household work.

In teaching the blind to read and write, comparatively much has been done in China already. Mr. Campbell has prepared a primer, a reading book, the Gospel of St. Matthew and Mr. Genähr's tract—"Conversations between an Evangelist and a Chinese Temple-keeper." All these are, I believe, in a somewhat modified form of Roman capitals, on the whole according to Moon's system. Mr. Murray, as early as five years ago, had prepared the Gospel according to St. Matthew and the Acts of the Apostles, and had, I understand, extensively taught music-writing; all in Braille's embossed point system.

Books for the
Chinese blind.

Work done in
the Berlin
Foundling
House.

In the Berlin Foundling House there were four blind girls who many years ago had been taught to speak a foreign language—the German—and to read and write in it in Roman capital letters. They can read the whole Bible with their fingers in German, and can at once translate it into Chinese. I have

now taught one of these girls the Braille system adapted to the Cantonese dialect, and have had her write a primer and a few chapters of St. Luke's Gospel in this way. She has, during the last few months, instructed another of the blind girls in Braille's system. Miss Dr. Niles intended to engage the first named girl as a teacher for her blind pupils; but, as she intends to leave Canton this summer, we have not thought it advisable to send the girl before Dr. Niles' return.

The great advantage of the embossed point system over that of the Roman letters is, that the blind can read what they themselves have written. In the latter system they can write the Roman letters with lead-pencil, so that the seeing may read it; but the letters which they feel have to be printed by machinery. All Braille's characters consist of six dots arranged in a little square in the following way: *This hand* upper, middle, lower; *that hand* upper, middle, lower. In writing, the blind begin from the right hand side and go on to the left, so that in writing *this hand* means right; *that hand* means left. The dots are pricked into very thick paper. When the paper is turned the dots are felt on the other side, beginning from the left. No confusion is caused by the inversion; the blind person not having, like us, a picture in the mind's eye, but only a recollection that a certain letter consists say of the three dots: this hand middle, that hand upper and lower; this hand in reading being, of course, the left.

Advantages
of the
Braille system.

Braille
system
explained.

There are some who think that Braille's system is more difficult than Moon's and others. Mr. Campbell says, "Miss E. Gilbert, a daughter of the Bishop of Chichester, was blind from the third year of her age and acquired a knowledge of all the embossed alphabets, and it was after spending a lifetime in practical work among the blind in London that she thought the Braille system to be unsuited for adults, whose hands have become hardened by manual labour."

A blind
expert's
opinion of
the system.

Without doubting the accuracy of the observation of this lady and others, I believe it admits of an explanation, which we should keep in our minds here in China. In Europe, 75 per cent. of the blind are deprived of sight after the period of school-age. Now if these people can recognize by the touch the letters which they have learnt at school sooner than they can acquire quite a new alphabet, does not that prove that the latter must in itself be more difficult than the former? And again I ask: If hard-handed people can feel large capitals, but cannot detect the dots in the very small squares (which are sufficient for most people at the school-age), does that prove anything for the relative easiness of the two systems? If the squares for the six dots were made as large as the Roman letters for the blind, then I fear not even the highest authority could make me believe that the points would be more difficult to feel. Mr. Campbell thinks it an advantage if the books for the blind can be read by the seeing, because the latter can then help the former. But the same advantage may be gained by preparing books for

An
explanation.

Faults not
inherent in
system.

the blind corresponding word for word with books in Chinese-characters or in Romanized letters.

If it be granted that Braille's system is not only the best, but that nothing can be gained by the introduction of another, the question still arises how to adapt Braille's system to the different Chinese dialects. Mr. Murray has thought it advisable to have nothing to do with European spelling. He has numbered the 408 syllables of Wade's syllabary and writes them with Braille's figures, with a certain change, so as to ingeniously include the tone-mark. I have thought it more simple to spell phonetically, adding one character to every syllable for the tone-mark. Mr. Murray never needs more than three spaces for a word; I need from two to four. The Canton Committee of the British and Foreign Bible Society are taking steps to print some part of the Bible in Braille's letters in the Canton colloquial. Dr. Wright, who is very deeply interested in this matter, has promised to give it every help. It is a very blessed thing that even the blind are enabled to read the Word of God, which the Psalmist calls a lamp unto his feet and a light unto his path.

As the theme given me includes "other charitable institutions," I will just say in regard to one poor suffering class—the lepers—that so far as I know the heathen Chinese are as yet the only ones who have erected asylums for them.

How to adapt
Braille to
the different
dialects.

Lepers.

ESSAY.

TEACHING THE CHINESE BLIND.

Rev. W. H. Murray (N. B. S., Peking.)

As many know, it is more than twelve years since I was led to take up work for the Chinese blind. It occurred in this way: While in the Bible Society's room in Scotland, previous to my coming to China, I had often seen the blind purchase parts of embossed Scriptures. On one of these occasions I was greatly impressed on seeing a young man, after getting his copy of Mark, feel it all over to see that it was complete, and then read a part to make sure it was the Gospel he desired. When satisfied, he paid the price, took up the book, and a holy, joyous gleam played upon his countenance, which indicated to me that the Word was to him a "savour of life unto life."

After travelling in Shantung and Manchuria, I was sent to Peking to engage in the same work of Bible distribution on the street. I soon found my best stand to be the beggars' bridge, just outside the Manchu city, and before long such an enthusiasm was enkindled among the people that it had quite the appearance of a home revival. I even forgot I was speaking to the heathen. The blind began to mix in the crowds,

How I was led
to begin the
work.

and, like the others, to buy also. I asked one why he wished to buy a book when he could not read it. He replied: "I have a friend who will read it to me." I told him how our blind can read and even write, but he plainly showed his disbelief. The Spirit seemed to use this incident to stir me up mightily to plead the cause of the Chinese blind with the missionaries; but none thought it sufficiently important, nor the time appropriate for the church to take up such work. Some even thought the experiment decidedly dangerous among a people who believe that foreigners buy children in order to scoop out their eyes to use for medicine or in the manufacture of telescopes. But the interest which had been awakened in me continued to grow until the subject became the all-absorbing study of my quiet evenings. At last my Chinese helper said, "You are always talking about it; why not start it yourself? Take Chang, the blind man, who sometimes comes to the services; you draw out the plans and I will teach them to him." This decided me to make a start. The thing was begun; and it was a great pleasure to see our first pupil learn the lessons as we worked them out, and, as soon as our primer was finished, read the precious Word of God. Our next pupil—a little beggar boy I took from the street—was able to read and write perfectly within two months: that is, he could read as quickly by touch as the Scriptures are usually read at public worship; and he could write from dictation at the rate of 22 words per minute. It must not be supposed that this is an isolated instance; such results are the rule. I have boys going daily to street chapels who read accurately and fluently any portion of the Scriptures. Two of the school boys are engaged every day in writing from the dictation of an old native scholar. At one sitting they write as much as will fill two pages; and, often reading it over for correction, they punch (*i.e.*, stereotype) it on brass. In this way we have now ten books of the Old and New Testaments finished, from which we emboss as many copies as we require, and from which plates we could emboss sufficient to supply the blind of all China. Two such plates are supposed to be one day's work for a journeyman in England; and yet these two boys do this and keep up other daily school-lessons besides. This shows the simplicity of our methods.

Failure to
enlist sym-
pathy in the
project.

The school
started.

Remarkable
results.

The plan on which our lessons were got up is as follows:—I discarded phonetic spelling; because about every ten English miles there are dialectic variations in the language, and because space-saving is of the greatest importance. To spell phonetically, for instance, such a word as *Ch'uang*, requires eight letters (tone and aspirate included), unless burdensome contractions, which are a misnomer for phonetic, are employed. I decided to spell by numeral indicators, and the results of the system have proved quite marvellous. The 408 sounds of the Pekinese syllabary are numbered consecutively from 1 to 408. The numerals are ten letters, or in Chinese simple sounds to correspond. By a system

Plan of
lessons.

Spelling by
numeral in-
dicators.

of mnemonics these are connected by a few words as copulæ, and thus a simple sentence is formed, the first word being the number, the last the sound given in the syllabary. This, then, is the system of spelling.

The Braille Point System is the one now almost universally used (and deservedly so) for instructing the blind. I have so adapted

The Braille
system
adapted.

this system to the Chinese as to secure most remarkable results in fingering, space-saving and speed; and to enable my pupils to read and write with a rapidity and

accuracy which compares very favorably with the seeing. I recently timed one little fellow reading the 4th, 5th and 6th chapters of Romans in Chinese and found that he took $13\frac{1}{2}$ minutes.

I afterwards read the same chapters, about as rapidly as the Scriptures are usually read from the pulpit, and the time required quite corresponded. I have repeatedly timed the boys and found them to have attained a speed of 22 words per minute. Many persons in Peking have witnessed this, and perhaps some of them are at this Conference.

Writing
music.

Music is also written as rapidly as it can be dictated. The two parts in the treble cleff are first written in one line and then the parts in the bass cleff in another line. At the instrument the operator reads the music with the left hand and plays with the right; after a time or two the order is reversed, and he reads with the right hand and plays with the left.

Our written character is trilateral, with the exception of the first nine classes, which have only two letters. This includes everything to be connoted, viz., sound, tone and aspirate. The word has one form, a wedge shape, and in this there are many advantages, not the least

Economy of
the system
used.

important of which is the saving of one letter space between every two letters, or fully thirty per cent of every page. This economy of space means a correspondingly lower cost in production, storage, etc.

The school at present contains twenty pupils, of which number five are females. Some are ready for situations. A pupil sent to the school by Dr. Edwards, of the China Inland Mission, Shan-si, has, in about six months, written, practised and committed to memory nearly eighty of Moody and Sankey's tunes.

Adaptation of
the system to
non-readers.

A lady in Peking suggested that I print the system for the blind in ink and see if it is not as well adapted to non-readers as the Roman letter system. I concluded to try, and accordingly got out from home a font of type for the purpose. I perfected the plan just before leaving for the Conference, and brought out a little book describing the method, applying the system of mnemonics for committing the syllabary and giving specimens of the printing. The book contains the Lord's Prayer; and, with the exception of its being printed in ink, it corresponds exactly with the raised character.

A plan for
writing it with
a pen.

While evolving the plan I was impressed with the desirability of having some system of writing it adapted to non-readers. A system was devised, consisting of angles and dashes representing the outlines of the dots. This is shown in the little

book referred to above. It would certainly be a great convenience for a seeing teacher of the blind, especially in transcribing, for his own use, the musical notation.

A further development was a system of stenography. I presume no easier system exists for *verbatim* reporting. There is a simple uniform movement of the pen; words may be joined and the tones also indicated. In answer to the enquiry, how long it would take a pupil to learn this, I may say that I had three examples before leaving for the Conference. My own carter, a young man of twenty-three years, and a non-reader, was able, after three weeks' instruction, to write a letter in this stenographic system, which I have sent to friends at home. Two pupils of a Christian school came an hour each evening for two weeks; and at the end of that time (or say after twelve hours' instruction) they had mastered the primer and begun to write it. I can only surmise as to the time it might require to become sufficiently expert to report an address, but I should say one month of daily practice should be enough. I trust that no one will infer, from this statement, that Chinese, with eye-sight, can master the Romanized in less time than our blind pupils require for the system; for in the illustrations given I include not only reading, but writing and musical notation. Admitting that the system is not any easier than the Romanized, it has the advantage of being immensely cheaper. The New Testament could probably be produced at one-half the cost, and the volume reduced to less than half the size of the Romanized, because not more than three letters are required for a word; there is no need to separate one word from another, and no signs are necessary to mark the tones or aspirates. As a further advantage is the possibility of the blind becoming teachers of seeing non-readers.

A system of
stenography.

Cheaper than
Romanized.

I contemplate industries in the line of the pupils' abilities, and such as give the greatest and best prospect of being remunerative. We have done tuning and harmonium repairing. We have received a consignment of concertinas for some of the older pupils to take on the street to play and sell. I have ordered a variety of samples, which we hope to imitate and make on the premises. We print music in the Braille point with ink for the seeing. The blind boys teach it and sell little books of the music for the concertinas. These industries, together with the pushing of the stereotyping as much as possible, will keep us busy for a long time. Several of our pupils have gone out and are at different missions; a number of others will soon be leaving us for distant places in other provinces.

Industries.

The above is a hurried sketch of our school and system of instruction. We trust God will continue to bless and prosper this institution, which was begun and carried on for His glory and in the hope of brightening the future of those who do indeed sit in darkness and the shadow of death.

[At the conclusion of Mr. Murray's paper, Rev. D. N. Lyon called for a specimen of the reading from raised types by a blind Pekinese,

whom Mr. Murray had brought with him. Dr. Edkins then read a verse from the New Testament, which the blind man first wrote in the letters in which he had been taught, and afterwards read aloud. He was then asked to take his Testament written in raised dots, to find a place, and to read the sounds in Pekinese, which he did. The blind man then played two tunes on the church organ. Dr. Nevius stated that when he was in Peking he had sung to this man a tune, which probably no one in Peking had ever before heard, and that he had noted the tune by a system of his own, and in a very few moments reproduced the tune perfectly on his instrument.]

ESSAY.

VALUE AND METHODS OF OPIUM REFUGES.

H. T. Whitney, M.D. (A. B. C. F. M., Foochow.)

THE design of this subject, as I understand it, is not only to ascertain the results from the methods hitherto employed, but also what methods are calculated to make Opium Refuges of the highest value as a missionary agency.

As the value of Opium Refuges depends largely on the methods employed, a logical treatment of this subject requires that the methods be first considered.

I.—METHODS OF OPIUM REFUGES.

These are naturally divided into (1) Terms of Entrance, (2) Methods of Time of Cure, (3) Accommodation, and (4) Treatment. opium refuges.

1. *Terms of Entrance.*—Four forms of entrance have hitherto been accorded to opium patients. The first is a free entrance and Terms of free treatment, with liberty to leave before being completely entrance. cured, if so desired. The second is free treatment, but requiring the deposit of usually \$1 on entering, as a guarantee of sincere purpose, which is forfeited if the patient absconds. The third is the payment of a fee only, ranging from \$0.50 to \$2, with restraint in some cases, but in others the patient is permitted to leave at any time. The fourth is the payment of a fee and also the deposit of usually \$1, as security, which is forfeited if the patient absconds, but refunded if he is honorably discharged.

2. *Time of Cure.*—Under the *immediate suppression method* the usual Time of cure. period of treatment is from ten to twenty days, according to the condition of the patient. But under the *gradual diminution method* the treatment is continued from twenty days to two months, and in some cases even longer.

3. *Accommodation.*—Nearly every grade of accommodation has been Accommodation. furnished to this class of patients, except the best. In some cases it has been a dark, gloomy, and not too cleanly room in a native building, with anything but pleasant surround-

ings. In other cases an entire native building has been employed as a Refuge, with surroundings much the same as the laboring classes are constantly accustomed to. In other places a ward in a foreign-built hospital has been set apart for this purpose, and in one or two places, perhaps, a foreign-built Refuge has been provided. But until within a very few years the accommodation for this class have not been what we could wish, and even now many places will bear considerable improvement.

4. *Treatment*.—This is comprised under two methods—*Immediate suppression* and *Gradual diminution*. Most of the larger hospitals have employed the former method, which consists of taking away the pipe on entering the Refuge, and avoiding the use of either opium or morphine, in any form, while under treatment.

Treatment.

In the latter method the pipe is denied the patient on entering, but gradually decreasing doses of opium or morphine are given, for a longer or shorter period—usually about five days—in connection with the subsequent medical treatment.

With both of these methods, however, the plan of treatment may be considered under four divisions, namely, *hygienic, dietary, medical and psychological*.

1. *Hygienic Treatment*.—In these days of scientific medicine a strict observance of the laws of hygiene is regarded by Western nations as the *sine qua non* of life and health. But as everything is reversed in China, gracious immunity is accorded the majority of hygienic law-breakers. For very few places conform to the strict requirements of hygiene.

Hygienic treatment.

Aside from the naturally objectionable conditions surrounding most of our Hospitals and Refuges, there are also other difficulties which it is hard, and sometimes impossible to overcome with the present facilities for managing such institutions. It is well known that the majority of habitués are not naturally cleanly in their habits, as well as being somewhat difficult to manage. And the conditions arising during the first few days of treatment, particularly by the *immediate suppression* method, render the patients more uncleanly, and also less inclined to comply with hygienic rules. So that unless the foreign physician can be in constant attendance to supervise, which is seldom possible, it is exceedingly difficult to find a native who can exercise sufficient authority over patients to maintain a clean Refuge. Again, the natural aversion of the Chinese to the use of water makes the employment of baths very difficult, unless supervised by the physician. Clean clothes are also difficult to secure, unless furnished by the Refuge, which has not been done hitherto, unless possibly by one hospital. From these circumstances it will be seen that in most cases a change in the location and management of Refuges is necessary to secure proper hygienic conditions.

Difficulties in the way.

2. *Dietary Treatment*.—The diet of opium patients, for the first few days at least, is of considerable importance. But it is seldom properly attended to, except in a few places where the Refuge furnishes the food. In the *gradual diminution*

Dietary treatment.

method it is of less importance, provided they have good nutritious diet. But in the *immediate suppression* method it is of the greatest necessity during the first week, as the stomach is then in a condition to receive only the most delicately prepared food. Many patients double and triple their sufferings by improper diet at such times, and by refusing to follow the advice of the physician. Hitherto most of the dieting has been left to the patients to manage for themselves, after giving a few general directions, which have sometimes been followed, but more often ignored from the idea that what is good for a foreigner is not always good for a native, and so they follow their own convenience or inclination. The only proper way to control the diet of such patients is to provide the food for them and employ a good native cook to prepare and serve it.

3. *Medical Treatment*.—Under either method the drugs required are much the same, except in the use of opium. There are

Medical
treatment.

some thirty remedies employed by different physicians throughout China. The uses of these drugs are mainly to

regulate the different conditions of the alimentary tract, relieve suffering, prevent depression, secure sleep, stimulate the nerves and tone up the whole system. About one-third of the drugs are employed to relieve symptoms. Most of the others, though administered in different forms, are embraced in three pill prescriptions, which are in more or less constant use in different parts of China. These prescriptions, according to priority, were made by Drs. Osgood, Schofield and Peck. Dr. Osgood's pills contain belladonna, gentian, valerian, quinine and ginger. Dr. Schofield's pills contain gentian, hyoscyamus, camphor, capsicum, ginger, iron and cinchona. Dr. Peck's pills contain phosphate of soda, nux vomica, opium, ipecac, belladonna and piperine.

Three valuable
prescriptions.

These prescriptions are all good. The first two are applicable in the *immediate suppression* method, though not till the fifth or sixth day of treatment, and the third is applicable in the *gradual diminution* method. The first two prescriptions could also be used with this method, and the third prescription would be excellent in the first named method, minus the opium.

The merits of these two methods—*immediate suppression* and *gradual*

"Immediate
suppression"
and "gradual
diminution"
methods
examined.

diminution—require our careful consideration. As equally intelligent physicians are employing these two opposite methods, and each claiming that theirs is the best, what shall we do when doctors disagree? By their fruits ye shall know them.

The *immediate suppression* method has the advantage of being much shorter for the patient, but in most cases it causes a good deal of suffering and makes it much harder for the physician and all those connected with the patient's care and treatment. Of course those of us who have had experience with foreign opium and morphine habitués know that these few days of suffering for the native patient are comparatively insignificant. But there are other points to be considered, namely, the ultimate benefit of the cure to the patient, the cost of Refuges and

the medical missionary's services. We all know that under this method the patient's condition, during the first week of treatment, wholly unfits him for listening to the truth, or taking any interest in religious services, or deriving any spiritual benefit from anything that may be done for him. And as the large majority under this method return home in ten days, the opportunities for spiritual results are exceedingly few. Now when we consider the main object of the medical missionary's work, the importance and value of his time, the difficulty of securing Refuges and providing proper assistance, and the cost and annoyance of running such institutions, the meagre spiritual results from any one such institution do not seem to justify the methods employed. It may be all right from a philanthropic stand-point, which merely looks to the temporary benefit of the individual, but not from a medical missionary point of view, which looks to the salvation of the soul. From the fact that opium patients are difficult to manage, and under this method are miserable and unreceptive of religious influences, they have been left more or less to themselves, and time and effort have been expended on a more hopeful class.

Under the *gradual diminution* method there is but comparatively little suffering; the patient is in a much more receptive mood and much easier to manage; there is much less tax upon the physician's strength and upon those having the immediate care of them, and a longer time is afforded for instructing and impressing them with religious truth, the very object for which their care is undertaken. To the objection that the physician's province is to cure as quickly as possible and that this method also adds to the patient's expenses, it may be replied that the missionary physician's duties are two-fold, namely, medical and moral; that the patient must live wherever he is, and the additional expense is small, compared to his previous daily outlay for opium, and that the physical, mental and spiritual advantages there afforded are not to be compared with any temporary inconveniences of any kind whatever. The employment of this method, without a Refuge of some kind to detain the patient in, while helpful in some cases, has produced but comparatively few spiritual results, and in many cases has proved a positive injury.

In deciding upon the merits of these two methods we need to bear in mind the necessity of the agents, the difficulty of providing and maintaining the means, the importance of the object in view, and the value of the results to be obtained.

4. *Psychological Treatment*.—This pertains to the immediate surroundings and advantages of the patient as comprised in the location of the Refuge, the condition of the ward, com-
Psychological treatment.
 panions, out-door privileges, amusements, entertainments, access to books, etc., if able to read, and religious opportunities and influences. These all have their bearing and importance with this class of patients, and constitute the most vital part of their treatment. The Chinese themselves pay but little attention to these things, owing to ignorance of their value and their own natural poor surroundings and

scanty privileges. Nevertheless, good psychological treatment has its unconscious beneficial effects upon Chinese patients, much the same as it does upon inmates of an insane asylum, who are also unaware of the source of their comfort. So that the idea that it does no good to provide such treatment, as they would never miss the lack of it, does not accord with experience, which has proved that is very helpful, even though not recognized by the patient at the time. From all that we have been able to gather on this subject we infer that very little has hitherto been attempted in this line, except in a few places. However, the results of such treatment prove its utility.

II.—VALUE OF OPIUM REFUGES.

And first as to the legitimate fruits of such work as hitherto conducted. These cannot be considered in detail, but only referred to in a general way.

They are comprised under five different aspects, viz., *personal, social, pecuniary, political and spiritual.*

1. *Personal Value.*—By this we mean the direct physical benefits which every habitué derives by being freed from the destructive effects of opium. The majority of opium patients who present themselves for treatment are unfitted for work, greatly reduced in strength, anæmic, the system unable to discharge properly its ordinary functions, and many of them are little short of physical wrecks. But in a comparatively short time many of them are able to return home with renewed vigor, in better flesh, a good appetite, enjoying healthy sleep, bodily functions corrected and having a new lease of life. And many more who come with complications of other ills, consequent upon opium smoking, are also able to return free from the habit and somewhat improved physically.

When we consider how the ordinary Chinese live from hand to mouth, and how valuable and important time and labor are to them, we can understand what a benefit it must be to be able again to work and enjoy comfortable health and provide for themselves or family as the case may be.

2. *Social Value.*—Opium smoking is condemned by the better class of Chinese, and the opium sot sooner or later goes to his own company and is held in disgrace by others. But the reformed smoker has a chance to redeem himself from his former position and gradually regain the confidence and association of respectable companions. This benefit also often extends to parents, wife and children. But even better results are sometimes secured by prevention, *i. e.*, by the opium smoker reforming in season, to prevent selling his homestead and breaking up his family to gratify his appetite; or, in more extreme cases, disposing of wife or children for the same purpose. Harrowing instances of this kind have already occurred, and many more are likely to do so. Thus, the aversion of the many sorrows, extreme sufferings, frequent turmoils and social evils that accompany the indulgence in opium, are not the least of the benefits of the Refuge.

3. *Pecuniary Value*.—From a Chinese stand-point a very important result is a check upon the useless expenditure of hard-earned cash, or of property that would otherwise provide a good Pecuniary. home and comfortable living. Moreover, the reformed habitué is again in a condition to earn his own living, provide suitable clothes and food, and also is in a much better position to care for any who might be dependent upon him. If we bear in mind how many valuable homesteads have been recklessly squandered, and the hundreds and thousands of dollars that have been worse than wasted in gratifying this habit, and the large amount of property that has been saved by timely aid rendered to those willing to reform, we can more easily realize the tangible benefits that accrue from Refuge work.

4. *Political Value*.—This relates to those who are entrusted with the affairs of government. While many evils of this kind exist independent of opium, still a great deal of injustice, Political. extortion, false accusations and imprisonments have been charged directly to opium smoking, and in some cases native Christians have been singled out to suffer in consequence of such misrule. Nor is this confined merely to their own people. There are instances where missionaries have been subjected to injustice, neglect and pecuniary loss through the hatred, unwillingness or inefficiency of officials in consequence of opium. On the other hand, by the reformation of officials through the help of the Refuge, many of such evils have been remedied, thus benefitting not only the habitué but also those who might have to suffer in consequence of opium indulgence.

5. *Spiritual Value*.—This is the highest benefit the Opium Refuge is capable of effecting. In justice to Refuge work it should be remembered that the large majority of opium patients have Spiritual. not been treated in Refuges as such, but in native buildings and wards of hospitals in connection with hospitals, dispensaries and various kinds of other work with which every medical missionary's hands are ever full. It is impossible to collect all or even a larger part of the actual spiritual results from Refuge work in different parts of China. But sufficient has been gathered to show that amongst the multitudes that have been cured a great many are now members of churches in the various missions of China, and some of them are also preachers of the Gospel.

To the objection that some of them are poor Christians and that others do not always hold out, we say, yes. There is dross with the gold, and chaff with the wheat, and failures in education, and hypocrites in the church; and, from the very nature of things, we must expect backsliders from the ranks of opium-reformed Christians.

But the point that really concerns us is whether Opium Refuges are *per se* of any real value as a missionary agency. And perhaps enough is already known of the results of Refuge work to justify the statement that some, at least, are of Their value as a missionary agency. value, if not all, and that the lack of spiritual results in any Refuge does not lie so much in the nature of the work as in the manner of conducting it.

From one cause or another many places lack just those elements which are calculated to produce spiritual results. And in order to derive the greatest practical benefit from the consideration of our subject, it may be necessary to set before our minds some of those methods of treating opium patients, which are designed to effect the greatest spiritual good.

As a Refuge is the most practical place for treating such patients, the question resolves itself into *Proper Refuges* and *Appropriate Treatment*.

As we cannot here enter into a full discussion of this subject we will only give a general outline of what seems to us the most valuable method of dealing with this class of patients from a *medical missionary* stand-point.

Proper Refuges.—Opium patients are best treated separate from other patients and away from the noise, and bustle, and excitement of busy streets. Hence a Refuge should be located in a quiet, out-of-the-way place, but accessible to a good mart, with good surroundings and pleasant scenery. There should be spacious grounds, with a summer-house, all inclosed by a wall limed with blue colored lime; a good well and cistern, unless river or pond water is handy; a cook-house and bath-room conveniently near, and suitable servants' quarters. The main building should be one story high, but in Central and South China raised several feet from the ground. There should be not more than five wards, to accommodate twenty patients. These should lead off on either side from a centre meeting room. There should also be an office and assistant's room. The room should be well ventilated and limed with slightly blue or soot-colored lime. Such a building, where heating was necessary, would naturally have *k'angs* or brick beds in the wards and a stove for the centre room. The furnishing should be simple and inexpensive, but neat and attractive. There should be a good library, containing useful books of all kinds, in classical, mandarin and local dialects, according to location, and periodicals, with pictures, and mottoes to hang upon the walls. Facilities for exercise by walking, etc., should also be provided.

The time has not yet come in China for any such elaborate and expensive Refuges as Dr. Shearer and other writers recommend, but what has been outlined above would be simple, convenient, comparatively inexpensive and thoroughly practicable for our present needs.

Appropriate Treatment.—The purely medical treatment has been sufficiently referred to above, so that the psychological treatment remains to be specially considered. The divisions under this heading have already been named, viz., location of Refuge, condition of room, companions, out-of-door privileges, amusements, entertainments, access to books, religious opportunities and influences. A well located Refuge with pleasant surroundings and good scenery, a neat, attractively furnished and comfortable room, with opportunity for exercise in the open air, and pleasant in-door and out-door amusements, would sufficiently answer four of these headings as thus stated.

In regard to companions, the classifying of patients is often of considerable importance, in order to maintain peace and good feeling, to say nothing of the personal advantage to the patient. The official, soldier, merchant, artisan and farmer classes should be kept as distinct as possible in ward association. Patients of disagreeable or ugly disposition should be kept by themselves as much as possible. Neither is it well to have too many soldiers together, and this could be avoided by having wards only large enough for five or six beds, *i.e.*, for four patients and one or two attendants if necessary, and also by having a Refuge to accommodate not more than twenty patients at one time.

Classification
of patients.

For entertainments, some musical instrument, as the organ, with singing, are much enjoyed; or plenty of stereoscopic views for the patients to examine at pleasure; or, where convenient, the stereopticon exhibition is greatly appreciated, and is not only entertaining but instructive. Other forms of entertainment, according to location and differing circumstances, might also be devised.

Entertain-
ments to be
provided.

Literary advantages are appreciated by all who can read, and are very useful. The Bible, and tracts containing a clear explanation of the principles of Christianity, are of the first importance in a Refuge. Also historical books, certain scientific works, religious biography, the various periodicals now to be had, picture books, maps, etc., should all be furnished by the Refuge library as not only entertaining and instructive, but also as opening up the mind and heart and preparing the way for the reception of Christian teaching.

Literary
adjuncts.

But the Christian element should be the most prominent feature of Refuge work. And to this end either a minister, or the physician, or some intelligent earnest native should conduct morning and evening worship; a preaching service should be held on the Sabbath and a prayer meeting in the evening, and either a prayer meeting or preaching service should be held some day or evening during the week. This should be supplemented by personal religious conversation, with the use of the Bible or such tracts as are calculated to enlighten and influence to a reception of Christ as a personal Saviour. Also special prayer for or with any who might be thus benefitted should not be neglected.

The
religious
element.

Anything short of what has thus been briefly enumerated for the psychological treatment of opium *habitués* must be regarded as not using all of the best means now within our reach.

Experience in other lands, and even in China, has been sufficient to demonstrate the utility of such means, and no method is complete without them. The power of prayer alone, accompanied by a small amount of instruction in the principles of salvation, has proved the savor of life unto many, who have

Study of the
requisite means
necessary to
success.

thus been kept from returning to their old habit. Failure of the best results in treating opium patients has its legitimate causes, and those of us who are desirous of the greatest success in the future must study the application of these necessary means, in order to secure to our patients, in addition to medical aid, an interest in the riches of eternity.

ESSAY.

THE EVILS OF THE USE OF OPIUM.

J. Dudgeon, M.D. (Peking).

There is perhaps nothing so difficult to obtain, and, even if obtainable, so utterly untrustworthy in China, as native statistics of any kind. To furnish statistics, therefore, regarding the evils of the use of opium, we are almost entirely confined to the Reports of Missionary Hospitals and Opium Refuges. Medical practice among all classes of the people, close observation of their habits, and extensive enquiries by those long resident in the country and speaking the language, may elicit much valuable information and enable us to draw important inferences. The statistics of our hospitals can be implicitly relied upon, and the opinions of missionary physicians who are passing Chinese patients by the thousand through their hands every year, are founded upon such a multitude of facts, that their statements naturally carry great weight. Such statistics present a very fair mirror of the state of the empire as a whole. The practice of the various hospitals is wonderfully alike. Chinese nature and its maladies seem much the same everywhere. These hospital reports show everywhere an increasing use of the drug among all classes, and at the same time show also an ever increasing desire to abandon the habit. Aided by these reports, and supplemented by my own rather extensive experience, and with permission from the Committee to modify the subject according to my own judgment, so as best to meet the objects contemplated, I proceed at once to the discussion of the subject.

The first subject that demands our attention, upon which so much is made to depend, and round which so much bitter warfare for years has been waged and is still being waged in the Press, is the *Origin of the Evil*. A yellow brochure has lately been published, giving a history of the poppy in China, the origin of which I shall not now attempt to give. The impression produced and the inferences drawn, both by the writer and in reviews in the Press, do not, in my opinion, accord with the facts of the case. I cannot, therefore, allow the present opportunity to pass without comment.

Untrustworthiness of native statistics.

Origin of the evil.

Dr. Edkins' pamphlet.

To begin, the author has failed to prove that the poppy was introduced by the Arabs. It is not enough to tell us when the Mohammedans first came to China, and that there is a reference to the poppy in a Chinese book of the T'ang dynasty about the same time, and to argue therefrom regarding the cultivation of the poppy in China. "It was easy for the poppy to be cultivated with the jasmine and rose everywhere throughout the country,"—but was it so cultivated? An author is quoted who lived in the latter part of the 8th century who describes the *Ying-su* poppy; what species of poppy (the corn or opium poppy) is not mentioned. De Candolle mentions three species indigenous to China. Our author never once refers to the possibility of any species of poppy being indigenous, yet Dr. Lockhart, in one of the first Shanghai Hospital Reports, mentions the poppy as growing wild in waste places near Shanghai some twenty years previously, *i.e.*, about 1830. His whole argument is made to point towards proving the early existence of the opium poppy, its extensive cultivation in China, the widespread knowledge of its properties, and the early addiction of the people of China everywhere throughout the empire to its use either as a medicine or as a vicious habit, at first by eating and then by smoking. The vague word "poppy" is used everywhere, conveying the idea of the wide cultivation at that time of the poppy (and by inference of the use of the juice of the poppy for other than medical purposes), in which particular reference is made to the flowers and seeds. The author referred to above, living in Shensi, it is added:—"From this it must be concluded that the poppy was then cultivated in the neighbourhood of the provincial capital,"—but may it not have been a garden or a wild flower? The knowledge of a plant does not necessarily imply its cultivation in the region or country where the writer lived, unless it is expressly so stated. Similarly, about the same period we have a poem, in which reference is made to the *Mi-nang* flower thus:—"Before my house I see the *Mi-nang* flower," and this is called a poem on the poppy! "thus proving that at the time when it was written, the poppy was cultivated near Chêng-too-fu, the capital of Szechuen." Evidently, the flower bearing grains like millet was the prominent idea at that time. At the present day in several European countries we have the poppy grown for its seeds and for the oil expressed therefrom, which is used in cooking and for adulterating olive oil.

Introduction
by Arabs
not proved.

Dr. Edkins'
position.

Notice is next made of the two Arab travellers in the 9th century, and it is added:—"Information in regard to the medical qualities of the poppy *would* be originally furnished to the Chinese by the Arabs." It is added, not without reason, that perhaps about this time its healing virtues were introduced into the Great Herbal. Still it is the seeds that are here commended. The poem of Su-che, the brother of Su-lung-p'o, the poet, is quoted, and betrays, in my opinion, the bias of which I complain when the poem is entitled, "A Poem on the Cultivation of the Medical Plant, Yingsu or Poppy." The poem speaks of it as a garden plant and praises the gruel formed of its seeds. The title of the poem is *Chung-yoh-miao-shih* (種藥苗詩).

In Su Sung's work, in the Sung dynasty, the cultivation of the poppy is certainly mentioned. Poetically it is found everywhere, but it was cultivated as an ornamental flower and not for its medicinal qualities, and following this extract is the rather curious statement that because Kämpfer describes the white poppy as producing opium in the 17th century, therefore it becomes plain that in the time of Su Sung, in the 11th century, although the name of opium had not yet appeared in books, the plant that was able to produce it was commonly known; and then Lindley is quoted to prove that opium is made from the red and the white varieties, because Su Sung speaks of the two kinds. But of the opium poppy there are at least five colours—yellow, blue, white, red and violet.

The medical use of the capsules was, of course, early known. A quotation is given from the Yuan dynasty that the poppies of that time had a red tint. The expression, "it kills like a knife," is taken as proof that the capsule was that of the opium poppy. In this extract the use, too, is entirely confined to the capsules. The corn poppy, or *Papaver Rhæas*, is of various colours, and so also is the opium poppy or *Papaver Somniferum*. The capsules of the former unquestionably contain opium. Our syrup of poppies is prepared from them and is a favourite remedy for children when a sedative is required. The petals also have narcotic properties, although slight. Because the chief variety of the opium poppy is white, the writer has to guard his readers against the supposition that there might have been a red tint in the poppies of that time from a reference in a poem to the poppies being in colour like the red clouds after rain. He admits that in the Ming dynasty opium was imported to be used medically. Abundant proof, of course, exists that opium was used early in China medicinally, but the mere fact that it is mentioned as early as the 15th century, and its mode of preparation

described, is no proof in itself of the manufacture of opium by the Chinese in their own country. It is opposed to all that we know on the subject. The knowledge of opium and the minute description of its preparation are not opposed to the fact that opium was not grown by the Chinese themselves except as an ornamental flower. We are told that in the Ming dynasty foreign trade was forbidden; foreign medicines naturally were thus rendered scarce and dear, and therefore it is no surprise that directions are given by contemporary medical writers as to the manufacture of opium, it being then, and for half a century previously, a highly esteemed drug. This is all mere guesswork, however ingeniously put, to convey the impression intended. Opium at that time came to China overland from Burmah and through Central Asia, quite unknown to the writer, in sufficient quantities for all medical purposes without requiring a native growth. If there was an extensive native growth at that time, it has died out and left no trace of it behind. The writer is welcome to this highly improbable inference.

Cultivated, but
not for its
medicinal
properties.

Medical use
of capsules
known.

No proof
of its
manufacture.

It is rather curious that Wan-hsi, in the 15th century, speaks of opium being produced in Arabia from a red flower. The statements of subsequent writers seem to be based entirely upon this man's work. He had every opportunity, while in Kansuh, of learning about the productions, medical practice and customs of Mohammedan countries, and hence, as the writer apparently correctly states, his minute acquaintance with opium. The writer, however, has nothing here to note of the red variety specially mentioned. In regard to the Golden Elixir pill, *I li chin tan* (一粒金丹), it is distinctly forbidden to take many of these pills. Li Shih Chên speaks of this pill at Peking as able to cure a hundred diseases, and adds that the common people used it aphrodisiacally. What opium at this time was brought to China was solely for the preparation of this pill, which to this day has not lost its reputation.

Imported to
make Golden
Elixir Pill.

In the mention of duties in the tariff of 1598, opium is rated at so much along with myrrh, gum olibanum and asafœtida, all articles, be it observed, of foreign import. None of the last three are grown or produced in China. Ti Shên's remarks in the *Pên Ts'ao* (本草) are correct, but lend no help whatever to the belief in the native growth of opium. In the resumé it is stated:—"It appears plain that from the latter part of the 15th century the manufacture of native opium has existed in China, and it is only in recent years that there has been both native and foreign opium in this country." Wang-hsi's evidence, which is quoted, is entirely against a native Chinese drug, and the method of poppy culture in Arabia is by him particularly detailed. Fortunately he mentions Tien fang kwoh (天方國), or Arabia, as the seat of the culture. In the passage of Wang-hsi, quoted in the Korean book of medicine—*Tung i pao chin* (東醫寶鑑)—he speaks of obstinate diarrhœa needing opium to cure it, and our writer adds:—"When he advises the physician to make opium *direct* from the poppy in a way which he describes, he must be speaking of a Chinese made article." And Wang-hsi wrote in the 15th century. The bias of the writer is here again manifest in the phrase "advises the physician to make opium *direct*," which is not found in the Chinese text. In the extract we read three times, "it is said;" the first relating to the red *ah-fu-yung* growing in Arabia; the second, *ah-fu-yung* of the size of a pea; and in the third, the cure of obstinate diarrhœa by the use of opium of the size of a pea. No one reading the extract could possibly draw the writer's inference. The first statement refers to Arabia, and the subsequent statements read *Yeu Yün*, *Yeu Yün* (又云又云), that is, it is further stated by Wang-hsi in his book—the *I lin chi yao* (醫林集要).

Wang-hsi's
evidence
against a native
drug.

Then follow notes on the use of tobacco and opium-smoking, which, though correct so far as they go, by no means exhaust the subject. The remarkable absence of any reference by the Jesuit missionaries to either opium-smoking or poppy cultivation, is very briefly passed over, and no inferences of any kind drawn therefrom. There is not only the entire absence of all

Silence of
Jesuits as to
its culture and
use.

notice of opium-smoking and the native cultivation of the poppy from the letters and works of the Jesuits, but also from all other sources. This to me is quite inexplicable on the hypothesis of an extensive native growth and consumption of opium. The writer assumes "that toward the end of last century, only the minor portion of the imported opium was devoted to opium-smoking. What was contraband they *would* say was *ya pien yen* (鴉片煙), which means opium for smoking, the drug *ya pien* would still pass the Customs as medicine." This is a very simple way of writing history. The Customs' returns of that day take no notice of crude and prepared opium. "It was sold and used as a medicine, but towards the end of the century it became a trade in a drug used medically and for smoking combined." There is truth in such a statement of the case.

Then follow notes on the native growth, clouded in mystery, and not a single fact adduced to warrant the suppositions, except the oft-told tale of opium having been a "common product of Yung chang Fu (永昌府) in the Western part of the province, where it borders on Burmah." The extract bearing upon this point is, curiously, not given. The author had read of it in a report of a Commissioner of Customs at Hankow. This statement has been made to do valiant service for the last twenty years. The writer intersperses his "woulds" with "mays" somewhat profusely. The Mohammedans come in for the credit of starting the native growth in the commencement of last century. "They *may* have been simply the continuators of the Ming dynasty cultivation" (the latter cultivation has not yet been proved), "or they *may* have commenced afresh with seeds brought from Burmah." If the Yünnan topographic history had been

consulted, it would have been remarked that the co-called *common* products of Yung chang Fu are the same four substances already mentioned, three of which, viz., myrrh, gum olibanum and asafoetida, we know were imported, and the inference that the other was likewise imported is all but certain, and coincides with what we know of the native growth in the beginning of this century in Yünnan;

Further
evidence
against early
cultivation.

No one doubts the existence of opium as an article of trade at Canton in the middle of the last century. It is mentioned in the Kanghi tariff of 1687. We are told what the tariff was, but the Hoppe book does not throw any light upon the amount imported. This, of course, we know from other sources was excessively small. Up to nearly the close of last century the trade was very limited and confined to one port. We know, too, from the same Hoppe book that the value of opium was not great, which speaks well for a small trade and a small demand.

China is somewhat minutely described by Barrow and Staunton in their visit in 1793. The opium habit, we are told, had been growing and extending itself over the empire for sixty years. Singularly, these writers, when speaking of it, only say that many of the higher mandarins took opium. All that Staunton says is, "They smoke tobacco with other odorous substances, and sometimes a little opium." The writer adds, "Yet

it cannot well be doubted that they referred to the habit of opium-smoking." In the geographical work called *Hai kwo t'u chih* (海國圖志), it is stated that opium-smoking commenced only in the last years of the Emperor Chien Lung, that is, about 1790. The writer explains this to mean that it was only then that the habit reached Peking and became so general that public attention was called to it in Government documents. We need not enlighten the writer on this subject. In the celebrated botanical work—*Chih wu ming shih t'u k'au* (植物名實圖考)—issued in 1848, it is said, "Of late years opium has spread throughout the empire, a universal poison. Its effects are as bad as those of the poisonous plant known by the name *Twan c'hang ts'ao* (斷腸草)—*Gelsemium elegans*, containing strychnine—as producing internal rupture in the intestines." There is not a word in the reference in this work to the native growth, and it is the finest and best illustrated botanical work in China.

Very much has been made by the writer of the fact that opium was admitted at a two-tael duty in the Ming dynasty; that the sale of opium was forbidden in the reign of Yung-chêng, in the year 1729, and that the mode of preparing opium from the poppy is described by four different authors before that period. What is there a merely local affair is made to apply to the whole empire. A minuter acquaintance with the subject would have prevented the writer from falling into such erroneous inferences. In a private communication the same writer asserts that the *Pên t'sao* shews that opium was in demand, and that the Chinese made it themselves for use in medicine. Cantonese, he says, would not teach the Chinese to make opium as a new art. The present opium manufacture, as an art practised by the Chinese, really comes from the Great Herbal and the other books ultimately. He asks, Did the Yünnan cultivation begin with Mohammedans in the Ming dynasty? or did it begin with traders from India coming through Burmah about A.D. 1800? or was it commenced by Canton speculators about 1820? In a Chinese book, which the writer is now reading, the immigration of the Mohammedans is clearly brought out, but opium is not mentioned; Mohammedans, we are told, were a power in that province at the beginning of the Ming. "We know from the the *Pên t'sao*," he continues, "that they were connected with the opium cultivation in Arabia, and it was in Chinese-Turkestan, a Mohammedan country, that the knowledge of opium manufacture was obtained. It would be by Mohammedan drug merchants that the preparation of opium as medicine would be introduced to China." We see no difficulty in acknowledging all this, but the inference which is drawn that this accounts for its manufacture in Yung-chang Fu, in Yünnan, in the first years of the 18th century, does not necessarily follow.

The extreme interest and importance of the subject must be my excuse for thus criticising the work. The writer is equally anxious, I am sure, with myself to attain to the truth. Let me now very briefly indicate my own position on this question of the origin of the evil. Opium-smoking was introduced from Java by the Chinese from Chuen-chow (泉州) and Chang-chow (常州), in the early years of the 18th century and towards the end of the reign of

The writer's
position.

Opium smoking introduced.

K'anghi, 1662-1723. The first edict issued against it was in 1729, and was directed solely against the practice in Formosa, and was the result of a report of an official sent by K'anghi to inquire into the unseemly proceedings in the island. K'anghi died and his successor was some six or seven years on the throne before it was considered necessary to take measures to stop the evil there. It had been introduced by people from the above two prefectures on the mainland. From Formosa and these Southern ports, the practice spread gradually and very slowly. As late as the end of the century the import and

Use of opium as medicine.

consumption of opium, both for medicine and smoking, was comparatively trifling. The use of opium, first as capsules and then as an extract, is of older origin, and was used solely as a medicine. Part came by land through Central Asia by the Mohammedan merchants and travellers, part by sea to Canton, and part also overland from Burmah and India. The opium which came overland was for the most part as tribute, and we read in the Ming history of as much as 200 catties for the Emperor and 100 catties for the Empress being presented as tribute. Other drugs were likewise presented. I have in my possession Balsam of Tolu, which was so presented at that time. The tribute and imported opium was used in medicine in the form of pills in the cure of diarrhoea and dysentery, and it was found to possess aphrodisiac properties, which helped considerably, particularly at the Court, to increase the consumption of the well-known Golden Elixir pill. At the time when smoking began, a short bamboo tube, filled with coir, opium and tobacco, was the regular mode of insufflation. The present pipe is more modern, and is said to have been invented in the province of Canton; the form of the head of the pipe being an attempt to imitate the head of the poppy. At first the tubes had no heads, and resembled the bamboo tobacco stems used at the present day by the beggars of Peking.

The native growth is of still more recent origin. The cultivation of the poppy, for the sake of its extract, began about 70 years ago. Since that time it has been gradually making its way over the empire, until now there is not a province where it is not grown. Very little was grown anywhere before our first so-called Opium War, and the little that was grown ceased for a considerable number of years. The real native growth dates from the reign of Hien Fêng (咸豐), 1850-60, when the finances and administration of the country became embarrassed and fell into the utmost confusion, and this condition was very largely brought about by the expense incurred by the demoralization consequent upon our successful war, and latterly by the devastations and disorder caused by the Tai-ping Rebellion. At this time it was grown in Yünnan and began to be cultivated in Szechuen and Shansi to a small extent.

Treaty of Tientsin.

After the legalization by the Treaty of Tientsin the growth received a great impetus and spread still more extensively through these two provinces and gradually found its way into the adjoining provinces—Mongolia and Manchuria. Finally, and

within the last score of years, it has also largely invaded the seaboard provinces. The growth and consumption of the native drug having thus largely increased in the North, it has, year by year, been driving the Indian article out of the market. This process bids fair to continue to increase, and at no distant day, in all likelihood, the foreign import will cease, unless it can compete with the native in price. Its superior quality and freedom from adulteration would, in these circumstances, always command a sale. Less than a decade of years ago, in the Reports furnished by the Commissioners of Customs, four of the provinces appear with no native production, and the others are represented with figures ranging from 200 to 10,000 piculs. At that time the cultivation of the poppy was not supposed to be extensive. These exhaustive reports are very encouraging as regards the smallness or absence of the native growth. The Inspector General, in his *précis*, thinks the native growth does not exceed the foreign import in quantity. He bases his calculation on their being equal. The great dimensions to which the native growth is reported latterly to have grown, has only occurred, it is evident, within the past few years. The native growth has been stimulated by the growing demand for opium and its profitable nature, the poppy not being taxed as a cereal. In the yellow book from Kinkiang we are told that, in the Southern provinces, native opium is almost wholly used to adulterate Malwa. The increase of the native growth is accounted for by the fact that it is found to be profitable to admix with the Indian, and the proportion given is native $\frac{3}{10}$ with foreign $\frac{7}{10}$. This statement of the increased growth of the native with which to adulterate the foreign is important. In the report from Tamsui we are also told; "Native opium is chiefly used for the purpose of adulterating foreign opium." Much of the native growth is thus a mere appanage of the foreign drug.

The consumption of opium, where it was formerly strictly forbidden, has greatly increased since the relaxation caused by the late agreement, by which the Imperial government collects both Import and Lekin duties at the ports, and opium is allowed to pass freely throughout the empire.

Such is a brief statement of the origin of the native growth and of the habit of opium-smoking.* All statements to the contrary regarding the native growth and early consumption of opium for purposes of smoking and as a vicious habit, are absolutely without foundation. Various species of poppy grow wild in China; some have been cultivated in gardens as ornamental flowers or for the sake of their grains, used as gruel, and for their capsules used in medicine, and these bright and lovely poppies are referred to by several poets of previous dynasties.† Beyond this there is no ground for predicating from these references the universal spread of the poppy and the universal addiction of the people to the degrading habit of opium-eating or opium-smoking.

* I hope one day to publish a large work on the subject, the materials for which have been collected many years ago.

† The Chinese, and particularly their poets and painters, embroiderers and flower manufacturers, are well known to be great admirers of flowers.

China just escaped becoming addicted to hemp instead of opium. That both drugs took the form of smoking was owing to their introduction being synchronous with the advent of *tau pa ku* (tobacco).

The Spread of the Evil.—Although the evil habit was first introduced by the Chinese themselves, the drug was at first, when used as a medicine, carried by all the Western nations trading between India, the Straits and China. It eventually fell entirely into the hands of the East India Company, who continued to supply the article until the Company was dissolved. When the importation had so largely increased and the Chinese government saw the evils arising from its use as a vice, and made a tremendous and honest effort to suppress the evil, the want of their success must be laid to the account of Great Britain.

Responsibility
of Great
Britain.

But for our first war with China, China most certainly could and would have stamped out the evil, in spite, too, of the corruption of the native officials. For the widespread nature of the evil, and the native growth resulting from it, we are undoubtedly responsible. The question has not been materially altered by the agreement entered into four years ago. The evil grows in China, and we continue to grow it in Bengal.

It is not enough in attempting to exonerate ourselves to blame the corruption of Chinese officials, which so often caused the laws promulgated against opium to become a "dead letter" and so enabled the trade to continue and extend. As the *Friend of China* has lately put it: "To most people it appears as an exaggeration of our national offence against the laws of Christian morality that we not only smuggled but also bribed." But for this, the great Commissioner Lin (林) would have carried out the benevolent and wise behests of his aged sovereign and the demands of justice, mercy and humanity. He succeeded so far, and but for the war would have entirely succeeded. He has, at any rate, left an imperishable name in the annals of his country.

The next point that demands enquiry is—*The Extent of the Evil.*

Extent of
the evil.

This gigantic evil pervades all classes—Chinese, Manchus, Mongols and Coreans—high and low, rich and poor. Various estimates have been formed, but it is impossible to say accurately what proportion of the population is addicted to it. It is on the whole exceptional for women and children to smoke. The classes affected differ somewhat in different parts of the empire. In two opium-producing districts, such as Shansi and Szechuen, the habit is very common. In the villages, which means the agricultural class, the people in Shansi estimate it at about 80 or 90 per cent. of the men above 20 years of age, 50 or 60 per cent. of the women, many of the young people in their teens and even some of the children. In the cities the practice is also common. In the non-producing districts the evil exists chiefly in the cities; the villages are comparatively free. Half of the coolies, boatmen and yamên attendants are said to use it. A high official informs me that the generally recognised estimate for the whole empire is: of the coolie class $\frac{1}{3}$ ths; of the merchant class $\frac{1}{6}$ ths, and of the official class

$\frac{3}{10}$ ths. In Canton over $\frac{7}{10}$ ths of the officials smoke. In Hunan not $\frac{1}{10}$ of the officials smoke. In the six Boards at Peking there are very few opium-smoking high officials. In the Board of Civil Office there is only one, and a second, who is supposed to smoke a little now and again. One of the two tutors of the Emperor belongs to this Board, and he is a most determined opponent of the habit. There are no smokers in the Board of Revenue. There are none in the Board of Ceremonies. In that of War there are also none, except perhaps P——, who may take a little. Both the Manchu and Chinese Presidents of the Board of Punishments smoke. One of them appears among the members in the Cabinet and Tsung-li Yamên. In the Board of Works there is one smoker. In Peking, the Manchu officials are more given to smoking than the Chinese. The Canton officials are the chief smokers among the Chinese. In the Foreign Office there are eight Ministers and the Prince President. There is only one opium-smoker, above referred to, in the Board of Punishments, the father-in-law of the present Duke Confucius. He keeps it strictly private. In the Cabinet there are five members and only one smoker, and he is the same individual who is Minister of the F. O. In the Neiko or Inner Grand Council there are none. Lady Li, wife of the Viceroy of Chih-li, is said to be addicted to the habit, and it is this that has unhappily hampered and tied the Viceroy's hands in his dealings with this question. It is this circumstance that has prevented this high and influential official, practically Prime Minister of China, from taking other opportunities of denouncing the habit and calling upon his own government to adopt measures in conjunction with that of Great Britain for the mutual eradication of the evil. I had the pleasure of reading the correspondence and the *précis* of the conversations on the opium subject which passed between the Viceroy and at least two foreign representatives a few years ago. His attitude was wise and statesmanlike, and I presume he holds the same views still, but, like all Chinese officials, does not see how the foreign opium is to be got rid of without endangering the present amicable relations with Great Britain, and possibly bringing about, according to the Chinese, a third opium war. Of the governors of the 18 provinces of China, except a suspicion of one, none are known to be addicted to the drug. In the Imperial family, I am sorry to say that the father of the Emperor has contracted the habit during the last two years. Prince Ch'un, as is well-known, had for sometime been labouring under a form of paralysis, from which he has now almost, if not entirely, recovered. During his illness he was advised to try the effect of opium-smoking, with the result that the vice has become rooted. H. I. H. is now permitted to smoke by Imperial sanction, on account of his disease. Much of the opium-smoking in China is due to the sheer inability of the native faculty to cure disease or alleviate pain. A most touching scene took place last year between the two surviving brothers of the deceased Emperor Tao-kwang. The seventh Prince sent for his brother the sixth Prince. The latter found him in tears, bewailing his inability to give

up the pipe and the bad example he was showing to the Emperor, his son, and to the other members of the Imperial family, by his addiction to so degrading a habit; he could not give it up, and he was afraid if he undertook it his disease would return with increased severity, for up to this time he had received benefit from it. His brother consoled him by saying that the fault was not his, that he had had it prescribed by the physicians and that on account of his disease the abandonment of the habit was impossible. He should just go on taking as much care as possible, so as not to increase the dose. The Prince had begun to make efforts to reduce it. Prince Kung himself related this affecting interview to me. How many thousands of poor people are groaning under the self-same slavery, who wish to be free, but who are kept in the thralldom of the drug! How many thousands hug their vice and have no desire to throw it off! The Empress Dowager is reported to have acquired the habit, after her severe illness a few years ago, but I have since been told by the chief eunuch, a patient of my own, that it is entirely without foundation. I find a strong tendency among the Chinese to attribute to their Princes, high officials and people with wealth and leisure, this and other degrading vices. The vice is rampant among the eunuchs of the palace, and the habit is yearly increasing. It was formerly strictly forbidden, but since the late arrangement, by which the Emperor takes the Import and Lekin duty, it has been more and more winked at. No opium dens exist inside the precincts of the palace, but immediately outside. These gentlemen of the presence have taken to it from the ease with which they find business can be transacted. Fifty per cent. of this class are said to be given up to the habit. Another estimate puts it as low as 200 or 300 out of the 1,500 in the palace. The state of the vice among the high officials in the capital and throughout the empire calls for thankfulness.

Spread of
the evil.

The evil is spreading more and more every year. It is slowly making headway in the agricultural districts. It is permeating all classes of society, and is not looked upon with the same abhorrence as formerly. The legalization did much to spread its use. The late arrangement has widened the area of its consumption, and what is of more importance has given it an air of respectability. What was formerly secretly partaken of is now more openly had recourse to. High officials and palace eunuchs, who a few years ago dare not have publicly smoked or been known to be addicted to the drug, have now no scruple in acknowledging it or offering it. In the time of Tao-kwang, windows and doors were curtained and guards stationed on the roofs of the houses; the former to prevent the odour from being detected, for it penetrated everywhere in those days; the latter to give warning of the approach of detectives. The Mongols have not only begun to grow it more extensively, but to become also addicted to its use. The Lamas and the Buddhist priesthood have largely become its devotees. The Coreans, who a few years ago would have lost their heads for becoming slaves of the vice, are now numbered among its votaries. There seems to be a general relaxation all round. Japan stands firm and free. Foreigners see much of the evil; foreign physicians more. With all our hospital and

refuge practice we fail to see the extent of the evil among the wealthy and official classes, unless we have intercourse with them, which has hitherto been very limited. It has been my fortune, during more than a quarter of a century, to see much of the private life of the higher classes of both sexes and to note the widespread extent of the evil among them.

And what say our hospitals to the widespread extent of the evil? The best evidence we possess of the extent of the evil is to be found in these reports. There we have the number of opium-smokers applying as out-patients, the number treated in the wards, and the number of inmates in the Refuges set apart for the exclusive treatment of the opium habit. We presume the large figures given, among the out-patients particularly, apply solely to opium-smokers applying for relief of the habit, and not to the presence of opium-smokers among the general patients applying for the cure of other maladies. If we had statistics of this latter class we should have a much truer picture of the extent of the evil among the people. The well-to-do smoking classes, as a rule, do not apply at the mission hospitals, either for the cure of the habit, or for the cure of other ailments. They still largely consult the native faculty for their ordinary maladies, and if they resolve to discontinue the habit, they either have recourse to native remedies or prepare anti-opium remedies from certain well-known recipes for home consumption. With these explanations and limitations, the value of the hospital statistics can be gauged. From careful analysis of the general patients seen at the Peking hospital, extending over the best part of two years, I reached the proportion that about 3 per cent. of all the patients were opium-smokers. Observations in the streets bear this out. In the South the proportion is more than double, the opium habit being more common. We can take a few only as specimens of the whole. In that for the London Mission, Peking, 1888, where there are several other hospitals, there were 125 in-patients (men 115, women 10) distributed according to the races here : of Chinese 68 per cent., Manchus 32 per cent. Of these, 38 were of no settled occupation. For 1889 there were 149 in-patients (men 146, women 3), making : of Chinese 106, Manchus 32 and Buddhist priests 4. The paucity of the number of women applying for relief, and still more of coming as in-patients is, of course, no criterion whatever of the extent of the evil among them. Hospitals are frequently not conveniently situated for taking in female patients, and the usages of society are against women becoming in-patients. At Tai-yuen Fu, the capital of Shansi, one of the great opium-producing provinces, we read in the 1st report of the Refuge, for 1886, of 351 patients, of whom 188 were farmers, 99 shop-keepers and 47 soldiers. In the report for 1887 we read of 284 patients. When the Refuge was opened, only 13 men above 50 years of age applied for admission, and none above 60 years of age. During 13 months it was open, 101 patients passed through it. In the Wesleyan Hospital at Hankow, for 1871, there were 254 cases. In the London Mission Hospital there, for 1876, there were 235 cases; in 1877, 726 cases. In the Hangchow Report for 1886, there were 408

Evidence
of hospital
reports.

opium-smoking out-patients and 82 in-patients. In 1883 there were 210 of the former and 81 of the latter; in 1885, 712 of the former and 123 of the latter, and 79 suicides besides. In 1888 there were 549 of the former and 103 of the latter. In the Soochow Report for 1883, out of 5,711 out-patients, 226 were opium-smokers. In 1884, out of 6,907, opium-smokers figure at 465, equal to 6.7 per cent of the patients. In the Soochow 6th Report we find 107 in-patients opium-smokers; in the 7th Report 520. In the 2nd Report of the Asylum 1,500 cases had been seen since the commencement, of which number 350 were seen the first year. Of 1,350 of these cases, 350 were farmers, 110 artisans, 379 shop-keepers, 82 soldiers, 61 coolies, 32 boatmen. It is exceptional for women and children to smoke; half of the coolies, boatmen and yamên attendants use it; 30 per cent. of adult males are said to be confirmed smokers, 15 per cent. occasional smokers; of coolies, boatmen and retainers of officials from 50 to 70 per cent. During 1880, 1881 and 1882, 2,143 cases had been attended to. In the Shanghai hospital during the half-year of 1848 there were 88 opium-smoking patients; in 1849, 374; in 1851, 1,198; in 1865, 400; and every year thereafter between 300 and 400. In the early hospital reports we do not come across such frequent references to opium-smoking and suicides. The large numbers of the regulated or licensed opium shops in some of the cities are casually mentioned in the Hospital Reports. At Hangchow we are told of 800 such shops, and a very large percentage of the people indulge in the vice. It affects all classes and levels all distinctions. At Foochow there are said to be 1,000 registered dens. These dens are said to be more numerous than tea or rice shops. It is difficult to find a village without opium-smokers. In many places opium is more easily obtained than either tea or tobacco, and it would everywhere seem to be steadily increasing. Near Swatow there is a village of about 600 adult males, of whom some 50 or 60 smoke. Of the agricultural class there, about 10 per cent. smoke. At Swatow such large numbers of opium-smokers came to be cured—as many as 664 in one year—that, being very unsatisfactory patients, an admission fee had to be charged. It is calculated that about 3 or 4 per cent. of the population in villages around Swatow smoke opium. This port, with an estimated population of 20,000 people, contains 73 opium shops. It is said to be more prevalent where facilities for smuggling abound. In Chnsan, in 1841, the habit was said to be common among respectable persons to the extent of $\frac{1}{3}$ or even $\frac{1}{2}$, but few came to be cured. At Ningpo it is said that the great body of workmen have neither the means nor the time for its indulgence, that it is chiefly confined to the retainers of officials and those who have leisure. The literati and officials are more addicted to it than other classes.

We might go on adducing similar statistics from other hospitals, which tell the same tale of the widespread extent of the evil.

Estimate by a
high authority
condemned.

We cannot omit to quote, although only to condemn, the estimate formed nearly ten years ago by a high authority in China, by which it was attempted to be shewn that, taking the foreign and native opium as equal, the percentage of smokers on a consumption of 3

mace on an average per head is only $\frac{2}{3}$ of 1 per cent. of the population. The basis of population is taken as 300 millions, a figure somewhat too large, even assuming the official census figures handed in yearly by the Board of Revenue to the Throne to be correct. If the native growth were ten times that of the foreign drug, it is calculated on the same basis and authority we should not have even 4 per cent. of the population addicted to the vice. The former calculation would give two millions of smokers, the latter 12 millions, figures not small in themselves but unquestionably far below the mark. No account has been taken in the above calculation of adulteration or the re-smoking of ashes several times, which would considerably increase the number of smokers. From such a calculation the natural inference drawn is "that neither the finances of the State, nor the wealth of its people, nor the growth of its population can be specially damaged by such a luxury." It is, however, wisely added: "The Chinese do not find in either the revenue produced, or the statistical demonstration of its percentage innocuousness, any sufficient reason for welcoming the growth of the trade or for desisting from the attempt to check the consumption of opium."

We may argue, too, concerning the extent of the evil, from the all but universal desire to abandon it and the extensive sale of native and foreign remedies to cure the habit. Glance at the vast number of native remedies for the cure that are so largely advertised on the streets and in the native press. A large trade and a splendid profit accrue from this business. These native remedies all contain opium, most frequently in the form of ashes. The foreign druggists at Shanghai and Hongkong, with their branch establishments at all the ports, do a large business in anti-opium remedies. We include in this category the various foreign white powders, lozenges, etc., which are in great demand. These foreign remedies contain morphia, and being white, are not suspected to contain opium. The doses are small and effective and are easily carried on the person and partaken of. Nearly a score of years ago I drew attention to the widespread use of the well-known *pai yao fen* or white medicine powder. I had been consulted at that time by a high official about a certain wonderful and efficacious remedy for opium-smoking, which his Chinese writer had secured from Shanghai and whose stock had unfortunately become exhausted. Upon examination it turned out to be simply hydrochlorate of morphia and potato starch. When this was communicated to the pundit he was greatly astonished, and it was with much difficulty that he was convinced that the white powder was after all the active principle of the black opium. The colour and the smallness of the dose had deceived him. It was up to that time considered a most remarkable remedy or substitute. Afterwards I prepared a placard in Chinese, which was extensively posted over the city, entitled, *Pai yao fen chi wu*—the deception of the white medicine powder—and the Imperial Maritime Customs was urged to place a duty upon the import of morphia. Attention, too, was called to it in the foreign press in China. The Viceroy Li, some years ago, ordered large

Desire to
abandon it.

Sale of
remedies.

quantities for his troops and gave laudatory tablets to the sellers. A copy of the placard was forwarded to the Viceroy, after which the supplies to the troops were withdrawn, and H. E. expressed his intense displeasure that he should have been so deceived. The tablets unfortunately could not be withdrawn, and to this day they figure in the advertisements in the native newspapers, over the doors and on the walls of the shops and round the packages of the powders and other drugs. Tablets thus presented by high Chinese officials have increased the demand. Some good was done at the time in thus exposing the wholesale deception. These powders have sent the conscience of the country to sleep. This subject is treated in the Peking Hospital Report for 1875. There is no doubt whatever that much harm is done by the sale of these anti-opium remedies. The smokers get weaned from their pipes, but not from their medicine. The native remedies are known to contain ashes; the smoker, therefore, has the advantage, in most cases, of knowing what he is doing.

But besides the extensive sale of native and foreign remedies, there is the large number of applications for relief at our mission hospitals and asylums. We have smokers who have attempted, it may be successfully, to rid themselves of the habit, once, twice, thrice and sometimes oftener. One appeared for the fifth time. Our hospital reports, already adverted to, furnish reliable proof of the prevalence of the evil and of the desire to abandon it. The victims are willing to try any means which hold out hopes of relief from their bondage, but prefer an easy way without suffering. It is this dread of the frightful sufferings that are supposed to be experienced, which deters the vast majority from making an effort to throw off the habit. Then there are, too, a large number who undertake their own cure by means of ashes and some medicinal ingredients, by attempts at reduction of the amount, by the use of the *Ch'a kau* (茶膏) tea extract, largely in use by the sect known as Tsai li (在禮) in North China. This desire is to be commended, but from the nature of the craving and the nature of the remedy, the cure is almost hopeless. I have seen not a few cures by means of the so-called tea extract Hwang chin (黃荅)—*scutellaria viscidula*. The treatment is said to be effective but violent, causing both vomiting and purging. It requires considerable determination to adopt this method, although the Chinese believe that without having the coating of opium swept from their bowels, the craving cannot be cured, the idea being that the opium vapours are condensed like soot in a chimney. The existence of the sect in and around Tientsin and Peking, which makes abstention from opium one of its tenets, testifies to the efficacy of the cure, which the sect invariably adopts. Although I have come across not a few cures by this method, it is not generally applicable, the smoker being unwilling to risk so much discomfort.

In the great majority of the cases, it is feared, the smokers seem satisfied with the outward appearance of having abandoned the pipe and the lamp, of saving time and money and reducing the amount. Most of this class continue all their days to have recourse to their remedy.

Foreigners have no idea of the extent of these attempts at self-cure by the smokers by the use of native remedies. We have no such record regarding spirits in the West.

I have said that our foreign hospitals furnish us with statistics as to the extent of the evil among the patients frequenting these institutions, either for the cure of disease or the cure of the habit, and that they form a fair criterion of the people generally. I should here, however, observe that of the three great classes into which the smokers may be divided, we see almost nothing of the first and last. They are not the persons who wish or are able to throw off the habit. Our hospitals, as a rule, reach the respectable middle class of small merchants, shop-keepers, bannermen and such like, who find themselves and their families straitened by reason of the habit. The upper classes have no thought of abandoning the indulgence. Neither the failure of means, nor sense of duty, compels them to this course. The lowest class has sunk so low as to be almost beyond the reach of a remedy. They are hopeless victims of the drug, and represent beggars, play-actors, brothel-keepers, thieves, *et hoc genus omne*. The large proportion of the opium devotees belong to this class,—in the cities probably 40 per cent., and in the country 20 per cent.

Any hospital might be filled to overflowing with opium patients if gratuitous treatment were extended to them. So many desire to give up the habit because of temporary or permanent impecuniosity. Others, with sufficient means to pay expenses, deposit a money guarantee, or purchase the remedy and maintain themselves in hospital. They are willing to enter, either of themselves or through the influence of friends, if they can be convinced and assured of a cure without undergoing unbearable suffering. The testimony of smokers, already cured, is a valuable inducement to such cases. Here emphatically one brings ten, and ten a hundred. In spite of a deposit of \$1 or \$2, as many as 500 in one year were found willing to enter the refuge at Foochow.

The next subject that calls for consideration is the *Perniciousness of the Evil*, and among the chief of the evil results of the use of opium I place that of *opium poisoning*. Opium stands first among the agents resorted to by the Chinese to destroy their own lives. It is quiet, painless and effective in its operation; it does not obtrude offensively upon the family or neighbours; it requires no great preparation or exercise of will; its soothing anodyne and soporiferous properties give no opportunity for a change of mind, and alas! too rarely for medical efforts to restore. It suits the would-be suicide in every way much better than their own clumsy methods of swallowing gold leaf, chloride of magnesium, throwing oneself down a well, hanging, taking lead to break the bowels in their view, swallowing match heads, cutting the throat, stabbing the abdomen, drowning in a river, and such like. The old methods have nearly all been abandoned in favour of opium. The native methods frequently failed to be carried out, and by attention led to measures of restoration. Opium has,

Perniciousness
of the evil.

Opium
poisoning.

I believe, therefore largely increased the number of suicides in China from the ease with which it can be procured and the easy death which results. I have been specially requested to give prominence in this paper to the frightful extent to which the use of opium facilitates suicides. It has also been suggested that a circular should be addressed to all missionaries, asking for statistics on the subject during the first three months of this year, in order to present them to this Conference. I have not attempted this, knowing the great difficulty, nay, the impossibility of procuring complete statistics. Enough that the evil is known to exist to an alarming extent. Our hospital records and medical practice afford sufficient illustration of this grave state of matters. In Kansuh, I am told, it is the common conclusion of a quarrel between husband and wife. It is, alas! all too prevalent throughout China as the result of quarrels, feuds and jealousies in families. The frequency of suicides, especially in the case of women, is greatly increased by the ease with which opium can be obtained during a fit of passion, to which women in China are very subject; other causes, which have been noted, are failure to meet payments, cruelty of mothers-in-law, imputation of theft, losses at gambling, being defrauded by some one of money, wishing to throw the blame of their death at another's door; the wife to annoy her husband, wife beating, pawning another's clothes and being unable to redeem them, finding their liberty restrained, distress occasioned by an opium-smoking husband, laboring under a charge of adultery, the gambling of a husband, distress, poverty and such like. The causes for the most part are of the most trivial character. Suicide is regarded by the Chinese as the most awful revenge they can take, from the belief that the spirit of the dead person will injure the living who has been the cause of the suicide, and much of the anxiety displayed to rescue such persons arises from the desire to avert this catastrophe rather than a love for the unfortunate victim. Mr. Parker, of Kansuh, writing in September last year, informs me that their mission has had a case in each of their two households; one a washerman, who died; the other was only just saved. He adds, "Next to the Bible, the mustard tin and other apparatus are becoming the constant instruments of the missionary. Would not this aspect of the case tell on those who at present regard opium-smoking as only a similar vice to tobacco-smoking and the use of intoxicating drinks?"

In connection with the subject and the free use which is made of the soft opium extract, I may mention that sad cases are recorded of little children, who, crawling about on the earth bed-platform in use in North China, get opium on their fingers and of course into their mouths. Dr. Schofield, in his report for 1881, mentions two such cases. I have myself seen four or five cases of children's lives placed in jeopardy by swallowing opium extract. One case of a child four years old was brought to me the other day with symptoms of narcotic poisoning. It had eaten two ounces of a preparation containing opium, treacle and other drugs used by the father for curing himself

Accidental
poisoning.

of the opium habit. The compound being very sweet—opium-smokers' appetites crave for sweets of all sorts—the child ate a quantity of it. It was brought to me two hours afterwards, and an emetic had the effect of saving the child.

In this connection, too, I feel bound to refer to another feature of the case of opium-poisoning, viz., the frequency with which opium-smoking parents require to puff opium smoke into the faces of their children. It is sometimes done to relieve pain or procure sleep, but unquestionably there are cases of children born to opium-smoking parents with the habit formed *in utero*, and which, after birth, must be regularly gratified. I have come across several interesting cases of this morbid condition. At present I have a little patient with disease of the hip joint, and his father, mother or grandmother—all opium smokers—have for more than a year practised the puffing of smoke into the child's mouth. Constipation became so inveterate that no natural motion from the bowels was possible nor were Chinese remedies of any avail. The child is now almost well, thanks to the beneficial effects of cod-liver-oil, milk, eggs and beef extract, but the inhalation of the opium fumes still continues, and the father hopes that as soon as he is able to run about, he will forget all about opium in his absorption of play. Even for a son will the Chinese run these dangerous hazards.

Congenital
appetite for
this drug.

It is a great pity that the Chinese *Materia Medica* is so deficient in good and handy emetics. To produce this effect, recourse is had to the most disgusting substances. Many cases are lost through the sheer stupidity and ignorance of the people.

It has been said that in no country, except Japan, are suicides so frequent as in China. But we must now exempt Japan from this sad preëminence. When the feudal system prevailed in Japan, suicides were certainly very common.

In the West we hear of no evil results of such appalling magnitude arising from the uses of tobacco or ardent spirits. Our hospitals, dispensaries and poor houses are not besieged by multitudes desirous of getting rid of these habits.

In the China Mission Hospital Reports one is struck with the large yearly number of suicides from opium, which we find there reported. Let us take one or two as examples. In the Hangchow Hospital Report for 1883, 95 cases were reported, 64 male and 31 female, of which number 15 were dead on arrival and 78 were saved. In 1885 the would-be suicides were—males 48, females 31; in all 79. On arrival 14 were found dead, 60 were saved and 5 died. In 1886 there were 87 cases, 47 male and 40 female; on arrival 12 were found dead, 67 were saved and 8 died. In 1888 the number of suicidal cases was 110—males 62, females 48; 18 were dead on arrival, 66 were saved and 26 died. In glancing over the reports of the Shanghai Hospital, from its foundation to the present time, I have been struck with the ever increasing number of attempts at suicide, beginning with 2 in 1848 and rising to 44 in 1863. Of these, 15 were men, 29 were women;

Statistics
of opium
suicides.

of the men, 7 died and 8 recovered; of the women, 7 died and 22 recovered. In 1865, during nine months, 43 cases occurred, of which 34 were cured and 9 proved fatal. In 1870 there were 48 cases of opium poisoning brought to the hospital, of which number 36 recovered and 12 died. At the branch in the city there were, for the same year, 106 cases, of which number 79 recovered and 27 died. In 1871 there were 44 cases of attempted suicide, 34 recovered and 10 died. In 1872, 38 cases, 29 recovered and 9 died. My own practice at Peking tells the same sad tale. What a dreadful state of matters when our hospitals and mission stations everywhere record the same enormous mortality from attempted opium poisoning. Verily the whole creation groaneth and travaileth in China. What of the vast and comparatively unknown empire, of which but as it were the fringe of the garment is dealt with in the above figures? Our hospitals and mission stations, although now fairly numerous, are, after all, but oases in this great wilderness of human misery. It is sad to contemplate the ease with which the bane can everywhere be obtained and the peaceful and painless results which follow, and how little of an antidote we have been able to provide. One, two or three drachms of prepared opium are bought, mixed with a little spirit (the sooner to have its toxic properties dispersed throughout the body and so reach and destroy the vital spark, or primordial air, as the Chinese term it) and swallowed, and the victim is soon "beyond the bourne from which no traveller returns."

In one of my own Hospital Reports, after referring to the frequency of suicides from opium, the ease, certainly and convenience of the article, rendering the use of opium for this purpose almost universal, it is added: "The laws of the country make it utterly impossible for the people to purchase any of the other deadly poisons.* It is very difficult to estimate the number of suicides from opium each year in China. That number must be very large indeed. It is a belief among the Chinese that opium suicides can be recovered any time within seven days. In one case I found the deceased with his queue in a basin of water mixed with yellow earth, laid out in the court-yard, and the relatives standing around waiting for the moment when he should awake. A native doctor, educated by several foreign physicians at Chefoo, informs me that in the town of Hwanghsien, with about 75,000 inhabitants, distant from Chefoo 180 *li*, in ten years he had cured 400 opium poisoning cases, including men and women, and had treated about 100 others who died. There is hardly a month that we have not one, two, or more cases, and frequently two or three per week."

Hospital reports necessarily give but a faint impression of the widespread existence of this evil. Only such cases, for the most part, as occur in our immediate vicinity, are brought to our notice. Emetics of ipecacuanha and sulphate of zinc are the remedies upon which we place most

* The usual poisonous drugs used in medicine, such as arsenic and nux vomica, are not permitted to be sold to the people; opium, strange to say, is not sold in the drug shops, although poppy capsules, of course, are.

Sale of other
poisons pro-
hibited by law.

confidence. We have in apomorphia by hypodermic injection a speedy and most effective emetic. The greater number of patients cannot conveniently be brought to our hospitals, but must be seen at their own homes. Death elsewhere than in their own homes is attended with much difficulty to both physician and relatives.

The Perniciousness of the Evil.

The perniciousness of the use of opium may be viewed in a number of aspects. The injury to health first demands attention. The physical evils, nay all the evils resulting from the use of the drug, are supposed by many to be exaggerated. Very few, who have not witnessed the consequences of this habit, have the slightest conception of the mischief done to the constitution. All classes of smokers suffer, but the working-classes in particular. There is with them, besides the loss of valuable time, the rapid deterioration of health, and especially loss of muscular power. We know what this means to the smoker's family and the serious effect it has on the wealth of the country. The lazy, idle habits engendered, the inability to work, unwillingness to make any exertion, are characteristic of the habitual devotee of the pipe. In whatever sense it is viewed there is no question of its perniciousness. More than a quarter of a century's hospital and dispensary practice at Peking, among all classes, has thoroughly convinced me of the very deleterious influence of opium on health and the serious effects it has on longevity. Thousands have passed through my hands for the cure of the evil; and although there was no danger to life, except in a few cases, there was great bodily depression, loss of appetite, restlessness, diarrhoea, sleeplessness, nausea, vomiting, spermatorrhoea, violent pains in the bones and joints and a general feeling of wretchedness all over. I need not dilate upon its effects, immediate and remote, on the system. These effects are particularly well-marked in the lower and upper classes; in the former, as it interferes with food, and in the latter from the immense quantity which is consumed. No one can use opium constantly in any quantity with impunity. I once saw a tract of country, several miles in breadth, completely eaten up by an army of locusts, which covered and darkened the earth for this distance. This opium blight, as it is now spreading over China and consuming the vitals of the people, resembles this visitation of the locusts in its destructive character. The one, however, was only for a season—or once in a lifetime; the other is more or less permanent and universal. All competent judges agree in pronouncing that the use of opium is not only deleterious to health but that it shortens life. The late Dr. Osgood, of Foochow, after ten years in China and after treating about 50,000 patients, of whom 1,758 were for opium-smoking, records his conviction that the use of opium is an unparalleled curse and that its effect, in every instance, is to diminish vitality and shorten life. Dr. Kerr, of Canton, our veteran medical missionary, fortunately still in the field; Dr. Porter Smith, late of Hankow; Dr. Gould, of Swatow; Dr. Maxwell, late of Formosa; the late Dr. Mackenzie of Tientsin; not to mention many

Injury to
health.

Shortens life.

more, have all expressed similar views of the ruinous nature of the continued use of opium. Dr. Johnston, late of Shanghai, not a medical missionary, declares that "daily observation in hospital and dispensary practice during the past eight years, as well as attentive scrutiny of the health of opium-smokers in all classes of society, abundantly proves to my mind the deleterious influence of opium-smoking on health and the serious effect it has on longevity." He does not believe it gives immunity from disease but rather predisposes to it, and that the mortality among opium-smokers from dysentery, fever, hemorrhage etc., is very great. We could go on multiplying such testimony; it exists in abundance. We need not adduce Chinese testimony, which also is overwhelming. The smokers carry with them unmistakable marks of their indulgence which he that runs may read. We have been supplied lately with strong evidence to prove that opium is doing the same fearful amount of harm in India and Burmah. We have it on official authority that there are about 10,000 licensed opium shops in the British territories of India and Burmah. Those who minimise the physical evils of opium can have seen but little of it. They surely cannot doubt the universal testimony of such a body of educated, liberal-minded and acute observers as the medical missionaries. Take the smoker's own testimony on admission to be cured. At Soochow, out of 200, 16 said they had improved their condition since beginning smoking; 25 were the same and 159 were worse. Or take the medical missionary's testimony. At Peking, out of 88 cases seen last year by Dr. Pritchard, 55 were emaciated, 25 in good condition and 8 in fair condition. We are, however, not told how long these persons had smoked nor the amount of their daily consumption.

Deleterious
effects not
immediately
apparent in
well-to-do
people.

Among the well-to-do, with healthy constitutions, good food, comfortable surroundings, and especially if there be pressing business to attend to, the drug may be used for a lengthened period without any very apparent deleterious results, but at the same time it will be observed that any indulgence in the vice, even under the most favourable circumstances, diminishes functional activity in the nervous system, impairs and arrests the process of secretion and ultimately produces structural changes in important organs and a general undermining of the constitution all round. Although the effects are more gradual, they are none the less sure. Vital resistance to its evil effects is soon diminished as the smokers become poor, thus depriving the victims, not of opium, for the supply must increase with the craving, but of the necessary sustenance, thus enfeebling the system and rendering it more susceptible to its evil influences. Someone has said it is not so much the man who eats the opium as the opium that eats the man. There is much truth in this.

I have come across a few among the better classes who have smoked for many years, and I have been astonished at the good health which they maintained. Two or three have astonished me with the confession of their indulgence. Among the higher class, opium sots are frequent. Day and night are spent at the lamp; they

are utterly useless and are unfit for any work. Sooner or later retribution overtakes them and they are suddenly cut off. A former ^{Retribution sure.} Lient.-Governor of this city and a Minister of the Tsung-li Yamên and two Mongol Dukes, among my patients, not to mention more cases, were carried off suddenly in this way by hemorrhage, bronchitis and asthma. That indulgence in this habit is perfectly harmless, is a statement opposed to all my experience, and what should *prima facie* be expected. That there is no more harm in its continuous use than smoking the mildest cigarettes is an utterly absurd statement. It is pernicious in itself apart from its too frequent conjunction with other well-known social evils. In such cases opium tells with redoubled violence.

I was called the other day to see a wealthy smoker, 50 years of age; he looked 80; he had dropsical swellings all over the body; intense diarrhœa; the mouth and tongue were so parched and dry that he could no longer smoke. He was surrounded by wealth; a rich cabinet of antique porcelain snuff-bottles adorned his couch. His life was snuffed out that night. I attended also lately a young Princess given up to the vice. It was equally impossible to cure her intestinal hemorrhage or her opium habit, and she, too, was soon cut off. I have a patient at present with gangrene of the toes, who is a confirmed opium-smoker. I can cure neither the gangrene nor the opium.

Much has been made in some quarters of the body-weight of the opium-smoker on admission and the effect produced during the subsequent course of treatment. There can be no doubt that the average weight of opium-smokers falls considerably (20 lbs. according to Dr. Pritchard) below the standard for an ordinary healthy man of the same height. The general impression has always been that opium-smoking leads to emaciation, and the results of recent observations tend to confirm this opinion. The majority I have myself found to be below the standard of health,—pale, haggard, emaciated, spiritless, and in the worst cases suffering from diarrhœa, hæmoptysis, asthma and bronchitis. The reasons for believing the habit to be harmless and that it can be abandoned without suffering, have been made by some to depend upon the body-weight of the smokers when admitted to gaol and once a week afterwards. The weight is not much affected, provided the habit is not great, nor of great duration, and the material surroundings are good. To insure this, however, habits must be regular,—no increase in the drug must take place. There may not be much danger to life or even health from deprivation of the drug, but this is not incompatible with much discomfort and prostration from deprivation of the accustomed stimulant. Patients with dysentery and a delicate physique, above 50 or 60 years of age, would run great risk from abandoning the habit. One such died in my own hands; the danger was pointed out; he was dissuaded from attempting it, and he perished in the effort. He was a convert of Dr. Blodget's. Others have been warned not to attempt it. One or two have been advised to resume it, the asthma and bronchitis resulting from its dis use

Danger in suddenly abandoning the drug.

refusing to be relieved in any other way. Opium dysentery is well-nigh an incurable disease. Dr. Pritchard sums up his views on the subject in his last report thus:—"I have found, as a rule, that not only has weight not been permanently reduced by the loss of appetite and general disturbance of the system immediately following the relinquishment of the pipe, but that in a large percentage of cases there is a decided increase of body-weight, even within the first 14 days whilst the patients still remain in hospital and before the full benefits of the cure can be reasonably expected to be manifested."

Long-continued use of the pipe leads to impotence and sterility. Dr.

Sterility.

Little, of Singapore, after careful investigation, came to the conclusion "that the long-continued use of opium deprives man of the power of continuing the species." See my paper on "Opium in Relation to Population," in the *Edinburgh Medical Journal*, and also the writer's article on the "Physiological Effects of Opium in Relation to the Health"—*Social Science Transactions*, Liverpool, 1876.

Effect on Wealth.

If we are satisfied as to the ravages it makes on the constitution in regard to health, activity, longevity and population, our next question concerns its effect upon the smoker's purse. It is almost needless to say that it is an expensive habit.

Financial injury.

According to the Customs Returns, the value of the foreign opium brought to China last year, that is, nearly 80,000 chests, is put down at some Taels 30 millions. The total revenue accruing to the Chinese government from import and likin duties, at the rate of Tls. 110 per chest, amounts to over Tls. 6 millions. Ten years ago the Inspector General calculated the value of the foreign opium smoked daily at something under £50,000. And taking the native growth as equal at that time to the foreign import and at half the value, the total amount spent yearly upon opium was calculated at £25,000,000, and on the calculation of there being 2 million of smokers consuming 200,000 chests of unprepared opium, or almost 12,000 tons, it would give each smoker an expenditure of from 5*d.* to 11*d.* daily, the whole number of smokers amounting to only two-thirds of 1 per cent. of the population. These figures fail to shew the financial evil which opium is creating and which must tell upon commerce and industry.

The evil is greater than the figures lead us to believe or of which we ourselves have any correct idea. The foreign imported article is put down as costing China £16,800,000 per annum, that is, at first hand and on the first consumption. This includes the amount derived by foreigners and the Tls. 110 of import duty and lekin tax collected by the Chinese government. It is calculated apparently from the price of a mace at the smoking room. It is then the retailed quantity at first hand of the original supply. But is this a fair criterion of the amount of money spent upon it? The calculation of the price of the native drug we have shown also to be too low. From the prices given in the Returns, whether of unprepared opium or prepared extract, we have pointed out that the

better foreign sorts are rarely more than a quarter in advance of the native. In Chihli, and it is equally true elsewhere, the native drug costs often as much as Benares. One mace of prepared foreign drug is calculated to cost $3\frac{1}{2}d.$ English, and therefore the average smoker of 3 mace spends about $11d.$ daily. On the supposition of the native costing only half of this amount, there is consequently spent on it a little over $5d.$ daily. By these two calculations the total amount spent by China on this luxury, produced at home and imported from abroad, is, say, £25,000,000 annually. 'Neither the finances of the State, nor the wealth of its people can be specially damaged by such a luxury.' Such is the argument drawn from these statistics! The stability, nay very existence of our Indian empire, it is said, would be imperilled by withdrawing one-third of this sum from its annual revenue. But it has been going on now for several decades of years, and it has not yet begun to affect Chinese finance. In calculating the prime cost or retailed price of the article to the Chinese, it is evident that we cannot exactly follow the same method as we should apply to drink at home. This sum of money, large though it is, always supposing the calculation to be quite correct, conveys no adequate idea of the expensiveness of this luxury. Several things require to be taken into the account. We have mentioned the re-sale and re-purchase of the ashes, thus adding, according to the class of smokers, from 50 to 100 per cent. to the number of smokers, and, by parity of reasoning, to the amount of money consumed upon the drug by the smokers. We have also shown that in the shops there is from 30 to 40 per cent. of useless and valueless adulteration, which has to be paid for at the rate, or nearly so, of genuine drug. There is also the very low rate of wages ruling in China, and there is also the very high rate of interest. But the most important factor perhaps of all in this relation is the quality of the smokers, that is, to what classes do they belong and how does the vicious habit affect their means? This is a very large economic question, which we cannot enter upon. But we present two estimates from two different sources and two different modes of reaching the result, and it will be observed they do not essentially differ. They must, however, be taken as only approximative. The question is, in 100 smokers what number can relatively afford the indulgence, taking one individual in a family?—(If more than one member smoke in a family, the calculation will be considerably altered for the worse, and will indicate a greater financial disturbance than our figures represent.) In 100 smokers in the cities and large towns, 5 per cent. smoke without affecting the individual financially in the slightest degree; 15 per cent. smoke without making inroads on the comforts and necessities of life, but if the habit be not abandoned or the amount greatly diminished, in the course of a few years financial ruin will overtake them; 20 per cent. belong to a class who are not obliged to have recourse to pawning to get along, but who curtail the necessary means of life, the education of their children, flowers for their wives' heads, etc., who will live on rice and vegetables, having formerly

Cost to
China.

Financial effect
on individual
smokers.

partaken of animal food once or twice daily; or, when flesh meat is eaten, the quantity is very considerably reduced (dainty knick-knacks, honeyed, sugared, or salted, require to be bought in addition, to relieve the heat and dryness of the mouth and promote digestion); 40 per cent. have just enough to live upon for themselves, but none for their families and dependents, and none for the opium indulgence. These last borrow right and left and never pay; they pawn all they can lay their hands upon, and pawnshops in China flourish on this class. The existence, and grandeur, and wealth of so many shops of this nature indicate a state which is not to be envied. They also borrow from others and pay back a small portion of their former debts, and so on and on for years, until they reach the class of 20 per cent., for whom we have no words of description. It includes the very lowest; in it are found the whole band of opium suppliants who bend the knee and beg for the opium ashes from the pipes of former acquaintances. The general class of beggars belongs also to this class. They are indeed ill to look upon.

Taking the whole empire and embracing all classes, the smokers might be divided into three great classes—upper, middle and lower—and each of these again into three smaller divisions. The figures for these three great divisions would stand about 10, 30 and 60 respectively. In the first class the figures would run 2, 3, 5 for its three classes; in the second class, 8, 10, 12; and in the third class, 8, 12, 40, thus showing that of the 60 per cent. of the very poorest and lowest class, about 40 per cent. are reduced to the depths of poverty and are outcasts of society. We leave the reader to conjecture how this class satisfies the insatiable appetite. At the ports, and among the well-to-do, the middle-class, of course, predominates. Foreigners generally see almost nothing of the other two great classes. The last class is to be seen chiefly in hospitals, poor-houses and on the streets at night. In comparing opium with alcohol in this respect, and it has many resemblances, the palm must be carried off by opium. The rate of wages in China is but little above what is absolutely necessary for the most economic living. It follows, as a matter of course, that a great deal of what is expended on the pipe is taken from the rice supplies. It is not our business to view this question commercially; the total value of opium, according to the calculations of the Yellow Book, exceeds in no small degree the value of the entire export trade of China to all other countries. Of the large amount spent on opium, the large proportion goes out of the country in payment for the drug imported from abroad. This great evil was early observed, and

Drain of silver
from the
country.

the strength of China was exercised towards preventing the flow of silver out of the country. It is often remarked with satisfaction that the large sum spent in Great Britain in payment of the interest of the national debt, and on our drinking customs, never leaves the country; individuals may become poorer, but the money only changes hands, it does not leave the country; but in China this is reversed. The estimate of the cost of the prepared drug, before reaching the smoker, is put at Tls. 800 per picul. This includes the Tls. 110 of

import duty and likin tax collected by the Chinese government. To calculate the amount of money that goes out of the country annually to India and to the foreign traders, this amount ought to be struck off. The Inspector-General's calculation was designed simply to reach the number of smokers and the amount spent per individual upon the luxury. The entire value, duties included, may therefore be said to be recovered from the smokers by the sale and first burning of the prepared extract; all above and beyond this, in the sale of ashes or gain on adulterations, is a gain to the Chinese sellers and a corresponding loss to the smokers, because increasing the number of devotees to the pipe. It is on this ground that China herself about trebles the first cost; that is, the first ashes may be considered as equal in value to half the originally prepared extract, or of equal value with crude opium, and the second and third ashes with the adulterations, equal to another sum of the same amount. We are surely not wrong in taking this important factor into the calculation in estimating either the number of smokers, the money spent upon the indulgence, or the financial injury which it creates.

The Chinese are said to 'admit the facts as put by the Inspector-General, but they do not find in either the revenue produced or the statistical demonstration of its percentage innocuousness any sufficient reason for welcoming the growth of the trade, or for desisting from the attempt to check the consumption of opium.' This is important, inasmuch as it declares to us the unaltered hostility of the Chinese government to the traffic, or at least of those Chinese who have studied the opium question, and it is certainly curious inasmuch as their opposition is shown to have no reasonable basis. We cannot understand how such hostility should be shown towards an article so harmless in every way and which at the same time provides such a large revenue! The explanation is to be found in the fact that Chinese—barring the large resultant revenue—do not admit what is here asserted. If the Chinese believe one thing more than another, it is, according to my experience, just the reverse of all this. This has been their invariable complaint,—the silver flowing out of the country; the people and country getting miserably poorer; the opium, not only eating up the wealth of the country, but eating out of the smokers their capacity for making money.

We have not taken any note of the enormous revenue—some 7 or 8 millions sterling—accruing to India yearly from the opium monopoly in Bengal and the excise duty on the exported article from Bombay grown in native territories, all of which is paid for by China. We might look also at the immense revenue raised everywhere from opium in our Eastern colonies where the Chinese congregate. The opium farmers do everything to stimulate the consumption of the drug, so as to enhance their own profits. The revenue from these farms, accruing to these Colonial governments, is immense.

Its Effect on the Moral Nature.

Satisfied with the effects of the use of opium on the smoker's person and purse, we next enquire how it stands with regard to principle. The

Chinese themselves are not slow to recognise that the moral sensibility is also blunted, for they will not trust a smoker, and most Moral effects. refuse to employ one. Foreigners hold the same views as a rule. The smokers themselves, who are perhaps best qualified to judge, acknowledge the habit to be bad morally. The Protestant and Roman Catholic churches refuse to admit such to the fellowship of the church. Under this head of the virtue or morality of the habit must be included the character and reputation of the smoker and the entire loss of all shamefacedness. The order in which a Chinese scholar enumerated to me the five evils resulting from the use of opium was—first, the loss of reputation, *ming shêng* (名聲); this led to the loss of virtue, *teh* (德), and this was followed by the loss of wealth, *tsai* (財), to which succeeded the loss of modesty, *lien ch'ih* (廉恥) and chastity, and all was crowned with the loss of longevity, *sheu shu* (壽數). The poor smoker will steal to satisfy his craving; he will sell his children, and he will sell or let out his wife. If the husband smokes, the wife follows. If they do not both smoke, they fight. The wife soon loses all sense of shame, and she is found lying inhaling the opium fumes, reclining on the same couch with male smokers. All Chinese acknowledge that by the use of opium every man is worse morally. As the craving increases, ideas of principles diminish.

The Nature of the Craving.

Regarding the nature of the evil, the first thing that calls for attention is the nature of the craving. The great danger of the drug lies here. This craving is but the return of the consequent depression after the effect of the stimulant has passed off. It must be supplied after regular additions to it for a short period. It is difficult to resist the craving when the habit is once established, however willing the smoker may be to give it up. This craving gets stronger and stronger, so that at the end of a year, unless it is satisfied, the smoker cannot do any work. He feels disinclined to move, is lazy, and his only desire and comfort is to

Physiological effect of the craving. relieve his discomfort by reclining and taking the pipe. On the approach of this craving, the smoker feels miserable all over, his bones and joints ache, and the discomfort, if not pain, makes him perspire freely; he feels weak and cannot work, and if the morbid craving is not satisfied, he feels as if he should soon die. Foreigners travelling with boatmen, chair-coolies, carters, etc., have often experienced the inconvenience of this craving, in having their journey delayed until it was satisfied. In many cases the craving is set up by the use of opium to cure some pain. Friends have recommended it, relief is experienced, the pipe is regularly resorted to, and then the craving comes and the drug is persevered in to relieve it. The cure soon becomes worse than the disease.

The Fascination of the Habit.

There is a certain fascination about the habit. Reclining is a position of comfort; the pipe, lamp and paraphernalia are attractive toys; it gives occupation to a man of leisure and means; it helps him to spend

the time; it produces a certain stimulus; it enables him to talk freely about things which he would not venture otherwise to talk about; he succeeds in transacting business better with than without the pipe; for a time it increases his bodily powers; it enables him to forget for the time his worries and miseries; it relieves pains; it cures him of many little ailments; it is a solace to him in a multitude of circumstances. The fascination, however, soon disappears, the craving is set up, the habit becomes confirmed; positive pleasure is no longer the object aimed at, but simply the removal of the discomfort.

The Power of the Evil.

Once the habit is confirmed, the smoker becomes the slave of the pipe. There is no thralldom equal to that of opium. The drug cannot long be inhaled at irregular intervals without becoming imperious and demanding attention at regular periods. It cannot be smoked with impunity, nor given up without difficulty. It requires an act of will to which smokers are not equal. The craving has such a tremendous grip. The smoker will do almost anything to relieve the craving. He will mortgage his mother and sell his wife and children to satisfy the desire. It is to the smoker the one thing needful in this life. Such is the tremendous power which the drug exercises.

No thralldom
equal to
opium.

If the power of the habit be such, the difficulty of abandoning it must be equally great. In the vast majority of cases the habit clings to the victim for life. The reformed are but as a drop in the bucket, as it were, to the great army of smokers.

Great difficulty
of abandoning
the habit.

It is indulged in as a luxury when prosperous; it cannot be cast off in poverty and beggary. The aim must, therefore, be to prevent the youth from acquiring the vicious craving. This craving is too much for the smoker. He lacks courage to face the misery and wretchedness involved in overcoming it. The abandonment of the habit is a most serious undertaking for him. There is much distress at the time and a long period of weakness and general ill-health afterwards in the case of inveterate smokers. They badly miss the accustomed stimulant. They require the utmost care and encouragement when the habit is being abandoned, otherwise they are likely to return to the pipe, and their belief in the impossibility of relinquishing the drug gets established. The will becomes weakened, if not paralysed; the poor smoker cannot withstand the slightest temptation. Relapses are very frequent from want of sufficient resolution. Cures, it is feared, are in too many cases only temporary. It is difficult to ascertain if they are permanent. It is quite-impossible to give up the habit without much inconvenience and a good deal of discomfort, which is perhaps increased by the fact that the remedy lies within their power. It is possible the smokers may occasionally exaggerate their sufferings in order to obtain sedatives and narcotics. The habit is, however, soon got over, and the system readily recuperates. On the other hand, a conviction has gained ground that the habit can only be given up at very great risk. No doubt this is true in a very large

number of cases of inveterate smokers. Some have even died in the attempt. The ordeal through which the smoker, who would break off the habit, has to pass, is a severe one, and no wonder his courage fails him; the terrible craving torments him; he loses his appetite, is seized with pains, and indescribable feelings of prostration and distress pervade the whole body; sleep, besides, forsakes him, and the horrors of the day are added to those of restless nights. These feelings are worst about the 3rd day and subside by the 5th or 6th, and by the 8th or 10th relief comes. I shall never forget the awful misery of a countryman of my own, who was a slave to laudanum and whose opium history surpasses in interest anything we know of Coleridge or De Quincey, and who in one of his many efforts to throw off the slavery, tore his clothes to shreds on the third day; would have torn the skin from off his body to relieve the awful feelings, and who described his sensation as that of a wolf gnawing at his vitals. He was the very picture of misery and despair—sleep and appetite completely gone,—but half an hour after taking a tumblerful of Bettley's sedative solution of laudanum (50 per cent. stronger than ordinary laudanum) was a new man with a ravenous appetite and able to appear at table; and, note, no one surmised that symptoms so grave had been experienced one short half-hour previously. The history of this man, if ever written, would be a warning to all to avoid the evil. Its baneful influence is insidious but certain; its moderate indulgence, if means permit, lays the foundation for its continuously increasing use.

So difficult is it to abandon the habit that many of the apparent cures are not real. They have no end of devices by which to get opiates as soon as they begin to suffer. If cured for the time, they fall again easily into temptation, only to become more confirmed in the use of the ruinous drug. Many Chinese of my own acquaintance, even servants, teachers and others, as soon as they improve their position in the world seem to fall easily into the opium vice. They seem to be drawn easily into it by mixing with those who smoke. We cannot be too careful and watchful regarding those under our supervision.

Abandonment of the Habit.

It seems next to an impossibility to ascertain with any accuracy within what number of years a man may give up the habit of smoking, so much depending on the individual's constitution. There may be rare instances of a powerful man smoking for four or five years, and then being able to desist; but the general opinion appears to be that a man who has smoked for two years becomes a slave to the drug, and that weakly constituted persons cannot give it up after six months' consumption. (Chefoo.) In the Hankow memo. similar great stress is laid on the regularity or irregularity observed in the daily hours for indulging in the habit. If the same times be observed, then a beginner will develop into an habitual smoker in about 3 or 4 months; but if, on the other hand

Time within
which habit
may be
given up.

he smokes daily, but at uncertain hours, he may smoke for years, and then will be able to give up the habit without effort or inconvenience. It is to the strong and healthy that this remark applies, for when once a weakly person becomes a confirmed smoker, it seems next to impossible for him to give up the artificial stimulus that supplies him with life and energy, without a prostration very difficult to combat. (Hankow). The pipe is usually indulged in immediately after meals. After no long period as much regularity is observed in this as in eating, and the habit thus becomes very soon indispensable. The irregular smokers sooner or later fall into regular habits, and this irregular or moderate class, as they might be termed, can hardly be said to exist. This slavery comes speedily and does not depend so much as is represented in these returns, upon the constitution of the smokers. The best constitution (and comparatively speaking the Chinese constitution is wretched to begin with, always bordering on a state of low inflammatory destruction, shewing great want of vitality) soon becomes weakly, and then the opium is a regular necessity to provide the necessary stimulus and to obviate the consequent depression. The habit is not easily given up after smoking from six to twelve months; even strong healthy men find it difficult to abstain entirely after having smoked one year. (Kiu-kiang—very important and trustworthy testimony). By a great effort, such persons may diminish their daily dose considerably or prevent any great increase, but entire abandonment is difficult. In regard to the length of time when it is impossible or very difficult to give up the habit, only a general answer can be given. So much depends upon the moral will, bodily constitution and general health. With some it is easy to break off after one year, without the aid of medicine; others, if assisted by medicine, can discontinue after smoking two or three years, but if the habit has been indulged in for six or seven years, it then becomes extremely difficult to abstain, even with the aid of medicine. (Wenchow.) With the aid of medicine the habit may be broken off in time. The habit becomes confirmed; some say in two or three months, others as many years. (Takow.) Once the liking for opium has become so strong as to impel a man to smoke regularly, in quantities however small, there will necessarily be much self-denial required in order to discontinue the indulgence. (Canton.)

Amount of Opium used.

The amount of opium used at first is only a few candareens. This is gradually increased till within a few months or till within a year or so the average amount of three mace is reached. The heavy smoker consumes from 4 to 8 mace. To the man of wealth and abundant leisure there is no limit to the time spent at the pipe, frequently all day and all night, and the quantity may reach, or even exceed, one tael's weight. I have seen not a few of this class at their own homes. The average daily consumption has increased three-fold during the last 40 years, and apparently it is bound to go on increasing. This is owing, no doubt, to the adulteration which now takes

Average individual consumption.

place. It is said one-third of the substances used to adulterate are non-opiate in character and therefore inert. Three mace and under is nowhere considered a heavy habit. The Chinese smoker, when asked how great his craving is, volunteers, before telling you the amount, to preface his remarks with the smallness of his habit. The average amount used in the North has of late somewhat increased as the native drug has come to be used either wholly or largely, and it is not considered so strong or so fiery, and the craving set up is more easily satisfied and abandoned and is said not to produce the same disastrous effects. For my own part I have not been able to detect these differences arising out of the different qualities of the drug employed. Our hospital reports give copious tables of the amounts used. At Laoling, in Shantung, the daily average in 34 cases was only 1 mace. At T'ai-yuen, out of 351, 5 smoked from 5 candareens to 1 mace; 197 from 1 to 2 mace; 104 from 2 to 3 mace and 34 from 3 to 4 mace. Out of 1,350, at a Southern hospital, 186 smoked from 1 to $1\frac{1}{2}$ mace; 276 from $1\frac{1}{2}$ to 2 mace; 414 from 2 to 3 mace, and 244 from 3 to 4 mace. In 50 cases at Canton the daily average was $3\frac{1}{2}$ mace. My own calculations here make it 3 mace. In one report I find it stated to be $4\frac{1}{2}$ mace for more than 15 years, and that the majority do not give up the drug till 45 years of age. We must not omit to remark that it is not those who have smoked longest who are most debilitated. The evil effects are not always in proportion to the quantity consumed.

Mode of Inhalation.

Opium is inhaled in two ways, one by deep, the other by superficial inhalations. The old smokers adopt the first method, the novitiates the second. In most cases it is inhaled very superficially, and the morphia is not volatilizable, although empyreumatic compounds are produced, which are perhaps of less power than the well-known alkaloids with which opium is so richly furnished. This point is of some importance in relation to the injury to the system caused by opium.

Morphia not
volatilizable.

Where smoked.

The habit among the wealthy classes is, of course, gratified in their own homes amid all the comforts which affluence can give. The poor smokers, who have no such conveniences at home, resort to the opium divans (*sic!*) Out of 147 cases seen here in 1889, 67 smoked at home, 80 at the shop; in 1888 there were 41 at the shop and 46 at home. At Hangchow for 1886, out of 82, 13 smoked at home, 22 at the shop and 47 at both places. At Soochow, in 1884, 73 smoked at home, 122 at the shop and 5 at both places.

Duration of the Habit.

In regard to the duration of the habit, the general averages at all the hospitals range from 7 to 11 years. In 50 cases at Canton it was $7\frac{1}{2}$ years. At Peking, out of 125 cases, 59 were under 5 years; 33 under 10; 15 under 15; and 11, 20 years and above. In 1889, out of 147 cases, 52 were under 6 years; 43 between 5 and 10; 18 between 10 and

and 15; 14 between 15 and 20 and 20, at or over 20 years. Out of 1,350, at a Southern hospital, 324 were under 5 years; 440 from 5 to 10 years; 319 from 10 to 15; 135 from 15 to 20, and 132 over 20 years. Out of 500, 144 were under 5 years; 149 between 5 and 10; 110 between 10 and 15; 48 between 15 and 20; and 49, 20; and upwards.

Age of Smokers.

In regard to the age of the smokers, I have noted 2 over 70 years of age at two of the hospitals. Out of 125 smokers at Peking, 15 were between 20 and 30 years of age; 50 between 30 and 40; 46 between 40 and 50, and 7 above 60. Out of 351 at another hospital, the figures stood thus:—

Between 20 and 25,	34
„ 25 „ 30,	65
„ 30 „ 35,	99
„ 35 „ 40,	79
„ 40 „ 45,	38
„ 45 „ 50,	18

Out of 500 at Hangechow the figures stood thus:

Between 20 and 30,	108
„ 30 „ 40,	214
„ 40 „ 50,	133
„ 50 „ 60,	41

The prevailing age seems to be from 15 to 35.

At first it was entirely the foreign drug. As the native growth brought a cheaper and inferior quality into the market, the native opium began to be consumed, first by the people in the provinces where produced, and afterwards by other parts of China not producing their own. It has always been largely used for adulterating the foreign drug. The rich class of smokers, and those who were first accustomed to what is known in the North as Canton opium, have retained their taste for the expensive foreign. The native is compared to a wood fire, the foreign to a coal one. As the manufacture of the native has improved, and as the cultivation has extended nearly all over the empire, the consumption of the native, exclusively, has very largely increased, until in the West and North, in the less accessible places of the empire, and where the foreign drug was, until lately, subjected to numerous barrier lekin duties, the native article has almost entirely ousted the foreign from the market. This process is steadily going on; the area of the native growth and consumption increasing, while the area of the foreign consumption is year by year diminishing. This process is bound to proceed at a still faster ratio in the future, as the old smokers die off and the new generation of smokers have been brought up, as it were, on the native juice. This tendency will be still further accelerated by the increasingly improving quality of the native drug. The proportion of the different kinds consumed is thus altering yearly. The consumption of the foreign drug is being gradually limited to three or four of the South-eastern seaboard provinces, where the native growth has been the latest to take root and where

even now it is an unimportant factor. But even in these South-eastern seaboard provinces, and we suppose also in the adjoining provinces in the

Mixed drug. West, the consumption is largely of a mixed kind. The

mixed drug is now the rule among the better classes—all, in fact, but the old wealthy smokers. Not only is the Indian mixed with Shansi, Szechwan or Yünnan opium—the so-called *Hsi tu* (West earth)—in the prepared extract, but both are now very largely mixed with the ashes of the opium already smoked once. It is well known that the opium is not exhausted by being once smoked. Much of it, moreover, flows unburnt or insufficiently burnt into the receiver of the pipe, and it is this which is sold to mix,—we can hardly say to adulterate, although adulteration goes on also,—with the crude native or foreign opium. At Peking the ordinary crude opium sold is a mixture of 7 parts of *Hsi* opium with 3 parts of Canton. The purely native opium again is adulterated with a variety of matters, chief among which are an extract of pig's skin, and

Adulteration. the gelatinous pulp of the *Sophora Japonica*, a tree growing

plentifully here. Of the prepared opium, to every 10 ounces of crude, 4 ounces of ashes of the first degree are added, which produce, if well prepared, 13 ounces of smoking extract. This is the strongest form of extract prepared. The smokers themselves will take the ashes and insufficiently-burnt opium of their pipes, of the second, third and even fourth burning, and, mixing it with a little water, re-smoke this residuum. In the Hangchow Report for 1885, out of 123 opium-smokers, 12 used native opium, 46 foreign, and 65 native and foreign mixed. In 1886, out of 82, 8 smoked native, 23 foreign, and 51 the mixed. In the Peking Reports for 1889, out of 147, 125 used foreign, 17 native, and 5 mixed. In 1888, 72 smoked foreign, 8 native and 8 mixed. These must suffice as examples.

This question of the smoking of ashes of several burnings, etc., is a material point in calculating the number of smokers, the
Smoking opium ashes. amounts of money spent on the indulgence and the poor degraded classes which are supplied in this way. The number of smokers should not be calculated exclusively on the amount of the drug imported. The poorest classes have to be content with a smoke of opium ashes alone. As with ardent spirits in the West, the poorer classes suffer most extensively and detrimentally. But there is a very large class even lower than this, viz., those who take to eating ashes of the third burning. There is yet another class that can afford to buy the necessary article for smoking but who find that it does not satisfy their craving.

This class is not large, and is merged in another and a still larger class who smoke, not the prepared drug at all, but the ashes of the first degree, and who find that the very best prepared Indian drug, so far unmixed it may be with native or inferior sorts, is quite unable to satisfy their appetite. They belong to the old and inveterate smokers of one *tae* and upwards, found among the wealthy, and in number not to be despised. They give the prepared drug in exchange weight for weight value for value, with the ashes. They have a contract at opium shops be supplied with all their ashes. There is also the question of t

admixture of ashes with the best prepared extract. I cannot learn that any pure opium is to be anywhere obtained. If it were, the smokers would not buy it. It fails to afford the necessary stimulant, and the craving cannot be satisfied. A smaller quantity of it would suffice. But not only are the ashes of the first degree re-mixed and re-smoked with varying proportions of fresh drug, or simply re-boiled, treacle added and reduced to the proper consistence,—the ashes of the second degree are also of some value, and this is re-manufactured and re-smoked and its ashes are then eaten by the poorest class. Out of an ounce (tael) of the *yen hwei* (ashes of the first degree) 8 mace are procured; and out of the *fah hwei* (ashes of the second degree) 2 mace of first-class opium can be procured for re-smoking. To an ounce of the ordinary “earth” is added 6 ounces of first degree ashes. Without this mixture, it is impossible to satisfy the craving. The opium habit is bad, but how shall we characterise these habits, or, as they are called in Chinese, *yen-yin* and *hwei-yin*? The latter is considered fatal.

What is true of the Indian article holds also true of the native, although to a smaller extent. It, too, is re-smoked and the ashes eaten. It stands to reason that the ashes should be valuable, and that with the *hwei-yin* nothing but the ashes can satisfy it. We shall not go into the question of the chemical composition of opium, or of the percentage of its various ingredients,—which are narcotic and what are non-narcotic. Suffice it to say that smoking opium is a ruinously expensive luxury, inasmuch as morphia, the active principle, not being volatile, no part of it is consumed in the smoke of burning opium. All that is secured is the volatile oil, which is natural to the drug, and an empyreumatic oil, which results from the combustion of the morphia, narcotine, etc. East India opium is said to contain about three to seven per cent. of morphia; the best Smyrna contains about thirteen per cent. The ashes of the East Indian drug must be very rich in morphia. The calculation may be made how much it contains per cent. It would pay the Chinese to sell their ashes to foreigners to be conveyed to Europe and then to be used in the preparation of morphia. On account of the high value of morphia, they might be able to refund all the expenses connected with burning the prepared drug. The idea may be fanciful, but it has often struck me as a possibility.

It is not inappropriate for us to consider briefly some of the reasons adduced for contracting the habit. Of all the reasons given for beginning the habit, the love of pleasure, sociability and the want of occupation are by far the most common. The cure of disease or pain of some sort, which has baffled the native faculty, stands next in order. The pipe is said to advance the transaction of business and to facilitate the striking of bargains. Its influence permits of secret matters being talked about which at other times would be impossible. In Shansi I am told parents urge it upon their sons to prevent them squandering the family means upon gambling and other vices, and to keep them at home. Wives are given it to prevent them gadding about. Recourse is had to the vice with the view of strength-

Reasons for
contracting
the habit.

ening the body, and for overcoming the early impotence which unbridled licentious appetite may have induced. This is a factor of no mean weight in a people so sensual as the Chinese. Opium possesses known aphrodisiac properties, and it was this characteristic which weighed so seriously, if not in the introduction, at least in the spread of the habit, and to this day tends largely to keep it up. Such being the principal reasons for beginning the habit, it may naturally be inferred that when the causes are removed the evil should disappear. In the material development of the country, the spread of new literature, science and art, the adoption of Western medicine and a necessarily higher morality, introduced by Western nations, and above all by the dissemination of Christian doctrine, the causes of contracting the opium habit should be met and conquered. The Chinese officials and gentry, the literati, the hangers-on in the Yaméns, the intendants waiting for appointments, and people of the cities generally, have far too much leisure on their hands. The Chinese have no amusements except the theatre and the restaurant, and these places are almost universally associated with opium dens and brothels. There is nothing new in the native literature; the learned have committed their classics to memory; the precepts of the sages have served their purpose while office was *in posse*; *in esse* they have ceased to control their actions; posts in the government are so filled that a man often has not more than one or two days of duty in the month. The industry of the Chinese is proverbial, and yet, perhaps, in no other country is there such a large class of people doing nothing and having nothing to do. I am here speaking of course of Peking. The country is over-peopled for the state of its civilization. If the means of living were not cheap, life would not be possible for a vast portion of its population. First spirits, afterwards tobacco, then opium, and now foreign wines, spirits and liqueurs have found a ready sale among a people with much leisure on their hands,—the rich with money to pamper appetite and desire; the poor to live on the refuse of the vices of the wealthy.

Having spoken of the reasons for beginning the habit, a word as to the reasons for wishing to discontinue it may not be out of place. The most common, but the least hopeful and encouraging of the reasons given, is the want of money; the smoker cannot afford to smoke. And this reason he gives without the slightest feeling of shame or regret. A smoker does not get credit at the opium shop. Such a smoker is sure to have recourse again to the pipe as soon as prosperous times come. Want of work, inability to work, losing the confidence of employers, the influences of friends, the loss of time and character, and the compulsion of parents, are likewise adduced as reasons. We note also such reasons as health affected, the original disease not cured, religious convictions, repentance, fear of death, imputation of stealing, going to get married, wretchedness of life, loss of respectability, habit growing fast, necessity of economy, inconvenient to smoke, etc. As a very large proportion confess to have begun it for the cure of disease (they choose at any rate to put it on this ground), it is remarkable that

Reasons for
wishing to
discontinue.

the habit is not abandoned when the object is attained. Two diseases get set up in the desire to get rid of one; if the second be abandoned, the first returns with redoubled energy and the patient has diminished powers of resistance. The cure eventually becomes worse than the disease.

The Views of the Chinese in regard to Opium.

The past views of the government in regard to the evils of the use of opium are well known. These views were thoroughly sincere. They have consistently opposed it. That their efforts have not been attended with success is deeply to be deplored.

Chinese universally condemn opium.

The Chinese government and people, smokers and non-smokers alike, regard it as a vice, a curse and their greatest plague. Not one word is ever spoken in defence of it. It is universally condemned in the most unqualified manner. The very devotees of the drug feel ashamed that they are addicted to the slavery. The Chinese of no class regard opium as so many foreigners do. At the ports, or after a short trip in the interior, foreigners speak with the assurance of those who "know all about it." I have never met with a Chinese who approved of it or advocated it. All sorts of excuses are heard from foreign apologists; they tell us it is a valuable solace to the poor, sweetening, soothing and ameliorating their condition, and in many cases curing disease. China's experience and observation of a century universally condemns it. Opium smokers are among the most miserable people who visit our hospitals. The Chinese testimony is much stronger than any condemnation by us of the drinking habits of the West. There is a belief among the people that if a person breaks off the habit he will be sure to die within three years, and also that he can never take to it again without danger. These fears act as deterrents. We are told the governor of the province of Shansi, in 1888, personally superintended the destruction of a great quantity of poppy when in flower, and yet it had little or no effect upon the growth in that province. Efforts are still put forth from time to time, somewhat spasmodically, to forbid the native growth. It seems hopeless at present to combat the evil.

On the Medical Treatment of the Evil.

I had considered the treatment of the evil beyond the scope of this essay. The paper devoted to the management of opium refugees will presumably discuss the treatment of in-patients. The much larger subject of the cure of the evil, not only among out-patients of our hospitals and dispensaries, but, what is of much greater importance, as it embraces such vast numbers, of the smokers by themselves, without medical help, supervision or encouragement of any kind, is entirely left out of sight. The numbers who seek medical relief at the few missionary opium asylums in China do not perhaps exceed at each of them 500 annually. Those who frequent our general hospitals for treatment of the evil, either as out-patients or in-patients, are even fewer. However encouraging these figures may be—and they undoubtedly are encouraging,—they reach only a very small number of the smokers, who must be

reckoned by millions. What are our few agencies among so many? Our efforts hardly reach the outer circle of the great army of those who, I believe, are sincerely desirous to abandon the habit, but, from want of a suitable remedy, find it impossible. At one time or another, in the career of every smoker, I presume there has been a genuine wish to give it up, either by himself or through the influence of parents or friends, but he has found the slavery too great and the fetters of the craving too securely riveted. Are we to do nothing for this large class? Can they not be reached? Are they so joined to their idol that they must be left alone? Can we do nothing to help to knock off the chains which bind them? Can we render them no assistance whatever?

Concluding Remarks.

A few remarks of a more practical character may close this paper.

What is to be done with the native drug?

The question of supreme importance, both for China and India, is the growth of the poppy in China. What is to become of it? What is to be done with it? We have seen how and when it originated. The foreign drug having created the evil, the extent of the native drug is now made the reason why no action can or should be taken with regard to the foreign drug. If the foreign cease to come, the Chinese will not smoke one ounce the less; it would now only stimulate still further the native growth, and if India retired from the trade, Turkey, Persia, Portugal, and perhaps other countries, would take it up. Indian finances would thus be seriously impoverished without an iota of benefit being derived by China.

This is a very plausible argument.

When any effort is proposed to limit or suppress the Indian, the cry is at once raised '*Let China first stop her native growth*,' which now greatly exceeds the foreign import; indeed the latter, it is said by some, is only a drop in the bucket compared with the former. '*Let China first clean out her own Augean stable and then it will be time for Great Britain to do something with regard to the Indian drug.*' But is this not reasoning in a vicious circle? Do we not see that such a course would simply take us back to what it was during the first few decades of this century—that the foreign import would become indefinitely enhanced in price and quantity; that bribery, corruption and smuggling would just go on as before, and another opium war would be the result if the conscience of the country were not more enlightened, and we were not better informed than we were 50 years ago. The Chinese are divided into two classes—the smokers and non-smokers—the former wish to stop the native growth, but still cling tenaciously to the pipe; the latter wish the native growth stopped, but do not wish the silver to flow out of the country. What is to be done? Clearly China cannot take the first step. And I think therein she is quite right as things are at present. She would do well, however, to look into the question of her native growth and see if she can devise any means by which to increase the taxation on the growth, and when she has accomplished this, she can then approach Great Britain and propose an increase of

China should increase taxation on native growth.

duty on the foreign drug. She can go on from time to time doing this in the hope, not of stopping the foreign import, for that she cannot and does not dream of being able to do; her chains are too securely riveted by treaty and the cravings of her opium slaves; but she entertains a sanguine hope that by so doing she may save the common people who form the backbone of the country. No, we repeat it, she will not, because she cannot, take the first step. She is *not* free. She insisted on securing a higher lekin duty, not so much with the view of revenue as that her poor people might be saved from the scourge. She was continually met with a *non-possumus* by the British government. The Indian government could not afford to have the Indian drug handicapped in its competition with the native drug. The two governments haggled for nine long years over the amount of lekin to be charged at the collectorates at the ports; the different Chinese statesmen's demands ranging from Tls. 90 to 120. Finally, four years ago it was settled on the present basis of Tls. 80 for lekin, added to the Tls. 30 of import, making in all Tls. 110. The history of these long negotiations clearly prove our contention that China was not free and is not now free. Let anyone who doubts this read the Blue Books on the subject. If she were free, memorials from many high officials would at once be presented to the throne, urging immediate steps to be taken, with the view of stopping the native growth. The subject is admittedly a difficult one; they could not properly tax it, but they could use every form of compulsion. The people now say, Why do you forbid us to grow the poppy and let all our silver go to India? Some governors, in the past, have themselves gone to the fields and pulled up the growing poppy plants in flower, but nevertheless the growth still spreads.

China is
not free.

To give up the revenue of nearly Tls. 7 millions, the revenue derived now from the import and lekin duties upon some 86,000 chests of opium, would be no great loss for a government and would not be much felt by China. The financial question is, therefore, after all, not such a serious one. It has nothing like the importance of the opium revenue to India.

The Salisbury-Tsêng Agreement was a distinct advantage to the poor, and for them, and in this spirit, it was framed; but it did not go far enough. The period has arrived when a year's notice must be given if any change is contemplated in the Treaty. No action has been taken or will be taken by China; none of course will be taken by Great Britain. The matter has been under consideration by the Chinese statesmen, and it has been resolved to continue, for the present, the existing arrangements. The period has been too short to give the subject a fair and full trial and enable the government to see how the question stands all round. While existing arrangements are allowed to run on, some plan must be thought out by which to increase the duty upon the native drug, and when this is accomplished it will then be time to approach once more the government of Great Britain, praying for an increase of the duty upon the Indian drug.

The Salisbury-
Tseng Con-
vention.

The one object aimed at in these possible negotiations is the protection of the great bulk of the Chinese poor from becoming addicted to the habit. The government is very properly concerned for the poor, for opium to them takes the place of bread. The habit is recognised by the government as an evil of great magnitude to them in particular.

Any action which the Christian and philanthropic people of Great Britain may take, should be directed mainly to addressing the Chinese minister in London, strongly advising him to memorialize the Tsung-li Yamên with a view to keeping up and increasing the duty on the native drug, so as to put it

Memorialise
the Chinese
minister in
London.

beyond the reach of the poor people; on the same lines as those pursued by the late Marquis Tsêng, Minister to St. James's, who advised and carried an increase on the native drug. If increase of duty be put only on the foreign, the poor Chinese will smoke the native; the native must, therefore, also be taxed. This action need not, however, preclude other means. Memorials of this sort will tend to keep the Chinese up to their duty.

We have all these years been assisting China to do a thing in which apparently she seems to take little or no interest; she does not appear to care to assist herself. Hitherto philanthropic and Christian foreigners have tried to help China in the matter of this curse, and no doubt through their action better terms were secured in the late agreement.

Chinese must
help
themselves.

They will still continue to help her, but the Chinese must learn to begin to help themselves. They see the enormity of the evil and the ruin it brings upon them much better than foreigners. They have means of influencing their own people, which foreigners never can possess. The old Latin proverb reads: "God helps those who help themselves." Let them be up and doing. The Canton native Christians have shewn them what can be done. Let the natives, whether Christian or heathen, unite together to carry this great reform and dispel the dark cloud which hangs over the future of their country.

The reason, doubtless, that the Chinese have hitherto done so little for themselves in the matter of this evil, may be that they feel that they are powerless to cope with it, either from its inherent magnitude or its political difficulties. The

Their power-
lessness.

native growth has very largely increased the difficulties, in that it has cheapened the drug to the poor people. The object at first may have been the praiseworthy one of preventing so much silver leaving the country; then it may have been fondly imagined that by growing their own opium they could strangle the foreign import, and once in their own hands they could do with the poppy whatever they liked. Now it seems their best laid schemes have failed, and no plan but that of increased taxation of the native drug is left to them, and for every step of increase here to hope for a corresponding increase on the Indian drug. At the best this will be a very slow process.

The effects of the convention have been so far good, and further trial will be made. The Chinese government will not move in the matter one way or the other, but if any of their own people, officials or censors, bring up the subject, the cabinet will

Effect of the
convention.

certainly discuss it. Whatever is done by Great Britain or China must be done very gradually and slowly. The opium convention, we have just said, has worked favourably, the enhanced price having deterred many young persons among the poorer classes from beginning the habit, and has also driven poor smokers to give it up. They do not take to the native opium willingly because of its coarse and fiery nature. The government would be glad to see a strong anti-opium movement among their own people, and efforts should be made to form native anti-opium societies under the patronage and support of the officials and gentry. The late lamented Marquis Tséng offered himself as president of such a society. There is no danger of such a society being misunderstood or persecuted by the government.

The legalization in Hien Fêng's reign was at the time considered by most foreigners a wise step, in view of the scandalous smuggling trade. It was felt that what China could not prevent she should legalize. It had, however, one disadvantage that it stimulated the native growth and made opium more respectable. China's internal troubles with opium may be said to date from this period. The legalization in one sense was not so bad, for it showed the Chinese authorities how much ashamed Lord Elgin was with the whole concern. The Chinese plenipotentiaries were afraid, and were ignorant of international law and Western diplomacy, and were only too glad to arrange for any terms rather than run the further risk of war.

Disadvantage
of the legalisation
by Hien
Fêng.

Some foreigners may think that even granting that China is not free to act as she likes with regard to the foreign import, that, as far as the tremendous craving set up is concerned, it would not perhaps make much difference even if she were free. There would be a great chance, however, when all

Would it make
any difference
if China were
free?

pressure was removed and the large and certain revenue from the import was lost, to make an effort to stop the evil. I do not think the fact that there would then be no drain of silver out of the country to pay for the opium, would act in favour of permission being given to grow and consume the drug. The Chinese are too much convinced of the paramount evil of the use of the drug to permit of such a catastrophe. On high grounds of morality and equity, international prudence and Christian principle, I should rejoice to see my country withdraw, at least from direct participation in this business. We should now perhaps lose much of the credit which earlier action would have brought us. Now it might be said we are only submitting to what in the near future must be inevitable, and that we wish to gain a certain credit for doing what by reason of the ever extending native growth was soon to become a necessity. Some think that all attempts at suppressing the drug must prove futile. Edicts were issued against tobacco at the end of the last and the beginning of this dynasty, and now it is universally used. Many think it will be so with opium. As it becomes cheaper and more commonly indulged in, it will cease to be respectable, and hence, as some have supposed, may become less prevalent. Those who think and write so, leave out of view the powerful craving set up by opium and the great difficulty of abandoning

the habit. A friend in the Straits writes to me that "the Chinese there will gamble and smoke opium; that it would be perfectly impossible to stamp out these destructive vices; the only thing left is to tax them heavily, control them and discourage them as much as possible. Education is the best preventive." Christianity and education may do much to remove this, the greatest blight that has ever visited this country. In the western nominally Christian countries, these potent forces have, however, not yet succeeded in removing the twin-sister of opium—the drink curse.

In regard to the cure of the evil, the methods suggested by foreigners, and still more by natives, are legion. Some of these are of a very summary and drastic nature, a few even amounting to decapitation after a certain interval of warning and an opportunity to abandon the habit has been given. One plan would compel all smokers, like lepers, to live in one quarter of the cities. Refusal to allow any smoker to pass at the examinations, and to grant promotion to no opium smokers now in office, are, however, practical suggestions, which the government would have no difficulty in carrying out if they were in dead earnest. One suggestion is for the Chinese government itself, like the Indian, to undertake the poppy cultivation on lands specially set apart. Some would trust entirely to heavy taxation of the growth; others to similar taxation of the smokers, and so on *ad infinitum*, punishing smuggling with extreme severity and at the same time arranging for an increase of duty on the imported drug. It was formerly economical to grow the poppy because of its freedom from taxation. The government has always been averse to tax the food of the people, and opium only became taxed when it came to be called *Yang Yao*—foreign medicine. When the favourable moment arrives, and China is no longer trammelled with the foreign import, I believe the government is strong enough to have its will carried out. The great body of the people would hail with satisfaction, under these circumstances, such action on the part of the Emperor. What China needs in all departments of her administration is a wise and good tyrant. At present all agitation in China for direct and immediate suppression of the opium evil and of the native growth will prove, I fear, Utopian, chimerical and futile. Efforts directed on the lines here briefly sketched out are likely to be productive of much good.

RESOLUTIONS ON "THE EVILS OF THE USE OF OPIUM."

With respect to Resolutions regarding the evils of the use of opium, which may be passed either unanimously or by overwhelming majorities at this Conference, I am at a loss to clearly apprehend the object aimed at by the Committee in the selection and wording of the subject, and consequently I feel inclined to leave the formulating of such Resolutions to the Conference itself. My object may have been attained by the recital of the evils of the use of the drug. I humbly submit, however, the following as suggestions to the Conference;—

1.—That no reliable statistics in regard to the full extent of the evils of the use of opium are available, but that the Reports of Mission Hospitals and Opium Refuges, the observations of medical and clerical missionaries everywhere, the fair expression of the views of diplomatists, travellers and others, and the universal testimony of the Chinese themselves, whether smokers or non-smokers, all pronounce opium to be an evil of tremendous magnitude, and to be a curse to China.

2.—That it is proved that the use of opium is deleterious in a marked degree to the reputation and character, morality and virtue, wealth and property, shamefacedness and modesty, and health and longevity of the devotees of the pipe, and that it injuriously affects population and the activity and industry of the people.

3.—That suicides by the use of opium have been rendered dangerously easy and more frequent by the facility with which opium can everywhere be obtained, and that this Conference desires to express its profound sense of the magnitude of this evil as exhibited in the vast numbers who yearly perish from this cause.

4.—That this Conference desires to express and continue to maintain its attitude of unflinching opposition to the trade in opium, and resolves that this habit of the vicious use of opium shall be deemed a bar to church-fellowship, and that the members and missionary body generally shall in every way discountenance its use.

5.—That the missionaries and native churches shall seek to form native anti-opium societies at all the mission stations, for the establishment of Opium Refuges for the cure of those addicted to the habit, and that the members of such societies shall themselves take a pledge to abstain from it and use all their efforts to prevent others from falling into the habit. Wherever possible, such or similar societies should be formed under the auspices of the officials and gentry in every province and district; that the Chinese government should be memorialized in regard to the establishment of such native societies; that the subject be commended by the government to the attention of the officials, and that the people be called upon by personal abstinence and their influence upon others to support the government with efforts to save its people. The Chinese government, the Tsung-li Yamên, the Viceroy, Governors and High Officials generally, should be urged in every possible way to protect the common people from this evil, urging an increased taxation of the native drug, and that the central government enter into relations with the foreign countries concerned with a view to mutual restriction.

6.—That the attitude of hostility by foreign missionaries to opium is highly approved and duly appreciated by the Chinese of all classes; that it promotes kindly feelings among the people towards us, and is thus indirectly favourable to the reception of the religion and civilization we seek to propagate.

7.—That the progress of Christianity, education, civilization, the development of her resources and material improvement generally, which are necessary for the rejuvenescence of China, seem to be (are) incompatible with a widespread use of opium.

8.—That from a full and careful study of the whole question, from the history of the nine years' negotiations which led up to the late opium agreement, this Conference is clearly of the opinion that China is *not free* to act as she could and would act in the matter either of increased taxation on the foreign opium or in the total suppression of the growth of the poppy and the consumption of the drug within her own territories.

9.—That, viewing the question as it appears to us, we do not see that China can take the *first* step. The entire stoppage of the native growth would not cure the evil, so long as the foreign import is permitted to come by treaty; nay, in our opinion, such a step, were it possible under present circumstances, would simply place a premium upon the latter, and render all negotiations for its interdict extremely difficult, if not impossible.

10.—That we believe there are numerous patriotic high officials who would memorialize the throne to stop the native growth, if there was any likelihood of the foreign import ceasing at the same time or within a definite period; and we do not think such representations would be made in vain.

11.—That the wisest course seems to this Conference for Great Britain and China to consider means for mutual prohibition; the serious spread of the evil in India, of late, providing a weighty reason why some action of this sort should be undertaken to save the people of that great dependency as well as of China.

12.—That it is *not* proved that opium was known, produced and used as a vicious indulgence, long before any European began the sale of the foreign drug along the coast. That it was used medically, especially as capsules, is proved, but that the opium prescribed and used medicinally in the form of the golden elixir pill was not of native manufacture, and that the earliest native growth is not half a century old, and the greater part of it is of still more recent origin.

13.—That the Resolutions of the Conference on this subject be submitted through the London Anti-Opium Society to the British House of Commons; to the President of the United States, and also to the Viceroy Li and the Tsung-li Yamên, through some channel to be determined upon.

DISCUSSION.

Dr. H. W. Boone (A. P. E. M., Shanghai):—The exhaustive article by Dr. Dudgeon is quite sufficient to convince us of the immense evils of opium and its abuse in China. Every heart that is not dead to the sentiment of pity must be filled with commiseration when we think of the vast evils to the people of this country, and the hereditary suffering which is entailed on the descendants of those who use opium. We know the mental and moral and social degradation which follows the use of this drug. We know how the children grow up with weakened wills to fall victims to the habit which their parents had contracted.

I am instructed by the Medical Missionary Association of China, as their President, to bring before you certain matters which appear to render

Sale of anti-
opium pills
containing
morphia.

this opium habit still worse, I mean the sale by non-medical men of anti-opium pills, containing morphia or other preparations of opium. It is well known that there is a vast trade growing up and developing in China in the sale of these pills for the purpose of curing the opium habit. Now, in Shanghai we have a fire department, of which we are proud, but I have never yet heard that it is their custom to pump oil on to a blazing house, in order to put out a conflagration. These opium and morphine pills are sold to the natives with the idea of curing the habit. When these pills are prescribed by a medical man of experience, and one who knows in what cases he is to give them and how many it is possible to use, they may do good; but, when put in the hands of people who do not know what is the proper dose of morphia,

they do harm. In certain cases they have given doses sufficient to kill the man at once; in others they have developed the habit of morphia-eating, instead of opium-smoking. The native Christians and ministers, in some parts of China, have become in the habit of selling these pills, in the first place, with the desire to suppress opium smoking, but they have found that they made money by the sale of them. I am positively told by men from Canton, Amoy and Swatow that the native Christians are becoming deteriorated by the habit of expecting to make money and enrich themselves by selling these remedies, and that their first object, that of enabling the opium smokers to be cured, has vanished from their view. I am further credibly informed that in South China morphia is being known by the name of "*Jesus opium*," and that the Christians are considered to be spreading this habit.

Their sale
by native
Christians.

Effect on the
native church.

The Amoy Presbytery instructed their delegate to the Medical Missionary Association to bring this subject before the association. This association has appointed a committee of four of their elder members to consider it, and on their report the society has passed this resolution:—

"Inasmuch as large quantities of morphine are being introduced into China, under the guise of foreign medicine, by various persons, and as morphia-eating is becoming prevalent in many parts of the country, through the sale of so-called anti-opium remedies, the China Medical Missionary Association respectfully requests this Conference to take this subject into consideration in order to see if any means can be devised to prevent the rise and spread of a new evil, viz., morphia-eating. Also the Medical Missionary Association respectfully submits a recommendation to this Conference that it pass a resolution requesting all missionaries to discourage, and, if possible, prevent the indiscriminate sale of anti-opium pills containing morphia or any other preparation of opium by native Christians or by missionaries, as it is believed that the indiscriminate sale of these pills, though originating in a good intention, is developing a tendency worse, if possible, than the one intended to be cured."

Resolution of
the Medical
Association.

Dr. A. Lyall (E. P. M., Swatow):—I am asked by the Medical Association to speak in support of the resolution you have just heard. Dr. Boone has told you that medical missionaries have been for a long time agitated on the question. In the South, we have been keeping our eyes upon it for some years, and I have no hesitation in saying that I am more afraid of the morphia habit than I am of opium-smoking. In all the ports of the South—in Canton, Swatow, Amoy and Foochow—large quantities are being introduced. Reports from the North and the Yang-tse say there is a similar trade being carried on there. Hongkong is the head quarters of the trade as far as the South of China is concerned. In Swatow, I am thankful to say, the native Christians are not implicated in it. However, we have agents of the foreign chemists of Hongkong, who are pushing this trade all over the district. Some years ago, when I came to Swatow, we heard very little of these anti-opium powders, but now we hear a good deal, and I see a great deal of harm resulting from them. In Amoy the state of affairs is, or was, pretty bad. The custom was introduced there by a foreign physician. He got young lads from the church, trained them in his hospital, and sent them out to sell foreign medicines, including morphia.

In support of
the resolution.

More afraid of
the morphia
powders than of
opium smoking.

State of the
case in the
ports.

In Foochow the condition of affairs is just as bad; but Dr. Whitney is here and, perhaps, can give some information.

Now, how does this trade affect us? In the first place it affects us as those who are interested in the well-being of the Chinese, for, as Dr. Boone has told you, medical opinion is unanimous on this, that while opium-smoking is bad, morphia-eating is decidedly worse. It affects us medical missionaries especially. We have had nothing to do with the trade, but we have been the means of popularizing medical science among the Chinese. This morphia is being introduced as a foreign medicine for the cure of opium-smoking. It is even pushed under the guise of philanthropy. It pays no duty, and so can be sold very cheaply and at an enormous profit. We feel that unless this trade is checked it will work such disastrous results as to recoil on our own heads.

I am sorry to say that we are implicated in another way. When I was elected as delegate from Amoy I asked for certain instructions and I got them. Here is one part of them:—

“We wish you to give a clear utterance on the morphia question. The views of colonial surgeons are of no consequence. The important matter is that in many missions this traffic is more or less encouraged under the delusion that it is a grand way of curing opium smoking, while in other missions no effort is made to see that the members are really clear of this traffic. We have, in Amoy, laid down

the rule that *trade in morphia is trade in opium*; that it is simply the substitution of one opium habit for another; and that those who trade in it are to be dealt with by the sessions, who are required to make careful enquiry if any connected with the church deal in this drug. All along the coast it is notorious that whoever deals in foreign medicine deals in morphia, and that it

is, in fact, by far the best paying part of their buseness. The extent to which it is imported is enormous. All the wholesale dealers send huge quantities to the various ports, and some have agents over the whole of South China, ready to supply any who choose to deal in it. Unless united effort be made to clear the church of it, the evil will be incalculable. The Roman Catholic church in our quarter encourages the trade.”

I hope and believe there are very few missionaries who encourage this trade, but we feel that missionaries generally are not properly alive to the connection between morphia and opium. While they have no connection with it themselves, they do not discourage sufficiently the native Christians in this traffic. Whatever affects the church affects us; and we feel that if this evil is unchecked the evil results will be incalculable.

Will you allow me to state how this practice strikes the mind of a physician? Suppose a band of men at home, endeavouring to stem the tide of alcoholism and to reclaim drunkards, were to establish the plan of making up small quantities of whisky, mixed with a few tonics, and giving these out to all and sundry, or selling them cheaper than they could be bought in shops, how would that strike you? I think every Christian man would call it by a name more forcible than polite. Now that is how the morphia pill business strikes us. If this treatment is successful in reclaiming opium smokers, either the Chinese are different

Its effect on
Christian work
and workers.

Especially
medical
missionaries.

His instructions
from Amoy.

“Trade in
morphia is
trade in
opium.”

Enormous
import of
morphia.

the drug to

The trade
encouraged by
Romanists.

Viewed from a
medical point
of view.

It adds fuel
to fire.

from other people, or this opium habit is less harmful than is alcoholism. My experience is this, that the use of opium more quickly enslaves a man than the use of alcohol, and it holds its victims with as tenacious a grasp. At home we find men using alcohol—occasionally to excess—for years, without becoming actual inebriates, but we do not find men using opium so. After a few months one becomes a slave to the drug. I would, therefore, urge you to help us in this matter. Perhaps we cannot do much, but we can call public attention to it, and, above all, even though we stand helpless before this great army of opium smokers, do not let us use plans which are very dubious, and which in our humble opinion, are radically wrong in principle.

Opium and
alcohol
contrasted.

Rev. W. Muirhead (L. M. S., Shanghai), read a letter of greeting to the Conference from Dr. Lockhart, the oldest surviving medical missionary to China.

Dr. Duncan Main (C. M. S., Hangchow):—I only rise to add my testimony to what Drs. Boone and Lyall have said with regard to the sale of anti-opium pills. I think Dr. Dudgeon is right when he says that those who go in for that business have a large trade and splendid profit. We feel very much aggrieved that the native Christians dabble in it. Many of them think they are doing God service, and are prepared to argue the point. I believe there are some missionaries engaged in it who are not alive to its evil. At one time I was myself persuaded to try it with the native Christians. I soon found we were making money and that it was the profit that the native Christians were looking for.

Sale of anti-
opium pills.

Action of
native
Christians.

I should like to say a word about the opium refuge in Hangchow. We have tried many remedies, and have come to the conclusion long ago that the best way is to cut off all opium and morphia at once. We do not believe in the gradual diminution system. Many of those who come to be cured only do so that they may begin smoking again.

Hangchow
opium refuge.

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow):—May I offer a resolution which I think will meet the wishes of our friends:—“Resolved, that the subject of the opium and morphia evils be referred to a committee of twelve, part of whom shall be medical men.”

Resolution
proposed.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungchow):—I wish to say a few words as to the work being done by Mrs. C. R. Mills of Tungchow in teaching the deaf and dumb. Others have done a considerable amount of talking and writing, but Mrs. Mills has gone to work. She was a professional teacher of the deaf and dumb before she came to China, having been engaged for some years teaching in the Deaf and Dumb Institution at Rochester, N. Y. As soon as she was able to speak Chinese, she obtained a number of pupils and began systematic instruction. She not only taught them to talk by signs, but has also successfully taught them to articulate, according to the method now extensively used in the West. Mrs. Mills

Teaching
deaf mutes.

By articulation.

has just received \$500 for her special work, contributed by the inmates of several deaf and dumb institutions in America. She will, no doubt, carry forward the work with all the strength and resources at her command.

Dr. Kerr (A. P. M., Canton) :—If there is anything that can be done to stop this evil referred to by Drs. Boone and Lyall, or to mitigate it, it devolves upon us to take some measure to accomplish that object. It is a remarkable circumstance in the providence of God that the introduction of opium preceded the introduction of Protestant Christianity by only a short time. At the end of last century opium was brought to China; at the beginning of this century the first Protestant missionaries came to China. What the significance of this is in God's plans I am not prepared to say, but as to the cure of the evil, what can be done?

Sale of anti-opium pills.

As regards the evils of intemperance which afflict Western lands, governments have tried many measures to limit them in countries in which Christianity prevails, and with very little success. What can we expect of this government, where there is no moral basis on which to rest any action? How can we expect the officials to carry out any measures which may be introduced? It seems to me, in the present state of things, utterly hopeless to expect anything from this source.

The only means of eliminating this evil is in the introduction of Christianity, and the work is in the hands of the missionaries. The sooner we can introduce Christianity, establish a Christian sentiment, and instruct the Christian church, the more rapidly will this evil be mitigated.

Christianity the only cure for the opium vice.

With regard to the question brought before us by Dr. Boone at the request of the Medical Association, it is a very important matter and comes nearer to us than the opium question itself, because this evil is being perpetrated to a considerable extent by our Christian societies, and by members of our churches. Now it becomes every missionary, every minister, every pastor to look carefully into this matter, and to see that this evil is not insidiously introduced into and taking hold of the church in China

Effect on the native church of the sale of the pills.

under the guise and with the support of Christianity. The question arises, *Shall those who are not properly qualified medical men be permitted to engage in the sale of any anti-opium*

An important question.

medicine? Our medical missionaries, feeling the responsibility which rests on them, will be very guarded in the use of any remedy they propose for the cure of opium smokers; shall our assistants, or chapel keepers, or teachers, or church members, be permitted in any way to engage in the work of selling these anti-opium medicines, which must contain opium, or morphia, or they are not popular? According to the proportion of opium or morphia that is contained in the medicine, so that the suffering which results from cutting off the opium is mitigated, these medicines are popular. The powders prepared by some of our druggists,

What makes the pills popular.

containing opium or its alkaloids, are sold all over China. Take the morphia out of them, and they at once lose their sale. Opium smokers who are travelling find it very convenient to take these powders or pills, and they are a perfect substitute for the poison. *Thus these powders, containing morphia, are establishing the habit of morphia-eating, and I have been told in some cases the hypodermic syringe has been made use of by Chinese for the substitution of opium.* We should use every possible effort to counteract the evils.

Morphine-powders create morphia-eating.

Rev. A. P. Happer, D.D. (A. P. M., Canton):—I am strongly in favour of this committee. I am sorry that the time has not permitted us to state more fully the evils. There are evils in opium that have been growing for fifty years, and all the opposition hitherto has failed to arrest any of them. The evils are now ten-fold what they were fifty years ago. The greatest is that the Chinese government has become so demoralised by reason of the measures they have been forced to accept that the backbone has been taken out of their opposition. Fifty years ago it was submitted to the general sentiment of the mandarinates of China, whether they would legalise opium, and the expression of their opinion was then given by His Majesty Tao Kwang in the memorable words, "I cannot receive any revenue from that which causes misery and suffering to my people." Now the importation of opium has been legalised and a large revenue is derived from it. Such a force has been brought to bear upon them that the opposition is taken away, so that they do not feel disposed to restrict the foreign import, because they thereby cut off the revenue. By treaty engagements our representatives are hindered from any action in this direction. Up to within three years ago I could secure through the American minister in Peking the presentation of memorials to the Chinese government with regard to opium. I tried to get the American minister to assist the recent delegates at Peking. He said, "I have every wish and desire to do this, but I cannot move in the matter, because it is now a legalised source of revenue to the Chinese government, and if I sought to interfere with that revenue I should lay myself open to be objected to by the government. It is now a matter of treaty regulation between Great Britain and China; if I moved in the matter Great Britain's representative would say that I was interfering with their commerce." In regard to the quantity. Fifty years ago all we had to contend with was the foreign import. Now the native growth is said by most reliable authorities to be two-fold that of the foreign import. Some state it as three-fold the foreign import. The number of smokers of opium now, as compared with forty years ago, is 20 millions to two. Whereas then it was confined to adult males, now we are told it is introduced into the family and used by women and children in the districts where it is produced. The evils are so great that if we would act effectively in the matter we must seek to devise strong and efficient measures to influence public opinion in Europe and America as well as in China.

Evils of
opium
growing and
unarrested.

Demoralisa-
tion of the
government.

The U. S.
Minister's
declaration.

Native
opium.

SIXTH DAY—MORNING SESSION.

DISCUSSION

ON THE REPORT OF THE COMMITTEE ON BIBLE DISTRIBUTION.

Rev. R. H. Graves, M.D., D.D. (A. S. B. M., Canton), presented the following Report of the Committee on Bible distribution. Resolved:—

"1. That we heartily thank the Bible Societies for the constant and generous aid given by them to the missions in the matter of Bible distribution in China, and trust that efforts will be made to render that distribution still more effective.

Committee's
first report.

"2. That the Bible Societies be requested to publish editions of the Scriptures with short introductions, headings and brief explanatory non-doctrinal notes.

"3. That such editions be published only as they may be called for, and that the editions 'without note or comment' be issued as heretofore.

"4. That such notes occupy no more comparative space than that allowed for the marginal notes in the English revised version.

"5. We recommend that the several Bible Societies which print the annotated editions be requested to select a committee of twelve missionaries to decide what notes shall be adopted, and that the unanimous approval of all the members of this committee be required before any notes be printed. This committee shall consist of two Baptists, two Congregationalists, two Episcopalians, two Lutherans, two Methodists and two Presbyterians.

"6. We earnestly recommend that all Scriptures be issued in clear type and attractive form."

Rev. E. S. Little (A. M. E. M., Kinkiang), moved the following preamble to the report:—"Whereas the members of the General Missionary Conference of China are thoroughly convinced, from their long and varied

Preamble
to report
moved.

experience in Bible work among the Chinese, that the Bible without note or comment does not and will not produce the best results; and whereas the great majority of the missionaries in China are of the deliberate and decided opinion that the Scriptures without note or comment are in most cases not intelligible to the heathen; and whereas brief introductions, notes and comments are in the opinion of the missionaries absolutely needed in the present state of the work; resolved," &c.

The Chairman ruled that the suggested preamble should be considered after Conference had gone through the articles of the Report.

[After some discussion it was decided, on the motion of Rev. G. Sickafoose, that the Report should be recommitted after the presentation of the views of the Conference thereupon.]

Rev. J. Wherry (A. P. M., Peking), moved that the word "non-doctrinal" be struck out of paragraph 2.

Rev. C. G. Sparham (L. M. S., Hankow):—I beg to propose that clauses 2, 3, 4 and 5 of the Committee's Report be omitted, and that, instead of these clauses, the following words be inserted:—Resolved, that the Conference re-affirm Resolution XI. (1st.) of the Shanghai Conference of 1877. That clause reads as follows:—"That since,

Resolution
XI. of 1877
Conference.

in the opinion of the General Conference, it is highly desirable that the Holy Scriptures, designed for circulation in China, should be accompanied with a short preface, captions, and brief, unsectarian notes, therefore we do most earnestly request the various Bible Societies in Europe and America to secure, if

possible, a change in their rules or constitutions, so as to permit these to be added to their future editions, subject to the supervision of their respective committees in China." The present report marks a retrogression. It asks for less than was asked for in 1877. A chief point of difference is in this:—The present report would only allow "*non-doctrinal*" notes. The 1877 report asks for "*unsectarian*" notes. It is unsectarian notes that we want. Many who purchase a Gospel have never conceived the idea of one only God. It is, therefore, necessary that the term "God" should be explained. Such terms as "Jesus," "Gospel," "Prophet," need notes too. These would be doctrinal notes. But, as we represent the great Christian bodies of Europe and America, among whom there is substantial agreement upon all such points, there could be no great difference of opinion amongst us as to what those notes should be. Besides, each of the Bible Societies has its representative committee here in China, and these committees are composed of missionaries of various denominations. The notes would have to be sanctioned by these committees, and in this we have the guarantee that they would be colourless,—that they would be unsectarian.

Asks for
unsectarian
notes.

The Chairman suggested the desirability of introducing "necessary" instead of "possible," so as to read: That the Bible Societies be requested to secure a change in their constitutions "*if necessary*." Mr. Archibald, he considered, made a very strong argument on that question, and proved to the minds of many that it is not necessary.

Rev. F. Ohlinger (A.M.E.M., Seoul), said he would regret to see "non-doctrinal" struck out of the paragraph, and he would not like to see any recommendation as to the amendment of the constitutions of the Bible Societies go forth from the Conference.

Rev. R. M. Ross (L. M. S., Chiang-chiu), supported the motion that "non-doctrinal" be omitted and "unsectarian" introduced instead.

Mr. J. Archibald (N. B. S., Hankow):—In rising in support of the proposal that we should reaffirm the resolution come to by last Conference on this matter, I will tell you how I came by my views. Not in my study surrounded by books, nor yet in the midst of Christian congregations, but while itinerating far away in the central provinces, among heathen and often hostile populations, who frequently had never seen a Protestant missionary before, and alas! in too many cases have never seen one since. In such regions I have, with my own hands, circulated portions of the Bible by tens of thousands, and it was thus I learned that such portions put into the hands of such people at the cost of so much money, labour and risk, are not capable of producing all the good we might expect, simply because of the lack of some explanation—some key to what the book is and teaches.

Supports
Mr. Sparham.

His views
formed while
itinerating.

There are circulated in China every year about 650,000 portions of Scripture at a cost of about £15,000. Perhaps 50,000 of these go into the hands of people who are under Christian instruction, and as

far as regards these it does not much matter whether they are provided with brief explanations or not, as the missionary is always at hand. But with regard to the remaining 600,000 portions which every year are put into the hands of the entirely unenlightened heathen, I think it is an absolute necessity that some explanation should accompany them, if we wish to see the best results. This, however, is not denied by any one here.

The reason why I prefer the resolution of last Conference on this question to those now before us is because it is brief, businesslike and to the point. It is quite refreshing to look over the Records of last Conference. You feel you have the words of men who had a grip of their subject, who knew what was wanted and how to ask for it, as in this particular instance. Now the scheme our committee has brought in seems to be designed for the obtaining of impracticable notes in an impossible way. Had the problem before them been not how to get, but how to avoid getting, any help in this direction, they could not have hit on a better plan.

I object to the stipulation that the notes must be "non-doctrinal." This would shut out a great many most important notes and might easily be used to shut out nearly all. It means almost no notes. I object to having it provided that only such editions be published as are called for. It is the Bible Societies themselves who call for the 600,000 portions yearly, and as things at present are, they will not order annotated editions in place of these. This means annotated editions shall have almost no circulation. I object to the notes being limited in number and extent to the number and extent of the alternative readings given in the revised English Bible. This again means a minimum. I object to its being made necessary to obtain the unanimous approval of six pairs of missionaries of different denominations for every note. I object to the whole scheme, for we can never get any help in this way, unless by a succession of miracles, such as I have not faith enough to believe our eyes shall ever see.

I would, therefore, ask you to vote for the amendment and to return to the position taken up by last Conference. The men of 1877 meant something; our committee means nothing, and does not, I am sure, represent the mind of the Conference.

Rev. L. W. Kip, D.D. (A. R. M., Amoy):—I am thoroughly in favor of having Bibles with notes and comments for use among the heathen, but I do not think the Bible Societies of England or America are in a position to print them. I see in paragraph 3 it states, "That such editions be published only as they may be called for, and that the editions without note or comment be issued as heretofore." I believe the American Bible Society was organised on that principle,—the issue of Bibles without note or comment; and we observe that No. 2 asks something of the Bible Society which, by its constitution, it is forbidden to do. The American Bible Society, some years ago, prepared an excellent edition of the Bible. They eliminated a great many mistakes and produced the most perfect copy of the English Bible it was possible to produce. Then an individual came before the Christian public, and said that this society had violated its

Six hundred thousand portions a year distributed to the heathen.

Objects to "non-doctrinal."

Objects to the whole report.

Bible Societies cannot print Bible with notes and comments.

The A. B. S. charged with violating its constitution.

constitution; it was constituted to publish a Bible of a certain kind, and it had presumed to alter that Bible. He raised such a storm that the Bible Society had to destroy the plates. I may say that that individual still lives. It seems to me if the society has not got the moral or legal right to do this, that we, as missionaries, who come here to preach truth and righteousness, should not ask them to do what their constitution forbids. I am sorry to say there is a great desire on the part of some people to do away with trusts, and it seems to me that we should pass this only, providing the Bible Societies can see their way to do it.

Rev. A. Williamson, LL.D. (S. U. P. M., Shanghai):—I am obliged to Mr. Archibald for the clear statement he has made. I do not think we should ask the Bible Societies to prepare this Bible. I think this great work should be committed to a small committee of three or five representative men to prepare the notes, and when prepared, tell the Bible Societies we have got them. If they accept them, let us thank God; if one of them accepts them, let us aid that one; if none of them accepts them, let us go to the Christian public of America and England and ask them for their help in printing it.

Suggests an appeal to the Christian public to print Annotated Bible in Chinese.

Rev. H. Blodget, D.D. (A. B. C. F. M., Peking):—I feel the necessity of explanatory notes in the Bible, yet I see difficulties in asking the Bible Societies to print Annotated Bibles, which others seem not to apprehend. Formerly the American Bible Society had a very brief well-put introduction to the Scriptures in China. I superintended the publication of one edition of the Bible, which had this introduction, prepared by Messrs. Bridgman and Culbertson. As soon as another secretary of the Bible Society came into office, and the Bible Society became aware of what was being done, the printing was stopped immediately, and nothing could prevail on it to allow the printing of any part of that introduction.

Difficulties in the way of the Bible Societies.

We see what differences there are among ourselves in this assembly in regard to the printing by the Bible Societies of an Annotated Bible. These differences fairly represent the differences which exist among those who support the Bible Societies, and plainly show that it is impossible to accomplish this end in this way.

Differences in Conference represent differences in the public mind.

Of course an Annotated Bible will be of great value. By all means let us have one. But it is not fair to ask the Bible Societies to print it. The unity of Christians in these Societies was only obtained at a great price, and it is most jealously guarded. Let us do nothing which might break it up. Others will print the Annotated Bible, and be glad to do so.

Annotated Bible of great value.

I may be indulged with a few words in regard to the distribution of the Bible without note or comment. I am well assured that a great many who have received the Sacred Scriptures in this form, have derived great good from them. There are men in Peking who are reading the Bible. Word has been brought to me of one man who had read the whole Bible through in secret, though like Nicodemus not daring to make an open confession of his faith. We wish the Bible distributed everywhere throughout China. The Roman Catholics are everywhere. Let the Bible follow them.

Distribution of Scriptures without note or comment.

The distribution of the Bible recommended and enforced.

We claim the book. Let us bring ourselves to its teachings. Let the Roman Catholics be brought to its teachings. Let the heathen be incited to read the book and learn about the religion everywhere preached to them.

It has been said that to distribute the Bible without note or comment is to "cast pearls before swine." But does not the same objection apply to the public proclamation of the Gospel among the heathen? Are not the same truths taught? Are the paper and type of the printed Bible more sacred than the bodies of the preachers of the Word, in which the Holy Ghost dwells? If the printed page is slighted or contemptuously treated, is not the messenger of truth dealt with in the same way? If the written word is misunderstood or cavilled at, is not this true of the oral message also? If there are defects in translation, so are there very grave defects in the speech of preachers, in their illustrations and modes of presenting the truth. The want of preparation in the minds of the people exists equally, whether they read or hear.

How was it with our Divine Master? He everywhere taught great multitudes. "In secret have I said nothing." How coarse the minds which listened to the profound discourse in the sixth chapter of St. John's Gospel! What rude treatment his sacred person received on many occasions! To what indignities was it exposed at the last, and before what men, both Jews and Gentiles!

His followers, in preaching His Gospel, have in every age received like, though they cannot receive equal, indignities. And if, to save men, such indignities must be borne by Christ and his followers, in His own person and in theirs, is it wrong to bestow the record of His life in such a way that it may be exposed to like indignities, in the hope that by this means we may draw men to Him?

Rev. C. F. Reid (A. S. M. E. M., Shanghai):—It is important that the Bible Societies be informed as to the sentiments of the missionaries in China. I beg to move that the papers and discussions be printed in pamphlet form and circulated at home.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungechow):—I should like this discussion to end in something practical, for the reason that any appeal to the Bible Societies to give us what we want will be perfectly futile. We took such action as that thirteen years ago, and it simply resulted in nothing. We shall not get from the American Bible Society, at least, anything at all, whatever may be the case with the societies on the other side of the water.

I should like to see a Bible Society organized in China to appeal to the general public for funds to circulate the Bible amongst the heathen as the great mass of the missionaries wish to circulate it. I will tell you the embarrassment I find myself in. I have more Bibles than I know what to do with, *without* any preface or explanations, and Bible Society agents are flush with funds and offering to supply still more, but I cannot get *one* from any quarter that has the desired preface and explanations. Now, are we to be kept permanently in this condition? Can we not initiate some measure which will secure for

us a supply of the Bible in the form in which we want it? Are we always to be thwarted by the constitutions of the Bible Societies, representing as they do the denominational sensitiveness of the church at home? If we cannot untie the knot we shall finally be compelled to cut it.

Rev. G. H. Hubbard (A. B. C. F. M., Foochow):—Corporations have no souls, but the men who form them have, and I do not think we should press them to go against their consciences. I want a Bible with notes and comments, but I do not think the Bible Societies on our side of the water are ready to give them to us. But why not let the Bible-man go with the Tract-man? Let us have Luke and Acts printed with annotations and preface for general distribution, and then we can have the other Scriptures without notes. But can we not get as much from the Bible Societies as they give us at home? Cannot they give us a good reference Bible with chapter prefaces and headlines?

Bible Societies should not be pressed against their constitutions.

A good reference Bible desired.

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow):—I, too, in common with you all, appreciate the great value of some notes of explanation, but I do want to say a word in behalf of the good plain old text as it is. I have not lost my faith in the intelligibility of the simple word as spoken by Jesus Christ. Of course there are things hard to be understood. Take such a passage as this: "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." We ourselves at home do not understand many things, but we keep on distributing the plain text all the same. One might infer from some things said in this discussion that somehow the Bible had been a defectively prepared book (*Cries of No! No!*). I am glad to hear you say so, and let us remember that the Words of Christ were spoken to unconverted people around him. If they did not understand all, they could understand enough to save them. Furthermore, there are passages in the Epistles which men cannot understand at once, and which Christians cannot understand. The difficulty is sometimes in the truth, but it is also at other times in the men. "Why do ye not understand my speech?" the Saviour asked. I am impressed with the great value of distributing portions of the Word of God such as people can understand. Let us select passages that are plain and simple, and print them in small tracts in large, clear type. We take a great deal to ourselves if we think that Christ cannot be understood unless we are at His elbow.

Faith in the intelligibility of the word.

Christ spoke to the unconverted.

John viii. 43.

Print selected passages.

Rev. J. W. Davis, D.D. (A. S. P. M., Soochow), suggested as a practical outcome of the deliberations that the Conference should ask the Bible Societies to produce a Bible with such notes and comments as might be agreed upon, and if objected to, cutting them down to such as they would agree to print.

Rev. J. C. Gibson (E. P. M., Swatow):—I thoroughly believe in asking the Bible Societies to give us at least portions of Scripture with "notes." I do not know that we ought to ask for the whole of the Scriptures in that form. None of us would wish,

In favor of notes.

for example, to put the book of Ezekiel into the hands of colporteurs. I think I would agree also in asking them to give "comments," but I am not in favor of asking them to give us *commentaries*. Dr. Williamson and Mr. Archibald have described to us not "notes," or "comments," but *commentaries*.

Rev. A. Williamson, LL.D. :—No.

Rev. J. C. Gibson :—I am giving my own impression of what the notes described would really amount to. For instance, Mr. Archibald said that the space suggested by the committee's report, equal to the space allowed for marginal notes in the Revised English Version, amounting to one-sixth of the text, is quite insufficient. That means a somewhat extended commentary. My own impression is that when the commentary was produced, I could not agree to it as one suitable for publication by a Bible Society. Moreover, Dr. Wright has told us that the B. and F. B. S. is prepared to give chapter headings and sectional headings and notes explanatory of proper names and technical expressions. I think we ought to recognise that that is a liberal offer, and not represent that the Bible Societies are so narrow-minded that we cannot get from them what we want.

Satisfied with Dr. Wright's offer on behalf of the B. and F. B. S.

Two questions have been mixed up and confused in this discussion.

Questions mixed up.

One is, *What is it desirable to have?* and it is quite another thing to ask, *What is it desirable to ask the Bible Society to give?* Notes which it might be very desirable for us to have, might, if produced by a Bible Society, *cripple its whole operations, by alienating its supporters*. They can unite all classes upon the text of Scripture, and can do the magnificent work they are doing by adhering to that ground. When it was suggested that we should ask for the notes desired from the *Tract Societies*, it was replied that they have not the funds. But why have they not the funds? Simply because on the wider field covered by their work you cannot unite so large a body of subscribers. Let us not then ask the Bible Societies to do anything by which they might be crippled in all parts of their great work. We ought not to discuss this matter as outsiders, thinking only of how much we can get out of them without regard to their interests. And it would be very unwise to take the course which has been suggested, of first asking for more than they are likely to give, and then cutting down our demands to something less. On the one hand it is not fair to give them the pain of refusing; and, on the other hand, the likelihood is that by that course we should get nothing. If we ask for what is reasonable we are likely to get it; if we go beyond that, we shall alarm these societies, and they will simply refuse.

Disagrees with last speaker.

Rule of reasonableness.

For this reason I approve particularly of the provision under head 5, that the explanations to be asked for should be those on which a representative committee of twelve are *unanimous*. This is a guarantee to the Bible Societies that nothing will be proposed except what will carry the united approval of all their constituents. If you go beyond that, and include points carried only by majorities, you run great risk of embarrassing the Bible Societies.

If we want more than they can give, notes so extensive as to amount to commentaries, we must either go to the Tract Societies, or produce them at our own expense.

Rev. W. Wright, D.D. (B. and F. B. S., London):—There are some things which it is neither fair nor considerate to ask. It is not fair nor considerate to ask an Episcopalian to admit non-conformists to his pulpit, or to invite close-communication Baptists to join with us at communion. Such requests show a lack of fair and considerate feeling, as they inflict on others the pain of refusing. In like manner it is not, I submit, fair to urge Bible Societies to violate their constitutions. The resolutions submitted to the Conference seem to me reasonable, but the suggested preamble and the extreme views urged by members of the Conference seem to me both unreasonable and inconsiderate.

Unfair to ask the Bible Societies to violate their constitutions.

When there are a great many diverse things to be done, one Society need not be called upon to do everything. My Society has a world-wide work on hand, on distinct and definite and well-understood lines. The circulation of the Scriptures in 290 languages, the conduct of 74 Translation and Revision Committees, composed of men of like passions with yourselves, are operations of sufficient magnitude. The work of my Society, in giving the Bible to the world, is sufficiently gigantic without entering into competition with the Religious Tract Society and the Society for the Promotion of Christian Knowledge. Why should we take the bread out of other people's mouths? or incur the odium of leaving our own proper sphere and doing the work that others are both willing and able to do? The S. P. C. K. publishes all kinds of religious literature and leaves to us largely the publication of the Scriptures for the heathen world. We are now on friendly terms with the S. P. C. K. Each society recognizes the division of labor by which the other does its own proper work. The Religious Tract Society is both able and willing to publish such commentaries and booklets as you seem to desire. Why insist on the Bible Societies doing the work of other Societies? I am a member of the R. T. S. I know the secretaries and the committees well, and if you wish I will aid you in laying your claims before them.

Differing spheres of Bible Societies and Tract Societies.

We in the Bible Society believe in evangelists, and religious books and commentaries, but we know that our funds were given to us for a specific purpose, and to turn aside from our own proper work to the publication of commentaries would be a misappropriation of funds, of which our committees are not likely to be guilty.

I am asked what the committee would do, and I repeat what I said a few days ago, premising now as then, that I do not bind my committee. As far as I am concerned we are prepared to cut up chapters into short sections and place at the head of each a short summary of the contents of the section, such as, "History of Creation," "Creation of Man," "The Flood," etc. We might give short explanations of such words as *Pharisee*, *Sadducee*, and I do not see why we should not explain *Shang-ti* as "the true God," Baptism as "a Religious Rite," etc. Geographical, ethnic and philological expressions might be explained by words which would be equivalent to alternative readings. We are prepared also to give you a thoroughly good marginal reference Bible. In fact you are at liberty to select any references you please from the Authorized Bible and from Scrivener's Oxford Bible. Maps would be added, and pains would be taken by our agents to bring out editions improved in every way. I wish it to be clearly understood that I only indicate the lines on which I am prepared to recommend my committee to proceed.

What the B. and F. B. S. would give.

Sectional summaries, notes, etc.

Also a Bible with marginal references and maps.

While thanking Drs. Blodget and Ashmore and Mr. Gibson and others for their moderate counsel and kind consideration of the duties of Bible Societies, I would warn the vigorous minority who are urging extreme views on this Conference, that extreme recommendations are not likely to be entertained by the British and Foreign, or by the American Bible Society. Nor do I think they would be the least likely to carry conviction to the managers of the National Bible Society of Scotland.

Rev. J. Wherry (A. P. M., Peking):—Dr. Davis in his remarks on this subject began right, but did not continue so to the end. He failed to carry his argument to its legitimate conclusion. I agree with him that we ought to have an edition of the Bible with such simple notes as we think necessary to make it intelligible to the ordinary heathen reader, and that this Bible should be offered for acceptance to the three Societies which have done so much for China. But I do not agree with him that if none of these Societies is willing to adopt it we should then, to meet their views, cut down, or do away with our notes and comments, or make them something very different that will not at all meet the end in view. The only logical course in that event would be to form a Bible Society of our own, a Chinese Bible Society, which would publish what it is universally admitted by our missionaries ought to be published, a Bible that will in itself be intelligible to the common people. And to support such a Bible Society, when its aims and methods have been duly set forth, I think we could confidently appeal to the Christian wealth of Europe and America.

In favor of a Bible with notes.

Objects to any cutting down to meet the views of the Bible Societies.

A Bible Society for China again suggested.

Rev. G. W. Painter (A. S. P. M., Hangchow), said that having been engaged largely in Bible distribution he had deeply felt the great difficulty we have in dealing with this question. He wished to testify to the excellence of the report, and say that he felt that we could not ask for greater concessions. The word "non-doctrinal" should not be struck out. He thought it contained the very salt, as it were, of the report—which alone could give relish to it with many of our body and with our home constituents. The opinion at home, he said, was against them, because the people support the Bible Societies in this matter. He protested against the preamble, and was not in favour of another Bible Society in case the existing societies would not grant what was desired.

Agrees with the report.

"Non-doctrinal" the essence of the report.

Disagrees with last speaker.

AFTERNOON SESSION.

DISCUSSION

ON THE REPORT OF THE COMMITTEE ON VERNACULAR VERSIONS.

Rev. J. C. Gibson (E. P. M., Swatow), read the report.

Mr. J. C. McMullan (C. I. M., Su-chau Fu):—I do not object to the Romanization of the Southern dialects, but I know that many of the missionaries in the West of China do not approve of the Romanization of Mandarin. It has been

Romanization of Mandarin.

called a *dialect*, but I do not think that Mandarin can properly be so called. It is spoken universally over a large number of provinces. We find that those who are really desirous of learning, except aged and stupid persons, can learn to read the character in a reasonable time. There is only one representative of Mandarin on this committee, and I think it does not correctly represent China in this matter of the Romanization of Mandarin.

Committee
not sufficiently
representative.

Rev. J. Hudson Taylor (C. I. M.):—I have used and tested the value of versions of Scripture and other books printed in Romanized colloquials for thirty-four years, and I deem the resolution before us to be of very great value. It fetters no one, but secures considerable help to those who believe, as I do, in the importance of Romanizing the various vernaculars. It is a striking fact that all those who in various parts of China have fairly, extensively and perseveringly used these Romanized versions are strongly convinced of their value. I have met missionaries who have spoken slightly of them before being persuaded to try the system, who have subsequently become its warm advocates. I have been personally engaged in, or interested in, work in the Ningpo dialect since 1856, and have seen abundant evidence of the great utility of the Romanized colloquial of Ningpo. In our own mission we have used Romanized Mandarin books for twenty-one years, with an ever-deepening conviction of their usefulness. It is quite possible that no one Romanized version of Mandarin may meet the wants of all China; it may be necessary to have more than one. I cannot speak positively about this. But in our own work we have found that the system of Romanizing most useful in Nanking was equally applicable for use in parts of Yunnan and Bhamô. It would be a mistake to suppose that all the missionaries in Western China disapprove of the Romanizing of Mandarin. There may be those who have never used it, and who consequently are ignorant of its value; moreover, all the work is recent, and except in Han-chung Fu there is no native church that numbers 100 members, and not more than one with as many as 50 members. So experience in the West has yet to be gained.

Value of
Romanized
colloquials.

Ningpo
Romanized.

Mandarin
Romanized.

In regard to
West China.

There is one point referred to in the report which is of great importance, viz., that there should be as uniform a system used as possible. Apart from the great advantage to the users, this is desirable on the score of expense, as the cost of matrices for special letters is great. If the systems used are pretty uniform, type cast for one system can be used for others. Those who are familiar with the system used in Ningpo, introduced before I went there, are aware that four of the consonants are discriminated by means of diacritic marks. Some years ago I had to purchase type to print in this dialect, and found that the little type needed for these four letters cost as much money as all the remainder of the fount put together.

System of
Romanization
should be
uniform.

Those who

System in
use at Ningpo.

The B. and F. B. S. have kindly supplied our mission recently with a complete New Testament in Romanized Mandarin, with marginal references. We have had portions of it in use for 21 years, but never had the complete Testament till this edition was printed. It is already proving very useful.

Complete N. T.
in Mandarin
Romanized.

Rev. F. Ohlinger (A. M. E. M., Seoul):—It seems to be a settled fact that wherever the Romanized colloquial has had a fair trial it is not only holding its own, but is steadily growing in favor. The greatest obstacle in the way of its introduction into new dialects is not its novel or “foreign” appearance,

Romanized
colloquial
growing
in favor.

but the presence of a tolerably useful character colloquial or *Easy Wen-li*. The latter is necessary in every field, no matter how efficient our colloquials may be; the character colloquial, however, is the *good* thing blocking up the way of the *best*. Fifteen years ago one of the oldest native preachers of the Methodist conference in Foochow saw, for the first time, books in the Romanized colloquial in the hands of native Christians at Ningpo. Learning all he could about the system, he returned to Foochow to carry what to him seemed the good news of a valuable discovery to his fellow-laborers. For years in succession that intelligent and devoted band of native workers urged upon their “foreign teachers” the desirability of introducing the system into the Foochow dialect,

Application of
Romanization
to Foochow
dialect.

pleading its great value to the illiterate, poor and aged. Its value as a means of correspondence was also set forth. From Mr. Woodin’s paper, and from reports through other sources, I gather that the hare has at last overtaken the tortoise, and that the system has gained another victory. But what I meant to emphasize is the truth that God often uses a good thing just in the way we least expect. I did not at first attach much weight to the claim advanced by the advocates of the Romanized colloquial that it served as a splendid means of correspondence and letter writing. Yet the first man who learned it at Foochow, we have reason to believe, saved his life by communicating with his friends through this medium. I am glad we have something even better and simpler in Korea than the Romanized colloquial—a system that every Korean mother teaches her son as she teaches him to smoke—yet I cannot help expressing my long-felt conviction that in all that part of China where the Mandarin is not spoken, Romanized colloquial will be found of invaluable aid in our various departments of work.

Romanized
colloquial
an invaluable
aid.

I not only want to see this report passed, but passed with a vote that will show those who are working at this Romanized colloquial that they have the prestige of this Conference to back them. I come from a country where the majority of the women read. Is that the case in China? Why not? Because you have no system sufficiently simple.

Rev. J. Wherry (A. P. M., Peking):—I sympathise very much with the views of Mr. McMullan. If the Mandarin dialect had not been mentioned in connection with the work of this committee, I should have been

Committee
insufficiently
represents
Mandarin
districts.

of Southern

Romanized N.
T. criticised.

satisfied with the committee as appointed; but having been mentioned, I think it is absurd to have but one member to represent it, and that one residing on the extreme Southern border of the Mandarin-speaking provinces. We should not forget that Mandarin is not comparable with the local *patois* of Southern China. It is a *language*, spoken with various modifications by two-thirds of the empire. I have not paid much attention to the Romanized New Testament prepared by the China Inland Mission, but I understand that serious changes from

the standard systems have been made in the orthography. Thus "l" has been substituted for "n" as an initial in many words, and "g" has been added to "n" as a final in many others. No doubt these incorrect pronunciations are heard in the neighbourhood of Nanking and elsewhere, especially from the lips of illiterate people. But they should be classed with Cockneyisms in English. Why should we take pains to perpetuate them? I suggest that the Rev. J. W. Lowrie of Peking, who has had some experience in Romanized Pekingese, be added to this committee.

Rev. F. H. James (E. B. M., Chi-nan Fu):—Is it implied that the majority of the Mandarin-speaking missionaries believe in Romanization? A question asked.

The Chairman.—No.

[Several names having been added to the committee the report was adopted].

ESSAY.

- I.—METHOD OF DEALING WITH INQUIRERS. II.—CONDITIONS OF ADMISSION TO CHURCH FELLOWSHIP.
III.—BEST METHODS OF DISCIPLINE.

Rev. R. Lechler (Basle M., Hin-nen).

I.—THE methods of dealing with inquirers will necessarily vary with the individuals enquiring into the Christian religion. If, *e.g.*, a man of the learned class should present himself, I should not treat him the same as a farmer or a mechanic; if the inquirer were a female, it would alter the case somewhat from that of a man, and so on.

Methods vary with individual inquirers.

An inquirer will not be entirely ignorant of the principal contents of the Christian religion, as he must have heard something of it somewhere and by some one, to induce him to make farther inquiries. It is not so often the foreign missionary who threw the first light of the Divine truth into the darkened heart of the heathen; it is rather done by native agency, either through a preacher or a member of the native church. Experience has shown that there is a certain zeal in Chinese Christians to communicate what they know of Christianity to others, and to bring their friends under the influence of the Gospel. It will therefore prove very helpful to the missionary to ascertain the antecedents of an inquirer from those who had an acquaintance with him, by which means a valuable vantage ground may be

Ascertain inquirers' antecedents.

gained, and the missionary be enabled to operate with more security. We know that the character of the Chinese is deceitful, and that in many cases some sinister object is lurking in the background of his desire to adopt the Christian religion. In Hongkong, *e.g.*, a Chinaman hopes, by joining a church, to obtain some claim on the foreign missionary, if it is only that he should recommend him to some situation, or to help him in any difficulty, or to give him employment according to his capacity; whereas in the country the people expect much from the foreigners' interference on their behalf with the authorities, and would like to see him taking up their quarrels and acting the lawyer in their lawsuits.

When the ground has been in some measure cleared and the way prepared to reach the heart of an inquirer, it will be time to ask him what prompted him to take this step, and what are his reasons for wishing to become a Christian. Most startling answers are sometimes given, as *e.g.*, an elderly woman in Hongkong told me that she did not expect to live very much longer, and was so poor that she could not even provide a coffin, but if she was received into the church, she would be sure to get a decent burial. It is, however, not always the case that the innermost thoughts of the heart are thus bluntly revealed, and the most common reply you get is, that the inquirer says he was convinced that the Christian religion was true and the idols were false. Such a conviction is often based on the fact that the individual in question has had the experience that the idols did not answer satisfactorily the wishes or prayers of the devotee, and that he has a hope that Almighty God might do better for him. Sometimes a bodily affliction, or a domestic calamity, may have induced the wish to find protection or secure release from such evils by a mightier power. In such cases an inquirer, when sounded for a sense of sin, will admit that he has sins, as the adversities he has to battle with serve him as proofs that he must have offended the deity, although he cannot exactly tell in what way. If at this stage one takes the law of God and places it before the heathen as a mirror in which to behold his real state of sinfulness, hoping thereby to awaken his conscience and to assist him in gaining a better knowledge of himself, one may often be surprised to see rather a contrary effect produced thereby. For as regards the first table of the Decalogue, the Chinaman excuses himself with his want of knowledge, and thinks according to the proverb 不知不錯, *i.e.*, what I did not know cannot be imputed to me as a wrong. As regards the duty of filial piety he thinks himself superior to the fifth commandment on account of the ancestral worship, and from the sixth to the tenth commandment the mere suggestion of his having transgressed these laws may offend him. Such an one can only be told that Christ came into this world to save sinners, and if he really wished to become a Christian, he had, to begin with, to pray for enlightenment to see that he wanted a saviour for his soul, and that there was no guarantee for him that God would take away at once the bodily troubles under which he groaned. In the case of a learned man,

Learn the
motive.

startling

A curious
reason given.

Method
illustrated.

The self-
righteous.

Confucius may prove a safe touch-stone to find out whether there was no guile in him. I remember a case of an aged Siu-ts'ai (秀才), some of whose relations had already embraced Christianity, and who likewise expressed a wish to become a Christian. Influence of Confucius on the scholars. My then colleague, the late Mr. Winnes, wanting just such a man for some literary work, invited him to stay with us for a time, in order to have an opportunity to freely converse on the subject. He consented, and stayed several weeks with us in the mission house at Pukak. It was, however, soon evident that the Siu-ts'ai stuck to Confucius and his teachings with all his heart, and that he had not the remotest idea of a change that should come over him, in case he should become a disciple of Christ. After many arguments he was driven up into that corner, from which there is no escape for a Confucianist, namely, that he had to admit he needed no saviour, seeing that Confucius allowed sufficient power to man to save himself.

But we will leave these negative cases and turn to others, which show a positive desire of inquirers to learn the truth. There is no doubt that among the heathen you will find minds which are not of the common run, that is to say, which are not satisfied with what commonly satisfies a heathen. Every new year's day he renews the inscription over the door of his house, praying for the five kinds of luck, viz., riches and honors, long life and a number of descendants, with a happy end for himself. But there are souls who feel a yearning for something better, without knowing what that might be. I had the case of a man who was a reader of the books of Confucius, but did not feel satisfied with the teachings of the great Chinese saint. He wanted A devout searcher after truth. to come nearer to God, but found nothing to guide him in all the classics to obtain that peace of mind which the forgiveness of sin can only impart. He therefore thought of becoming a Buddhist priest, hoping that by renouncing the world, leading a secluded life and serving Buddha, he might attain his object. Fortunately, before he had executed his design, he became acquainted with the truth of the Gospel and accepted Christ as his Saviour. Where thus the Spirit of God is at work in the heart of a heathen, the method of dealing with him is very simple, as he needs only to be guided to the fountain of living water, there to quench his thirst after divine truth. This man told me afterwards how the words of Jesus (Matt. xi. 28)— "Come unto Me." "Come unto me all ye that labor and are heavy laden, and I will give you rest"—had brought peace to his soul. He is now with the church triumphant in heaven, praising God for his salvation. A similar case was that of an elderly woman, who knew no characters and could not inform herself out of Scripture, but the Spirit of God opened her heart, and she listened very attentively to the preaching of the Gospel as well as to private instruction. The love of Christ was soon shed abroad in her heart, and she believed in the Saviour with all her heart. All the method required in her case was to do as St. Paul did to the Galatians, namely, to openly set forth Jesus Christ crucified before her eyes. In such cases you may invariably witness a satisfactory spiritual

growth after baptism, for these are plants which the heavenly Father has planted, and they shall not be rooted up (Matt. xv. 13), but to them belongs the promise (Ps. xcii. 13), "Those that be planted in the house of the Lord, shall flourish in the courts of our God." More

Cases where there is only a vague desire for safety after death.

difficult to treat are cases where you cannot discover a real awakening of any spiritual life, where there is no seeking first the kingdom of God and His righteousness, but perhaps only a vague desire to secure a place of safe retreat for the soul at the hour of death. I have often been answered to this effect by inquirers whom I asked what they hoped for by becoming Christians. Here it will be necessary to show them that the Christian religion appertains not only to the world to come, but that godliness is profitable for all things, having promise of the life which now is, and of that which is to come (I. Tim. iv. 8), but that the gate is narrow and the way straitened that leadeth unto life. There is a tendency in the Chinese to retain a great deal of the old nature—mistaking

The old nature strong in Chinese Christians.

the Christian religion for an outward form, the same as their own religions are, and thinking that the observance of that outward form should cloak over all their inward defects; but the words of the Apostle Paul apply with equal force to the Chinese as of old to the Ephesians (ch. iv. 22. R. V.), "That ye put away, as concerning your former manner of life, the old man which waxeth corrupt after the lusts of deceit, and that ye be renewed in the spirit of your mind, and put on the new man which, after God, has been created in righteousness and holiness of truth." How often have we to deplore the inability of converts to put away false-

Falschood.

hood and to speak the truth each one with his neighbour. It is, therefore, of the utmost importance in dealing with inquirers to show them that the Christian religion is claiming an entire submission of the individual to his God, and that there must be a real desire to yield up the whole heart to the Spirit of God, that he may perfect the good work which he began in the heart until the day of Jesus Christ.

Doctrinal training of inquirers.

As regards the teaching or doctrinal training of inquirers, different methods will have to be employed under different circumstances. It has been said that the mission might be compared to a great hospital, open for all the sick heathen, and that whosoever of them wished to enter to be cured should be received. This may be true in one sense; but the question is whether a heathen feels his sickness and really wants to be cured, or whether he imagines that the cure just consists in his entering this hospital, and that he might be spared the application of the remedies necessary to effect a cure. But nothing will avail, except that the patient submit to the Word of God, which is "living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is quick to discern the thoughts and intents of the heart" (Heb. iv. 12 R. V.). I have often found that the Chinese seem to be very soon satisfied with the amount of Christian knowledge they may have acquired,

and that they would fain keep the promises for good in the Word of God to themselves, forgetting that the inspired Word of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God might be complete, furnished completely unto every good work (II. Tim. iii. 16 R. v.) Those who can read must, therefore, constantly be urged to investigate the Scriptures, and to long as new born babes for the spiritual milk which is without guile, that they may grow thereby unto salvation (I Peter ii. 2 R. v.).

The instruction preparatory to baptism may safely be begun with the catechism. In the Ten Commandments God speaks to man, and whereas Confucius says that heaven has no word (天何言哉), the Chinaman first hears that there is indeed a word, spoken by God himself, and addressed to man as a command, the disregarding of which is sin. In the apostolic creed the remedy for all transgression is put before the sinner in the death of Jesus Christ, whom God the Father has sent to redeem the world, which he had created to His glory, but which lies under the curse of God on account of sin introduced by Satan. The attention of the inquirer is further drawn to the Spirit of God, without whom no man can say that Jesus is Lord (I Cor. xii. 3), and by whom he must be born anew, to enter the Kingdom of God. In the Lord's Prayer the inquirer learns to commune with God and to speak to the Most High, as children speak to a parent, asking all those things which are requisite and necessary as well for the body as the soul. A course of biblical history may also profitably be gone through. The time need not be limited to a certain space; it will all depend on the gradual development of the inner life, of which we must be able to judge for ourselves. It is of course expected that inquirers attend regularly divine service and have intercourse with church members.

Instruction
preparatory
to baptism.

It will also be advisable to make inquirers acquainted with the rules of the church, and to make them understand their own obligation to participate in all duties incumbent on church members. It is a melancholy fact that many Christians do not voluntarily spend as much for the church as they used to spend for idolatry, and it must be strongly put before them that giving to the Lord is a grace which must be observed with a thankful heart.

Rules of
church.

The observance of the Sabbath should not be enforced on them as a law, but should be recommended as a privilege, and stress should be laid on the great blessing which attends the setting apart of the seventh day as a day of rest, and of uninterrupted communion with God, in the place of worship as well as at home. The fact is that many Christians do not know how to employ their time on Sunday. In our country stations there are some who have to come five, ten or fifteen miles to the chapel, and must thus spend a great deal of the day in walking. I know instances where they come twenty miles, but then they leave home on Saturday, bring their own rice with them, stay all Sunday at the station, and return on

Observance of
the Sabbath,
a privilege.

Monday. But those nearer the chapels are often tempted to take up some sort of occupation in the afternoon, just to employ their time, especially when they are unable to read or unfit to speak to others of the Gospel. A strict enforcement of the observance of the Sabbath would, in such cases, prove futile, but care has to be taken that the Christians are gradually educated up to the point.

Conditions of
admission to
fellowship.

II.—We now come, secondly, to the *conditions of admission to church fellowship.*

At the last Conference in May, 1877, the Rev. C. A. Stanley, in his essay on this subject, has clearly set forth that the whole requirement for church membership at the first formation of the Christian church was contained in these four words: Repent, Believe, Be baptised, and he very truly remarked that it was scarcely to be expected that we could formulate better rules of admission to the church than those laid down by the Apostles. At the time, Mr. Stanley admitted that these were very brief statements of great principles, which doubtless were often

Repentance.

expanded and explained in their application to individual cases. Just so, and here in China it is extremely difficult to explain to the people what repentance means, because they have such superficial ideas of sin. How absurdly misused is the very word sin (罪) when, *e.g.*, a man who takes a cup of tea from me, and wants to express his humble thanks, says, 有罪, *i. e.*, I am sinning. The word *ko* (過) means, indeed, a transgression, but a Chinaman cannot realize that he has transgressed the holy law of God, and fancies that *kai-ko* (改過) implies no more serious task than to leave off that transgression of which he may have been guilty, and he consoles himself with the popular saying, *kai-ko-ch'eng-wei-wu-ko* (改過成爲無過), which conveys to him the idea that his leaving off a transgression annuls also his guilt. A real contrition of heart, a wholesome fear of God, and a sincere desire to be delivered from sin by divine power, are rarely met with. Thus it may happen that if you ask an applicant for baptism whether he repents of his former sins, he will answer in the affirmative without hesitation, but if pressed to confess what sins he thinks he may have to repent of, he will keep silence. I remember a woman who even told me that she could not think of any sins which she might have committed in her present life, but there might perhaps be an old account against her from a former life. The *first condition*, therefore, ought to be that there is a *real turning of the heart of a heathen towards God.*

(1.) Turning of
the heart
towards God.

The Chinese expression *hwei-sin-chuan-yi* (回心轉意) is very appropriate, and comes nearest to the Greek *μετανοια*. Hitherto he was alienated from the life of God, because of the ignorance that was in him, because of the hardening of his heart (Eph. iv.

19) he had no hope and was without God in the world (ch. ii. 12); he was satisfied with the perishable things of this world, and clung to idolatry and superstition. If now he turns away from all these and seeks the kingdom of God and His righteousness, he is acceptable in the sight of

God,—though not without the *second condition*, which is *Believing*. The Apostle writes to the Ephesians (ch. ii. 12);

(2.) Faith.

"Ye are made nigh by the blood of Christ." This is the centre of faith. It is comparatively easy to persuade a Chinaman to turn from his idols; he will even admit that they are false, with a smile, and declare himself ready to believe in God Almighty, the creator of heaven and earth; but to believe in the blood of Christ, shed for the salvation of his soul, is only possible for him through the agency of the Holy Ghost. By Him he must be led into this and all other truth, so that he can see the real difference between a heathen and a Christian, a slave of sin and Satan and a child of God. Prompted by the light of the Spirit, he will gradually advance to a deeper knowledge of the Christian doctrine and will grow in Christian life. There will indeed be much for him to learn, and much to unlearn, until he shall have attained unto a fullgrown man, yea unto the measure of the stature of the fulness of Christ (Eph. iv. 13.)

Naturally this is not to be expected of an individual before admission to church membership. It is the grace of the sacrament on the one hand, and the communion of saints on the other, that must help him to go through the temptations of this world, and to run with patience the race that is set before him (Heb. xii. 1.)

This implies that church members must be watched over faithfully and diligently by those who are entrusted with the charge of them, and we are thus led to consider,

III.—*The best methods of discipline.*—Our Lord Jesus said, "Narrow is the gate and straitened the way that leadeth unto life, and few there be that find it" (Matt. vii. 13.) If that gate Best methods of discipline. could be widened a little for the Chinese, and the way be made broader for them, how convenient they would find it! But I have often told them that this was no human arrangement, and we could alter nothing in that which was appointed by our Lord himself. How much of that weight and the sin which doth so easily beset us (Heb. xii. 1), a Chinese convert takes with him into his new estate as a Christian, the Searcher of the heart alone knows; and notwithstanding all that he has been taught and has learned of Christianity, a great deal of error as regards religious matters, many superstitions, old customs and unchristian habits may yet cling to him. The Idolatry of the Chinese. life of a Chinaman is so interwoven with idolatry, he is so intimately connected with ancestral worship, that even after having renounced them all, he may at times find himself so beset with difficulties on that account, that he cannot overcome them, and is made to fall in one way or another. Again, as it has been said the Chinese have no particular love for truth; neither are they done injustice to when it is contended that they mostly prefer to tell an "Sin which doth so easily beset." untruth than to call things by the right name. How much of avarice, jealousy, envy and revengefulness is in their character! How long they can keep enmity one with another! What great temptations are opium, gambling, and other sins which are in vogue among them, and are not much thought of as sins, because they are of daily occurrence! If we remember that the Christians have to live in such a polluted

atmosphere, and that they themselves are but as brands plucked out of the fire (Zech. iii. 2), we must the more take to heart the words of Jehovah spoken to the prophet Isaiah (ch. lviii. 1), "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins."

It is the solemn duty of all church members to watch over the purity of doctrine as well as over the purity of morals in the congregation. In the 18th of St. Matthew our Lord gives some directions how erring members should be dealt with, privately as well as publicly, and we may classify the several grades of church discipline under the following three heads:—

Grades of
church
discipline.

1. Teaching and admonishing.
2. Reproving and warning.
3. Inflicting actual punishment.

If there be any doubt about the consistent walk of a brother or a sister, the first step should be to teach and admonish them. (1.) Teach and admonish. The subject might be treated of in a public sermon, or in a private meeting on the occasion of making visits from house to house for the purpose of giving Bible instruction. The point may be mooted in general terms, and attention may be drawn to the great danger of trifling with sin; how, by not doing well, sin lieth at the door (Gen. iv. 7). It might be that the conscience would thereby be awakened and further mischief prevented. If we thus, in connection with the native pastor, catechist, presbyter, etc., keep a close watch over the flock of Christ we have to tend, and encourage every member of the congregation to be his brother's keeper, or as St. Paul says, "Consider one another to provoke unto love and to good works" (Heb. x. 25), there will be less necessity to proceed to severer measures, which consist—

2. In reprovng and warning.

Such will have to be applied to members who, either in ignorance, or out of weakness, from indifference or even wilfully, have done things which are not consistent with the Christian calling. It is, however, not in the first instance the presbytery who have to take up such cases. Let the father reprove his son, or the mother warn her daughter, the master his servant, or the friend his friend, and only in case such warnings should be of no effect, let the case come before the presbytery, in order that the delinquent may be officially reprovcd, and, if possible, brought back to the right way. Such warnings should still be given in a spirit of love, not in a fault-finding manner, keeping always in remembrance that the intention must be to bring an erring member to repentance, in order that his soul may be saved. Let those who have to do with the case pray God for wisdom and help, to overcome in faith and by the power of God, the evil which threatens to injure the congregation as well as the individual. For the church for which Christ gave himself up should have no spot or wrinkle or any such thing, but should be holy and without blemish (Eph. v. 27).

(2.) Reprove
and warn.

If, however, these preliminary steps of church discipline have been of no avail, the third grade must come into effect, and

3. Actual punishment must be inflicted by the presbytery on those who walk disorderly, and thereby give offence to the congregation. If it be proved that a member has ^{(3.) Actual punishment.} persistently absented himself from public worship; that he has relapsed into heathenism, by superstitious practises, partaking in idolatrous rites or customs, trusting in *Fungshui* or asking counsel of fortune-tellers, geomancers or necromancers; if he have committed fornication or adultery, or broken any other of God's laws; if he be found lying or deceitful, cruel or implacable; if he has been gambling or smoking opium, or been following other fleshly lusts which war against the soul, such an one must be proceeded against with severity. The chairman of the presbytery has to cite him before the tribunal of the church. If he confess his guilt and appear penitent, the presbytery has to decide what form the punishment should take. There may be milder cases in which it might be deemed sufficient to withhold the holy communion from the delinquent for once, especially when his transgression has not become publicly known, so that no public offence was given. In more serious cases an entire suspension from holy communion may be necessary, which is equivalent to an expulsion from church, and the individual in question will thereby lose all rights and privileges of church membership. Such cases are to be made publicly known from the pulpit, and the expelled member is to be looked upon as a heathen. He may come to divine service, but must take his seat with the heathen, not with the members of the church. As a matter of course, even an expelled member must remain an object of pity, and Christian love must prompt the pastor and elders of the church to follow him up, and try to bring him back. Should their exertions, with God's help, be successful, and an expelled member be regained, so that he confesses his sins and give satisfactory proof of true repentance, he may pray to be re-admitted into the church. A time of probation of at least a whole year should, however, elapse before he be re-instated to full membership. He should then lay a petition before the presbytery, and that body should assemble *in pleno* to consider it. If they find they can trust the man, and give a unanimous consent, he may be re-admitted. His reception should be publicly in the church, and he should make a declaration of his fall and of God's mercy in lifting him up again. After this he will enjoy anew all the rights and privileges of a church member.

ESSAY.

CHURCH DISCIPLINE.

Rev. Hunter Corbett, D.D. (A. P. M., Chefoo).

THE church has its laws from the Lord Jesus Christ as King and Head of the church. As no earthly power can alter or amend these laws it follows that no other can be right or so well adapted to promote the purity and peace of the church. Our constant appeal, therefore, must be to the inspired Word, from which alone we can know what the will of the Lord is and be able to direct our steps.

One rule given by our Lord for dealing with unruly members is recorded in St. Matt. xviii. 15—20.

Our Lord's rule. "Moreover, if thy brother shall trespass against thee, *go and tell him his fault between thee and him alone.*"

From this it appears that a Christian is not at liberty to disregard his own rights and sit passively under the evil treatment of a fellow-professor. The fundamental principle laid down by our Lord is that if a brother has been wronged he is not to harbor the spirit of anger or revenge, nor wait for the one in the wrong to come and acknowledge his sin, but he must go and argue the case with his brother alone. He must deal honestly, truly and kindly, "speaking the truth in love." He is not to judge or even chide him, but convince him of sin and strive to help him again into the right way. Ample opportunity to state all the facts and make explanations must be given. "If he shall hear thee, thou hast gained thy brother." By faithful obedience to this direction an unspeakable kindness will have been done to the brother in the wrong as well as justice to the one injured.

If this method fail the case must not be abandoned as hopeless.

II.—Go again; "*take with thee one or two more.*"—The case has now become so serious that, like a dangerous illness, a consultation is called for. It is of vast importance that the one or two chosen for this delicate and responsible work should be men of unexceptionable character as well as possessed of wisdom and experience; men to whom the one in the wrong can take no reasonable exception. Everything depends upon the success of this renewed effort to save a brother and prevent a scandal. From the context it would seem that the erring one corresponds to the lost sheep, whose recovery would cause great joy.

"If he shall neglect to hear them,"

III.—"*Tell it unto the Church.*"—The Church is bound to investigate and adjust a case thus brought before it. The sin is no longer against a private individual, but against the whole church.

The "one or two" chosen to assist in the second interview must appear as witnesses. This is necessary that the church may know that the efforts made to restore the erring one were conducted in a Christian spirit and no just cause given for irritation or alienation. After hearing all the facts relative to the case and giving the accused an opportunity

to confront the testimony and defend his course; if he is found to have committed an offence contrary to the Word of God, and from self-will, pride or any other cause, remains obstinate and refuses to hear the church; the only thing to be done is to cast him out. "Let him be unto thee as an heathen man and a publican." This to a Jew denoted the worst of men and utterly unworthy of fellowship. This sentence may not require immediate expulsion, but only temporary suspension from church privileges, in the hope that he will ere long repent and return to loyal obedience. After a time of patient and solicitous exhortation, if he still remain obstinate, absolute exclusion must follow. From this passage it is plain that church discipline, or in other words the opening and shutting of the doors of Christian fellowship, is an ordinance of the church's living Head, whose sanction is pledged to the faithful exercise of it in accordance with His will.

From the promise of Christ to His Apostles to ratify in heaven what they should in obedience to His will bind or loose on earth, it is plain that church discipline should only be approached with fervent and united prayers to the Head of the church.

Approached
with fervent
prayer.

It should be remembered that there will be a day of reckoning when all will come up for review. The promise to be in the midst of two or three gathered in Christ's name shows that it is not numbers, but meeting in the name or by the authority of Christ which alone gives validity. Moreover, in this promise do we not find a literal and authentic definition of what our Lord meant by the Church?

Another well defined case of discipline is recorded for our learning in 1 Cor. v.

The church at Corinth had strangely tolerated in her communion a member guilty of a crime so grievous as to be abhorrent even to the heathen. The church, instead of promptly excommunicating so open and vile an offender, seemed to treat the case as unimportant, and manifested such a proud and self-satisfied spirit as to call forth words of keen rebuke from the great Apostle. As soon as St. Paul learned the facts, he wrote calling upon the church to meet in the name of the Lord Jesus Christ and deliver the evil-doer unto Satan.

St. Paul and
the case at
Corinth.

The sentence, whether passed by the entire body or by its representatives, was to have all the solemnity of a judicial proceeding. As such, it was not to be executed in secret but in the presence of all, even though many of them may have been only silent witnesses. This case differs from the directions given in St. Matt. xviii, in that the sin was not of a private nature, but equally against every member of the church. Consequently there were no directions for private admonition. Moreover, there was no need of a formal trial, as the question concerning the guilt of the man was already settled by abundant evidence. The crime was of such a scandalous nature that no lighter punishment than prompt exclusion would be adequate.

St. Paul's method of dealing with this offender combined the strictest fidelity with the greatest tenderness. So long as the offender remained impenitent, the Apostle insisted on the severest punishment; even the delivering unto Satan, which

Fidelity and
tenderness.

may mean some miraculous power the Apostle possessed of giving wicked men to Satan for some severe Job-like treatment, or possibly only casting from the visible church into the world of which Satan is said to be god. No sooner did the excommunicated come to himself and manifest genuine sorrow for his sin, than the Apostle was the first to exhort the church to restore him. From this instructive example is it not plain that it is a right inherent in each particular church or congregation organized in Christ's name, and necessary to its existence and purity, to judge of the qualifications of its own members, to receive only those whom it judges worthy, and to exclude the unworthy? This power was manifestly vested in the church at Corinth. The execution of the sentence was committed to that church as a body, and the church was also possessed of the power by which alone the restoration was to be accomplished. The church in its organized capacity, and not merely the bishop or pastor, was rebuked for neglect of discipline.

A careful study of the cases recorded in Scripture, requiring discipline, shows that sin, according to the Bible, does not consist exclusively of outward acts, but also of sins of heart, such as covetousness, malice, envy, pride and such like. "A man that is an heretic after the first and second admonition reject." "But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." The man who has professed to renounce all these sins, if he does not act consistently with his profession, is not to be recognized as a Christian, not even to be eaten with. Our Lord ate with publicans and sinners, but in so doing He did not excuse their evil course or recognize them as His followers. The principle therefore laid down by the Apostle cannot mean that an excommunicated person, in time of affliction or sorrow, is to receive no aid which is due to any one in need, but only that he is not to be owned as a brother in Christian fellowship.

All the authority which the church possesses is derived solely from Christ, and the church can exercise no more than is given. It can add no new modes of punishment not specified in God's Word. The church is not called upon to perform the office of civil magistrate and administer punishment which only he can lawfully inflict. The early custom of cursing the condemned and solemnly consigning him to perdition, is plainly not authorized in the Scripture. Those who are cast out, even though they are to be treated as heathen men and publicans, are certainly not excluded from the preaching of the Gospel, which is to be continued in all the world until the end. In the exercise of church discipline it is of supreme importance at the outset to clearly ascertain the nature of the offence charged. The Gospel nowhere requires uniformity of judgment in non-essentials. Every man's conscience is to be his judge in matters which do not destroy the work of God, or which is not inconsistent with the progress of vital religion in the church, or in his own soul. Great care must be taken to distinguish faults from weakness or

sudden temptation, and such as are the result of premeditation and habit. The former require compassionate treatment, the latter a greater portion of severity (Jude. xxii. 23.)

Distinguish
quality of
offence.

Great care should be taken in receiving new members into the church. Especially should this be emphasized in the early stages of the work in new centres. The character of the first members cannot fail to give a trend to the work for years. It would be of incalculable benefit to the individuals, and often save great scandals, if more time was given to test what manner of spirit they are of before admitting them to the privileges of church membership. A fearful responsibility is assumed by those who baptize men wherever found, and make no provision for teaching them all things commanded by our Lord, and exercise no pastoral oversight. When members have apostatized or voluntarily ceased to comply with the requirements of church membership, they should receive prompt treatment. Withdrawal cannot of itself dissolve church relationship. Until officially excluded they are members still. Their conduct affects the reputation of the church as much as that of any other members. All will agree that the right discharge of church discipline requires a high degree of wisdom and patience, and is attended by many and peculiar difficulties in China. There can be no escape from a greater or less proportion of disorderly walkers. In time, men of wealth, office holders, and men from all classes will be gathered into the church. All must be taught and required to act the part of brethren. If it be criminal to fear the rich and influential, and either overlook or but slightly deal with those who walk disorderly, it cannot be less to despise the poor.

Exercise care
in receiving
new members.

Moreover, the clan feeling cannot fail to exert a powerful influence and tend to bias the judgment of many, so as to make it difficult to avoid the suspicion of partiality. Younger members of the same family will be sorely tried when called upon to sit in judgment upon their seniors.

Happy will it be for the church when all its members come to realize their full responsibility to Christ and to one another, irrespective of age or rank, and possess the spirit of Levi, who said unto his father and to his mother, "I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant." (Deut. xxxiii. 9.)

Pastors and teachers in obeying the command, "Teaching them to observe all things whatsoever I have commanded thee," must distinctly unfold to all the members from their first entering into the church the nature of their relations to Christ and His church and to one another. They must, moreover, frequently stir up their pure minds by way of remembrance, teaching them "precept upon precept, line upon line."

Supreme loyalty to the King whose they are and whom they serve, is of paramount importance. It cannot be too often or too particularly insisted on that a spirit of obedience, absolute and unquestioning, should possess every heart. In the church no one can be a law unto himself. Neither false ideas of personal liberty or a spirit of anarchy can be tolerated. All must be taught that the Gospel

Necessity for
discipline.

gives liberty so long as men act up to the laws of Zion's King, but not that they may live as though there was no king in Israel and do whatever is right in their own eyes. If men cannot yield a cheerful and exact obedience, nor endure a caution or reproof, they are in imminent danger of falling into mischief. Obedience to legitimate authority is one of the fruits and evidences of Christian sincerity. A self-willed and disobedient spirit is a strong indication of an unsanctified heart. If members will not walk worthy of their calling, the church must "reprove, rebuke, exhort with all long-suffering and doctrine." As a last resort the church must come forward against stout and daring offenders, as David when he attacked Goliath, saying, "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied." (1 Sam. vii. 45.)

Much fruit-bearing implies careful and skilful pruning.

Parents must be taught the duties required of them in training up their children to habits of industry and in the nurture and admonition of the Lord. The church must not suffer parents to fail after the example of Eli, but give ample and suitable instruction to parents no less than to the children.

As much of the peace, purity and happiness of the church depend upon the conduct of its members in their individual capacity, a most important branch of pastoral teaching and oversight is to make plain that the individual members, according to their several abilities and stations, are responsible for preserving the purity, honor and good name of the church, no less than ministers and other office bearers. "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.) This seems to have been addressed originally to the individual members of the church also. "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. xv. 14.) Men of this character may always expect employment in exhorting and restoring others in the spirit of meekness. Individual members, no less than the church as a whole, are bound to obey the command, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbour and not suffer sin upon him." (Lev. xix. 17.)

What a blessing to have, in a church, members so filled with love for Christ and for souls that they will watch over one another in love, observe and counteract the first symptoms of disease, heal differences and nip disturbances in the bud. Nehemiah, zealous as he was, could not have built the wall if the people had not had a mind to work. Nor could Ezra have reformed abuses among the people if the elders had not nobly stood with him saying, "Arise, for this matter belongeth unto thee; we also will be with thee; be of good courage and do it." (Ez. x. 4.)

Duties of
members
towards each
other.

All members should be taught the great importance of acting a uniform part towards those who persist in sin, and giving no encouragement to the evil-doer. To connive at sin or violate the rule laid down in 1 Cor. v. 11, is to be a partaker in other men's sins, and deserves the censure and rebuke of the church for counteracting its measures.

There will often be found luke-warm persons inclined to false lenity. The concern of such is not so much to promptly and implicitly obey the laws of Christ, fearless of consequences, as to neglect or postpone wholesome discipline. Their language is, "Let him that is without sin cast the first stone."

The opposite error of unchristian severity must be equally guarded. This spirit makes the most of everything and leads men to convert the censure of the church into weapons of private revenge. Such, lacking the spirit of love and gentleness, lose sight of the good of the offender, and, instead of winning him, act in such a manner as to prejudice and harden him in sin. One great secret of successful discipline is to be in possession of much of the spirit of love which suffereth long and is kind.

In order that all the members of the church should clearly understand the high and noble ends of church discipline, every pastor in taking heed to all the flock must, with St. Paul, be able to say, "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house." (Acts xx. 20.)

The importance of this subject will grow upon men when they learn from God's Word that discipline is necessary—

1.—*To vindicate the honor of Christ by preserving the purity of the church.*

When refractory members say by word or act that they will not obey the laws of Christ's kingdom to which they have professed allegiance, they become traitors; such disloyalty cannot be suffered. According to the laws of Christ's kingdom, Christians are required to love one another. Cheerfully accepting this as a rule of life we have a right to demand that every brother shall walk according to the law of Christ and make it possible to love him as a brother. The Scriptures enjoin great forbearance, especially towards them that are without, but sin is not to be tolerated in a believer. If one who is called a brother refuse to live consistently with his profession he cannot be suffered to pass without reproof. However delicate and painful this duty may be, from it there is no escape. Zion's good name is precious and you owe it to yourself, no less than to the Master to whom you have taken the oath of allegiance, to see that it is not defamed by one who is called a brother. If he has done wrong and remains obstinate and impenitent, steps must be promptly and effectively taken to bring him to repentance, or, failing in this, exclusion, which alone can release you from performing the part required of a brother.

Necessary to
purity of
church.

2.—*For the benefit of those who transgress.* The formula twice given in Scripture 'to deliver the evil-doer unto Satan'—whatever this may mean—was in the hope that the evil-doer might be brought to repentance and be saved in the

For
reclamation
of the fallen.

day of the Lord Jesus. If discipline is neglected, the offender is likely to become hardened and go on from bad to worse. He must not be left to go on in darkness. Every effort must be made to save such, even to "pulling them out of the fire" There should be no rest until his restoration to his Christian spirit and character, if possible, has been secured. However defiant and hopeless he may seem, we may be assured that he cannot enjoy true peace of mind and bright hopes for the future while he remains in a state of alienation. His usefulness in the present life, and salvation in the life to come, are all deeply concerned. So far as man can know, nothing short of severe discipline could have brought the offender at Corinth to deep and genuine repentance.

3.—*As a salutary warning to others.* "Them that sin rebuke before all, that others also may fear. (1 Tim. v. 20.)

At Corinth the casting out of an offender had a most salutary effect upon the whole church. When the Christians there were brought to see that by countenancing so vile an offender they were making themselves partakers of his sin, it caused them godly sorrow and wrought in them carefulness and indignation against evil-doing. The nature of evil is to diffuse itself; sin, however secretly indulged, diffuses its corrupt influence over the whole soul. It depraves the conscience, alienates and estranges from God, strengthens all other propensities of evil, while it destroys the efficacy of the means of grace and the disposition to use them.

What is true of the individual, also applies to the whole body. In every community where evil is tolerated the whole moral sense deteriorates. "Evil communications corrupt good manners." "A little leaven leaveneth the whole lump." The old leaven must be purged out that believers may be pure.

4.—*For the exhibition to the world of righteousness and fidelity to principle, and the clearing of the church from the very appearance of conniving at sin.*

The sins and shortcomings of those professing to be God's people have ever been a great scandal and a stumbling block to the world. When a church member sins he not only blackens his own character, but, to some extent, the good name of all the members. Christ's people are created unto holiness and good works; Christ expects His church to be pure and holy "that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing." Though Miriam might repent and be healed of her leprosy, yet the "Lord said unto Moses if her father had but spit in her face should she not be ashamed seven days? let her be shut out from camp seven days, and after that let her be received in again." (Rom. xii. 14.) There must be eternal vigilance on the part of the under shepherds to keep the sheep in the fold, recover them when lost and keep them when found. General neglect will prove ruinous. One of the virtues commended in the church at Ephesus was that they could not tolerate the wicked deeds of the Nicolaitans. In China, as in other lands, prevention is of prime importance. Faithful and conscientious instruction as to what God's Word teaches on the subject of church

discipline, will create a healthy public sentiment, which will be a stimulus to many, no less than a restraint to others, who might otherwise be inclined to treat lightly all efforts of the church to hold them responsible for actions.

In conclusion,—

An important duty resting upon the various denominations in China is to recognize each other's acts of discipline. Denominations should recognize each other's acts of discipline. Courtesy and Christian fellowship require this.

All are agreed that it is a duty of supreme importance to cultivate peace, avoid all causes of alienation and ill-feeling, and do everything not inconsistent with God's Word to promote Christian love and fellowship.

If the church, notwithstanding its divisions into sects, is still one, and if the lawful grounds of exclusion are also the same, it follows that a member who has proved himself unworthy of Christian fellowship and been excluded from one church, should be excluded from all other churches. The propriety and justice of particular acts of discipline are to be presumed, unless clear evidence be afforded that the grounds of exclusion were manifestly unjust and unauthorized by the law of Christ. A body gathered out of the world by the preaching of the cross, and professing the true faith and organized for the purpose of worship, discipline, and holding forth the word of life, no matter how externally organized, is to be recognized as a church of Christ. To refuse to do so can only be justified on the ground that some particular form of organization has, by Divine authority, been made essential to the existence of the church.

ESSAY.

DEEPENING THE SPIRITUAL LIFE AND STIMULATING THE CHURCH TO AGGRESSIVE WORK.

Rev. R. H. Graves, M.D., D.D. (A. S. B. M., Canton).

SUCH is the subject assigned me. But as I read a paper on Aggressive Work before the Conference in 1877 I will not go over the same ground, but confine myself to the first-named subject, viz., "Deepening the Spiritual Life among our Chinese Christians."

Let us look at this subject *theoretically* and *practically*.

I.—Theoretically.

(1). *All life is derivative*, and in its inception at least dependent. Though certain men have tried very hard to discover something like "spontaneous generation," they have always failed and ever will fail. If we study animal life we find that the higher in the scale of being the new animal is, the more dependent it is upon its parent. In the lowest orders the new being begins its independent existence at once by the division of the parent or by separate

The subject theoretically considered.

ing as a bud from its progenitor. Among the mammalia, the young horse or cow can stand erect at birth and soon begins to look out for itself and to supplement the material nourishment with the food that is to be its support through life; while in man, the highest being in the scale, the child is dependent on the parent for months and years before it begins an independent existence. In spiritual life, which is higher than animal life, the dependence never ceases. Jesus says, "Apart from me, ye can do nothing." In the spiritual sphere our life all flows from union with Christ, and is vigorous and effectual just in proportion to the intimacy and constancy of this union.

In John xv., under the beautiful figure of the vine and its branches, our Saviour teaches us this fundamental truth. He says, "Abide in me, and I in you." A double union is here spoken of—*structural* and *vital*. The branches have proceeded from the vine, are united to the vine, and are a part of the vine; here we have structural union. Not only so, but the vine sends forth its rich juices into the branches, imparts to them its own life and sustains their life; here is vital union. In the epistle to the Ephesians and elsewhere the Holy Spirit uses the figure of the human body and its members to express the same truth. The union of believers with Christ there finds its type in that of the hand with the body rather than in that of the child with the parent. This union is always essential, not only to activity but to life itself.

(2). *Life is maintained by a flux and reflux*, a going forth and a returning, an imparting and a reflex action. The blood goes from my heart into my finger and from my finger into my heart again; the sap in the spring goes into the branches, and in the autumn returns towards the root again. When the gardener wishes to dwarf his trees he checks this flow by bending the branches or by putting a wire around them. If you tie a string around your finger and check the flow of blood to and from the heart, not only will activity and sensation cease, but the tissue of the finger itself will ulcerate and mortify. So it is with the spiritual life. Christ says, "If ye abide in me and my words abide in you." Our spiritual life is maintained by the Word of God and by prayer; Christ's words in the Bible are brought into contact with our minds and hearts by the Holy Spirit, and our spirits thus quickened respond by going forth in prayer and thanksgiving to God. Thus there is a constant communion between God and our souls—God speaking to us and we speaking to God. Whatever checks the inflow of the Divine life into our souls checks its manifestation in our lives. Neglect of the Word of God and prayer act as defective insulation in the electric wire, and the total cessation of these privileges is like the breaking of the current of an electric light; the light goes out and leaves us in utter darkness.

(3). *Life is manifested by imparting life*. The branch receives life from the trunk and imparts life to leaf and flower and fruit. If it fail to convey life it proves that its own life is impaired and must soon cease. Not only so, but the fruit imparts life to those who partake of it. So with the

Life deriva-
tive and
dependent.

Vital union.

How life is
maintained.

Life
manifested by
imparting
life.

members of the body. My hand receives life and must take its share in the work of providing for the race. Not only is life manifested, but it is even itself *maintained* by imparting life. As soon as an organ ceases to discharge its proper function, it loses its *ability* to discharge that function. The branch which fails to leaf and flower one year will be unable to do so the next. The Hindoo devotee who holds his arm in one position for months and refuses to use it, finds himself unable to use it afterwards. Thus life is maintained only by activity and by imparting life.

The parallel holds good with regard to spiritual life. We manifest and maintain our union with Christ's life by imparting life to others. "He that abideth in me and I in him, the same beareth much fruit." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love." Hence the intimate connection between deepening the spiritual life and stimulating the church to aggressive work.

II.—Having thus considered the subject *theoretically* and mentioned the only means by which spiritual life can be deepened, let us now look at it *practically*, with special reference to the Chinese Christian converts with whom we have to do.

The subject
considered
practically.

(1). I suppose that there is not a single missionary in China who will not admit that the spiritual life of the converts under his care *needs deepening*. The Chinese are not naturally a spiritually-minded people. They are of the earth, earthy. The struggle for existence among these multitudinous masses trains them from their youth to think of little beyond "what shall we eat, what shall we drink and wherewithal shall we be clothed?" How often we have to lament that many who begin the new life with their spiritual sensibilities quickened, ere long succumb to the worldly influences around them. Even if they do not make shipwreck of their faith, they live on a very low plane of Christian life, one elevated but little above that of the average of their neighbours around them. Family prayer is neglected, the Bible read only occasionally during the week, the Lord's day disregarded beyond assembling occasionally for public worship, and the Divine life in their souls almost stifled by the close, malarious atmosphere of heathenism and worldliness, in the midst of which they are obliged to spend their lives. When we consider their hereditary tendencies, their early bias and their daily environment, it is not strange that their spiritual life is at a low ebb. I do not mean to assert this of all, for we have many bright specimens of earnest Christians among our converts, but I mean that this is the case with too many. They are "babes in Christ;" they follow Jesus "afar off." There is spiritual life, but it needs deepening; there are spiritual desires, but they need quickening; there are spiritual aspirations, but they need encouraging; there are spiritual purposes, but they need strengthening.

Need for a
deepening of
the spiritual
life.

(2). *How* can we best deepen the spiritual life of our Chinese Christians?

How it can be
done.

In the first place, *by doing all in our power to admit only truly converted, regenerated men into the membership of our churches.*

(1). Admit only regenerated men to membership.

The spiritual life of our members, as individuals, is affected by the spiritual atmosphere of the church as a body. We may as well expect a man living in an atmosphere loaded with malaria and poisonous fever-germs to continue in robust health as to hope that our Christians will exhibit a vigorous spiritual life if the majority, or even a large minority, of their fellow-members are unconverted. Every one knows how it is in a large school. If the moral atmosphere is low, boys succumb to the influences which surround them and become corrupt; whereas, if it is elevated, a boy brought into it may be raised and become honorable, truthful and courageous. So in an army, if the *morale* is bad the individual soldiers are lowered in tone and lose their discipline.

Spiritual life is a reality, change of heart is a fact, regeneration is a truth. True faith produces not only an actual change in our relation to God, but a moral change in the soul. "Purifying their hearts by faith" is the language of the Word. Unless the branch be vitally united to the vine, all the care and pruning in the world will never make it grow vigorously or bear fruit plentifully. Spiritual life must exist before it can be deepened. Hence, to deepen the piety of our members, we must be careful whom we admit to membership. No man who opens the doors of his church so wide as to admit the unconverted, can reasonably expect to have deep-toned piety among his members. It is to be feared that through a desire for apparent success, through ignorance of the Chinese character, or through a good-natured wish to throw all the safe-guards possible around a nascent desire for a better life, we may hinder the work of God's Spirit in a soul. Sorrow for sin, a fit of repentance after a fault and a desire for the happiness of heaven, may all be found in the natural man. These may be preliminaries to the new birth, but nothing short of faith in the Lord Jesus Christ for the forgiveness of sin, and a spirit of obedience to Him as Lord, can be taken as proofs of the new birth. In order, therefore, to deepen spirituality in our churches I would say, be careful to admit only those to church fellowship who evince a true, living faith in Christ, and a determination to obey Him and imitate Him.

Again, *in order to deepen the spirituality of our members we must cultivate their consciences.* True spirituality cannot exist

(2). Cultivate consciences of members.

without an enlightened conscience. Paul "lived in all good conscience" when he was persecuting "the church of God," but his conscience was not enlightened, nor was he a spiritually-minded man when he "breathed out threatenings" against the saints. We all know how the consciences of the Chinese are dulled by sin and worldliness, and often have to lament that they are so slow in learning to distinguish "things that differ." It seems easier to mould them to a true faith than to quicken them to a true conscience. The ideals set before them in their classics tend to distort their consciences. Expediency and politeness are exalted above truth and right. The *yamens*, which are, theoretically, fountains of morals and manners, and are fountains of influence, are fountains of corruption and mendacity. The

maxims of the market are the maxims of deceit. The whole atmosphere is tainted with untruthfulness. It is not strange that, in the midst of such surroundings, consciences become dulled in their perceptions, and even the light of nature flickers in its socket.

We can quicken men's consciences in daily life only by quickening them in religious matters. In order to lead one to do his duty to his fellow-man we must lead him to do his duty to God. It is not without significance that the first table of the law precedes the second. To invert the order would be to injure the power of the decalogue. We must cultivate the Christian conscience. I maintain that to divide God's commands into "essentials" and "non-essentials;" to adapt God's commands to man's convenience; to change the ordinances and tone down the demands of Christ under the plea of "acclimatizing Christianity in China," all tend to dull and debase the conscience. So with regard to changing men's church relations as if they were so many sheep, or teaching that a wife must perforce join the same church as her husband, or any other human arrangements for some fancied good of the cause. What a Christian, whether European or Chinese, has to ask himself is, "Is it right?" and not "Is it important?" "Is it a command of Christ?" and not "Is it essential?" Obedience and not casuistry is the duty of the servant of Christ. To have deep spirituality we must have a conscience "void of offence toward God." It is to be feared that in our efforts to effect Christian union we may be tempted to sacrifice conscience. However desirable such union may be we may pay too high a price for it if we sacrifice loyalty to Christ, in order to manifest our love to the brethren. God has said, "Ye are my witnesses," and if He has revealed a truth to me I am bound to testify to it or to deaden my conscience and displease my Master. I am not to judge my brother, but I am not to stifle my own convictions. Unless a man is conscientious toward God we cannot expect him to be conscientious toward his fellow-men.

The enlightened, sensitive conscience of the believer is the sensitive plate on which the Holy Spirit leaves His impression when He shines into our hearts. Unless the conscience is tender, no real spirituality can exist. We can quicken the spirituality of our converts only as we lead them to bring every moral question to the bar of conscience instead of to that of custom; to the test of the Bible instead of that of the classics. If, then, we would deepen the spirituality of our people we must cultivate conscientiousness among them.

In the next place, *in order that the spirituality of our converts may be deepened they must have knowledge.* This truth is the keynote to the epistles of Peter. "Seeing," he says, "that His divine power hath granted unto us all things that pertain unto life and godliness through the *knowledge* of Him that called us." So Paul associates the Spirit and the truth: "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." We are only deeply spiritual in proportion as we have an experimental knowledge of God. While the Holy Spirit alone can impart this knowledge, yet He uses means, and the great means is the Word of

(8). Impart
spiritual
knowledge.

Truth which was inspired by Him. To us has He entrusted the duty of imparting a knowledge of this Word. Hence the Master has commissioned us not only to make disciples of men and to baptize them, but to "teach them to observe all things" whatsoever He has commanded us. If we would deepen the spirituality of our converts, then, we must train them in a knowledge of God's Word. In all branches of knowledge the theoretical precedes the practical. The physician and the lawyer, the engineer and the chemist, must be well grounded in their text-books before they can apply their knowledge in practice and gain that experience which alone can make a man useful and prominent in his profession. So with a Christian; he must be acquainted with the high ideals set forth in God's Word, and the lofty motives there inculcated, before he is prepared to seek the Spirit's aid to enable him to realize these ideals and act upon these motives in his daily life. If our churches are masses of crude, untrained men and women, will they not be satisfied with the most meagre attainments in the Divine life? While we should never ignore the important truth that the Holy Spirit is able to impart spiritual knowledge immediately, we should not forget the corresponding truth that His usual method is to act through the Word. "Sanctify them through thy truth," says the Master, "thy Word is truth."

Another important point in promoting the spirituality of our members is that we *endeavour to cultivate a devotional spirit among them.*

The lack of anything like a true devotional spirit seems to be a defect in the natural character of the Chinese. But the Holy Spirit can kindle the flame of devotion in their hearts and, as many of us know, does kindle it in some of them.

(4). Cultivate
a devotional
spirit.

Still we all know how low the flame of devotion burns in the breasts of many of our members. Though the Chinese are so intensely practical and usually occupied with the external, they listen attentively to anything like an analysis of motives. Nor do I think they dislike devotional reading. I do not think they lose much in being without the great mass of so-called devotional books which we have in the West. Still we can but regret that we have so few good devotional books in Chinese. Books like the writings of Rev. Andrew Murray and others would be of advantage to their spiritual life. If some one, who is able to do so, would translate or compose a volume of devotional hymns—intended to be read in private rather than to be sung in public—he would render an important service toward cultivating a devotional spirit among our Chinese Christians. Of course such a book should be in a style that would be pleasing, simple and smooth. It should contain true poetry and should please by its imagery as well as profit by its spirit. The Chinese have, however, *the* great devotional book, where there is neither maudlin sentimentalism nor mechanical rules, but healthy, sober, devotional reading. Might we not promote their spirituality by frequently expounding the Psalms and other especially devotional portions of the Scriptures?

The Holy Spirit alone is the author of all true devotion, and He is promised to the Chinese as really as He is promised to us. He has inspired the Word in order that our devotional spirit may be promoted,

and if we honor Him and seek His presence as we read the Word, we shall not be *dependent* on other books, however useful they may be, as aids in pointing out the richness that dwells in God's holy Word.

Finally, if we would deepen the spirituality of our converts *we must ourselves set them an example of deeper spirituality.*

(5). Set an example of deeper spirituality.

After all, this is the main point to which we must give attention, and it is here that we can best make our influence felt. It has been forcibly said, "What is taught is nothing; he who teaches is everything." While the statement may be extreme it conveys an important truth. Is it not a fact, especially in religious teaching, that the character of the learner is more affected by the spirit of the teacher than by the doctrines he teaches? If this be so, of what transcendent importance it is that we ourselves be deeply imbued with spirituality if we would deepen the spiritual life of those connected with us. So our theme, after all, resolves itself into the question, "How may *our* spirituality be deepened? How may we obtain that "power from on high" which the Lord Jesus Christ promised His people and which was so clearly exemplified in the apostolic age?" The Holy Spirit works through us, and it is only as we have power given us that we can hope to influence others. But let us beware lest we be found occupying the position of Simon Magus, and ignorantly supposing that we can have the power of conferring the Holy Spirit on whomsoever we choose. It has been well said, "We want to get possession of the power and use it. God wants the power to get possession of us and use us. If we give up ourselves to the power to rule in us, the power will give itself to us to rule through us. Unconditional submission and obedience to the power in our inner life is the one condition of our being clothed with it."* The Holy Spirit is the fulfiller of the New Testament as Jesus was the fulfiller of the Old. As we are filled with Him will all God's promises be fulfilled in us. Jesus said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture has said, from within him shall flow rivers of living water. This spoke he of the Spirit which they that believed on him were to receive." (John vii. 38, 39).

ESSAY.

SERVICE OF SONG IN CHINA.

Rev. Chauncey Goodrich (A. B. C. F. M., T'ung-chow).

MUSIC is the joy of China. So the character 樂 would suggest. Is not music its primitive, and joy its derivative sense? Music is the joy of Chinese Christians. No sooner are the notes of a new joy struck in a Chinaman's heart, than he must needs praise the Lord in a song.

Music the joy of China.

* "The Spirit of Christ," by Rev. A. Murray.

As in every land, so in China, the hymn book ranks next to the Bible. Its hymns of praise are born out of this heavenly classic and are the echoes of its hallelujahs.

Who now shall write our hymns? And what shall be the character of our hymnals? The first question has been answered by scarcely less than half a hundred writers of hymns from the West. When were there ever born so many poets among a few hundred people? Of course it must needs happen that there shall yet be many more, who, like the last sane man in Coleridge's "Friend," follow the example of their brethren, drink of the reason-destroying frenzy-inspiring water, and—write hymns.

The second question has received a great variety of answers. One missionary has a theological mind, and his hymns are run into a doctrinal mould. To some they may seem as dry as the bones of Ezekiel's vision, and like them they are a great army. Another has found an antediluvian rhyme book, which, like the old mummies, seems grimly to laugh at time and death, and lives on over the great chasms of the centuries. His rhymes must conform to this musty volume. Still another feels that the great body of hymns lack the soul of song, being, save only in form, dry prose, while the language is above uncultured minds. This hymnist writes in easy colloquial with ear rhymes. And yet a fourth feels that a choice classic style can alone meet the wants of a literary land like China, and writes in the language of the learned.

Meanwhile hymns are continually being adapted to a new latitude and longitude, with certain changes of rhyme and rhythm. This process of transformation goes on from one book and period to another, some hymns changing as men's bodies change, which after a septad of years have not a particle of the original dust in them.

Amidst all this diversity, and even conflict of opinion, will it be a hopeless task to search for a *standard*, to which hymns, even in China, must conform? There probably can be no doubt that the same qualities which constitute a good hymn in English, or German, or Latin, must be found in a Chinese hymn. What are these qualities? We can scarcely attempt more in this paper than to mention a few of the most important.

And first of all is *devotional feeling*. He who writes a hymn with the single thought of giving to doctrine the comely garments of verse has sadly mistaken the nature of Christian song. A comely dress may array a doll, a mummy, a rustic, or a queen. Poetry gives wings to thought, but the wings are not at the end of the lines. A hymn is the blossoming out of doctrine, and hath in it a peculiar beauty and fragrance, and charm, and music. It is born to sing, like the English lark, which soars away toward heaven, filling the air with its song as it flies aloft. In the composition of our own hymns that live, there has been a fusion of heart and brain. Thus only hymns are born that do not die.

Who shall
write our
hymns?

Character of
hymnals.

Qualities of
good hymns.

(1). Devotional
feeling.

A second element of Christian hymns which have their centennials, is a style which may be called classic. Most hymns do not live longer than Chinese graves, which, after three or four generations, are leveled to the ground, ready again for the spade of the agriculturist or the sexton. But other hymns are gems of art. Note their beautiful simplicity, classic finish, poetic imagery, flowing rhythm, exquisite naturalness, choice sentiment and devout Christian feeling.

(2). Classic in style.

A third element in hymns of the West is a style low enough to be readily understood by all. Christian hymns are not a classic for the learned. They are a sort of classic for all; so chaste and beautiful as to be a joy to men of highest culture, and withal so sweet and simple as to speak to the heart of men who have little or no scholastic training. How shall the chords of feeling in a Christian congregation respond to the singing of classic, that is, unintelligible, hymns? The heart is an instrument in tune, and responsive only when its keys are struck by hymns, in choice but comparatively simple language, veined with Christian feeling. However, in this land of high classic ideals, it would seem as if a certain range of style must be allowed from an occasional hymn in a classic or semi-classic style, to hymns written almost in the language of children. A medium style should ordinarily be chosen, and the utmost effort employed, at whatever cost of time, to make every hymn in its way a classic. A mixed or vulgar style, or one that disregards all rules, should not be tolerated. Hymn makers that write thus dig the graves of their own hymns.

(3). Easily understood by all.

A so-called antiquated rhyme book has been alluded to, and it may not be improper to mention the real age and the ancestry of this book. One of the earliest rhyme books in China was published in the T'ang dynasty, or about the time of Charlemagne, or Alfred the Great; in other words, not far from one thousand years ago. Since the first attempts at assisting the poet's flight by a rhyme book, the work of revision and improvement has gone on, especially during the Sung and Ming dynasties, which produced various rhyme books. The book already referred to, the Shih Yün (詩韻), and of which a hundred thousand copies are printed and sold every year, is little more than a hundred years old, and, though affected by the past, has largely the pronunciation of the present. The book is entitled to some regard for two reasons; First, because scholars have additional respect for hymns, the rhymes of which conform to this standard. The second, and weighty reason, is, that in accepting the rhyme book as a standard, a hymn book is likely to gain a wider currency and a larger patronage. It need hardly be added that the rhymes should be also ear rhymes.

A rhyme standard.

Closely connected with the subject of rhymes is another, of tones, or tonic rhymes, which deserves careful attention. Chinese rhymes, as is well known, are divided into two classes, the p'ing (平), or even tone, and the tsé (仄), or deflected tone. In poetry, each character must rhyme with a character of the same class. The difference

Tonic rhymes.

in impression produced upon one by these two sets of tones is very great. To a Chinaman, this difference in impression is still farther magnified.*

Some other qualities of Chinese verse, of importance to secure a rhythmic structure, may be referred to; as, the Cæsural pause in the middle of the line, without which the verse would lack a regular and easy movement; care in the pairing of characters, that they do not break the rhythmic flow by appearing in the second and third, fourth and fifth or sixth and seventh syllables of long, common or short metres; and, in general, such study of the different metres, and care in adapting the structure of sentences to them, as to secure naturalness, simplicity, beauty of construction, and rhythmic harmony. If possible, hymn and tune should be *married*, and prove heaven-mated (天作之合).

It has already been written that hymns should almost sing themselves. It might be added that hymns should almost sing themselves *into being*. And thus, of a hymn, as of a poet, it might be written

"*nascitur non fit*." Else, it is almost sure to be *unfit*.

Unsuitable
hymns.

What a strange sensation is produced by the singing of some hymns. They were *not born*. Even a machine, with a crank and proper stops, should have turned out better work. It would almost seem as if in coming into being the hymn had met with a series of disasters. First of all, the rhythm moves haltingly, and the emphasis is frightfully misplaced, producing a sensation like cold chills. Such a thing as Cæsural pause, absolutely required in Chinese poetry, seems unknown, or perhaps it moves up and down the line in surprising disregard of rule. Such characters as 的 (*ti*⁴) 了 (*liao*³) are made to do large duty as rhymes. Think of the effect of using their equivalents in English rhymes. Moreover, the style is by turns high, low and mixed, and occasionally unintelligible. The total effect, it need hardly be written, is indescribable. Whole books have been written, of which the above description is hardly a caricature. Among such a company of hymn writers, it must be sometimes true, *non nascitur sed fit*.

Oh, if one were indeed *born* a poet, and could drink in the language from childhood, having at once all the advantages of Christian culture in a Christian land, and a classical education in his own, meanwhile never falling into the ruts of the schools! and if, in addition, he caught the breath of God upon him, he might write hymns which should go singing down the centuries!

And here we approach with some diffidence a subject which has been much in our mind for many years, the preparation of a UNION HYMN BOOK. In an article written in 1877, from which extracts are made in this paper, we wrote nearly as

Union Hymn
Book.

* Should any one wish to use the Chinese rhyme book, it will be wise to reject at once a vast number of characters, which can never be needed, and afterward to copy those selected in a list of rhymes, arranged alphabetically according to the pronunciation of his own district, heading each rhyme under the various rhyme-endings by its leading character, and noting under that character other leading characters connected as nearly perfect (通), or allowable (轉), rhymes. This will cost a few days of careful work, but will abundantly repay the quasi-Chinese poet.

follows:—Why should “My faith looks up to Thee” have a wardrobe as extensive as a Saratoga belle, everywhere appearing in a new dress? Must it be to accord with the genius of this land, whose millennial ruts find their counterpart in its hopeless variety? Note the great loss in economy of labor, as well as in Christian communion. How much more home feeling would there be in each other’s churches if we possessed a large number of hymns in common. Perhaps an organized attempt to produce a Union Hymn Book, even in the North, would not be a success. We do not venture to predict. One thing at least is possible. Writers or translators of hymns, can strive to produce hymns *worthy* to be printed in other hymnals and sung in other churches, while compilers of hymn books can select choice hymns from other collections for their own. It is time that the law of “survival of the fittest” had its illustration in hymnology.

Just here it may be said that a hymn and tune book is the present need of North China. During the past dozen years schools have multiplied, and the school curriculum has been greatly extended. Among the many branches of study added has been that of musical notation, and so much is music being taught that a hymn and tune book has come to be almost a necessity. How such a book shall be produced, which shall be a joy and a benediction to the missions of North China, is not yet a solved, though it may be a solvable, problem.

A word respecting Chinese native melodies. The most enthusiastic explorer has discovered but few airs that promise to sing themselves into popularity. Unlike India, the tunes for this land, which walks in the ruts of past ages, must, nevertheless, chiefly come from the West, or be hereafter born. Unlike India, also, Western tunes easily become popular in China. Chants may be introduced and sung with success. Indeed, they should find a much larger place in our worship than has yet been accorded them.

If the question be asked, What kind of tunes should be transplanted from the Occident? it may be briefly stated that they should not, as a rule, contain many accidents, nor be very intricate, nor have a very rapid, nor yet a tardy movement. The only other rule that we should wish to give, is that they should sing as if they, too, were born, as if the melody must always have been filling the air, and only waiting for some musical soul to set itself within bars, and sing in ten thousand churches, and into ten million homes. Hymns and tunes heaven-mated, and with a rhythmic movement and melody, having in them a pulse of life, and adapted to strike the different heart chords, will be sung and loved in China.

So far, of the book for the service of song. It remains to add a few words concerning the service itself. First, the work of leading the service. Several important qualities are required in a precentor, such as power of voice, force of will, unconquerable patience, with, of course, musical taste. Given an organ, with one or two other musical instruments, as a violin, flute, or, best of all for

Native
melodies.

Western
tunes.

Leading the
service.

a large congregation, a cornet, and the work is rendered far easier, and success more assured. It is of the first importance that a congregation *feel* the will of the leader and learn that his voice and baton are law.

There should be, if possible, a weekly or semi-weekly *rehearsal* in the congregation, or failing this, some time may be taken before a service for singing, as, fifteen or twenty minutes before prayer meeting or Sunday-school. A frequent musical drill in schools brings an abundant reward in the church service. Indeed, for the present generation at least, we must depend chiefly upon the young for our *music*. The old must of course sing. It would seem cruel to deprive them of the joy, and they will improve not a little from the first terribly crude efforts, under the lead of a fine choir of young people.

An occasional Praise Service, conducted like praise services in the West, may be rendered similarly inspiring and helpful. The history of some of our hymns, briefly given, is listened to with great interest, and renders the hymns thus illuminated a new joy and blessing.

The musical teacher should be constantly looking for *new melodies*, and every few weeks teach some new air to his scholars. They will catch it readily and sing with a new inspiration. But in teaching, great care should be taken to give the pupils not merely the melody, which they must learn to sing from the first with absolute correctness, but also the soul which is in the melody. In other words, as soon as they have caught the air, they should be drilled in musical expression. It is as possible in China as anywhere to "sing with the understanding." That is entirely a false impression which supposes a Chinaman can only sing in notes which are loud, and harsh, and drawling, and more or less discordant. "A Chinaman is equal to anything," from the wielding of a mattock to the solving of an eclipse, from the selling of water melon seeds to the construction and running of a steam engine, and, in music, from the bang and clang and shrieking falsetto of their own airs to the swell and diminuendo of Western music, the loud and ringing notes of a hallelujah anthem, or the low sweet murmur of a requiem. But the proper expression of a new tune should be taught at once, and the pupils drilled with enthusiastic faithfulness.

Some of our pupils will learn to play the organ or other musical instrument, and be preparing to lead the singing at new centres and in other congregations.

As if to aid in such a work, and almost with a missionary work in mind, Messrs. Mason and Hamlin have recently invented a small portable organ of considerable power and sweetness. The larger size costs, laid down in China, less than six pounds, and ought soon to be in the homes of hundreds of helpers, and do good service in many a country parish.

Perhaps little need be added, except it be the earnest hope that every possible effort may be made to render the service of song in all our churches a glad, inspiring, uplifting service. A church in China, filled with music, is almost ready for a spiritual blessing. Music was born in

the skies, and was sent into this world with the mission, not to court, but to conquer the devil. So far, in China, it has done much to accomplish that mission. It shall yet do far more, going everywhere with the Gospel, itself a gospel, singing the old new story into the hearts of millions. It shall evermore be bringing heaven down to men and lifting men up to heaven.

ESSAY.

RELATION OF CHRISTIAN MISSIONS TO THE CHINESE GOVERNMENT.

Rev. Timothy Richard (E. B. M.)

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Introduction.

A PRACTICAL discussion of this subject involves consideration of the relation of religions to governments in general; the relation of Christianity to governments in general; the relation of the Chinese government to non-Christian religions; the relation of Christianity to the Chinese government in former times. These I shall briefly touch upon in the introduction.

(a.) The relation of religions to governments in general.

In Africa, there are in Egypt greater wonders than even the Pyramids, viz., the Temples of Karnak and Luxor, which were the largest and most magnificent in the world, and whose obelisks have been thought worthy to adorn the chief centres of 19th century civilization. These temples were endowed

Relation of
religions to
governments
in general.

with wealth and magnificence second only to that of the kings. The brothers of the Pharaohs were usually the High Priests.

In Europe, the Delphic Temple in Greece was built by the princes of surrounding kingdoms. The Pontifex Maximus of Rome was appointed from among the Patricians. In Asia, the Brahmin is the chief of the castes of India, even above the ruler. The Magi educated and crowned the kings of Persia. The brother of Moses was made chief priest among the Israelites. The many pillars of the Temple of Diana in Ephesus were said to have been erected by as many princes. The ceremonial of the chief religion of China was drawn up by Chou Kung, the brother of the then ruler of China, about the time of the prophet Samuel. Mahommed was both ruler and priest in one.

Four things
evident.

From a study of these religions, which we can only refer to here, four things are evident:—

1. That the spiritual, moral, intellectual and material well-being of the people were often combined under the one name of religion.
2. That such importance was attached to religion that the chief priests were second only to the kings in power.
3. That there was a perfect understanding between the State and religion in all prosperous nations,
4. That to lose this understanding was to lose strength, and when they opposed each other their wars were the most terrible on record,—because wars between the most powerful forces.

(b.) The subject again involves the relation of Christianity to governments in general. If we take the Nestorian church, it has always been second to existing religions, never itself national. If we take the Greek church, it has been national for a thousand years. If we take the Roman, it was first suspected, then tolerated, and afterwards became national. After this it swallowed up the authority of all States within its pale; now it has sunk to be a second, third, or even fourth power in those States, and this mainly on account of its fierce intolerance of goodness outside itself. If we take the reformed church in Europe, it has been national and more or less tolerant. In the United States all branches of the Christian church are on an equal footing. It was only in 1688, at the peace of Westphalia, that Rome ceased its persecution of godly men outside its bounds, and that because the conscience of Europe generally rebelled against it. It was only in 1688 that England passed the Act of Toleration in favor of Non-conformists, but to this day the church of England itself will not allow exchange of pulpits with Non-conformists.

Relation of
Christianity to
governments
in general.

Intolerance.

From a historical review of the relationship of Christianity to States, we find that intolerance of goodness, on the plea of standing up for what is supposed to be truth—when really only opinions, and often false ones—had a large share in the loss of Spain, Africa, Asia Minor and Syria to the Christian church, and the rise of Mahommedanism in its stead. This same intolerance had a large share in splitting the Eastern church from the Western church.

It was the chief cause of the Western church losing the Reformed churches. It was the main cause of the pilgrim fathers having to seek refuge in the wilderness of North America. It is this intolerance and monopoly that is the cause of the just demand for disestablishment and equality in Great Britain now. It is this intolerance that is the main cause of trouble in missions and in churches, as it makes *opinions* of more importance than Christian life or brotherly love. More than that, it was this intolerance that caused most of the religious wars of Europe.

Christianity, however, is not alone in this intolerance. Chinese and other religions all have it more or less.

I have on purpose dwelt on this weakness of the Christian church, in order to guard against dangers from this source in China. If the church has so often been in danger of not recognizing the Divine in a different form of *its own* religion, how much more difficult it must be to avoid the non-recognition of the Divine in religions so different from ours as those of China are!

The noble services rendered by Christianity, notwithstanding this weakness, have been of such magnitude that every great and wise ruler has done his utmost to give every facility to the church to carry out its services of love. To the great Roman Empire it gave a universal religion for a universal empire, and a higher morality. To distracted Europe at the fall of the Roman Empire it gave an exhibition of the kingdom of God, which united without violence all Southern, Western and Northern Europe. To heathen Europe it brought education, better laws and every branch of civilization. To reformed Europe it gave freedom of investigation on all possible subjects. To the islands of the Pacific, to Africa, and other modern mission fields generally, it introduces higher education, higher civilization and a more spiritual religion. Thus Christianity is by far the strongest force in all states to bind the people in all that is good and to make the nation enduring and world-wide in its sympathies. Hence the ministers of our religion have been rulers, prime ministers, ministers of education, and at some time or other have filled almost every post in its governments from the days of Moses till now, and its power is still increasing.

(c.) The subject also involves some remarks on the relation of non-Christian religions to the Chinese government.

Noble
services.

Relation of
non-Christian
religions to
the Chinese
government.

If we are to believe the early records of China, Confucianism, from the days of Chou Kung onwards, had the whole field to itself for about eight centuries, when the famous Ts'in She-hwang, the first emperor of all China, arose. He favored Taoism, then beginning to make itself a power. He burnt Confucian books, massacred Confucian teachers, and sought to establish Taoism as the religion of China. But as this emperor is so unpopular among the Confucianists, no Taoist dares to pride himself on Ts'in She-hwang's relation to his religion. With the fall of this emperor's dynasty, Confucianism revived again, and had a new lease of about 300 years' monopoly, when in A.D. 61 Buddhist priests arrived in China by invitation of the em-

The three
religions
of China.

peror. They were given temples, lands and honors. Buddhism gradually spread throughout the kingdom, and Taoism again spread alongside of it. After 300 years, a struggle for supremacy began among the three religions. This was in A.D. 398, when the emperors began to favor them alternately, the religions often changing supremacy as frequently as the prime ministers of England. The sufferings consequent on these frequent changes may be imagined, when we remember that on one occasion no less than three million priests and nuns were ordered to return to lay life. This state of more or less strife lasted for about 600 years, when reformed Confucianism, under the leadership of the Sung philosophers, once more became supreme, and, with very slight interruptions, has continued supreme to this day. The apparent honor paid to Lamaism and Mahomedanism. in Peking is said to be only a political move by the government to check the population of Mongolia, by allowing one out of three sons to become a Lama, and also to retain its hold on Thibet and Western China. It is the common belief that Mahomedans have to break the rules of their religion before they can become high mandarins.

Although the Chinese government allows—if not commands—its mandarins to worship twice a month in the Buddhist and Taoist temples, still two very important facts must be mentioned in this connection. First, that no educational privileges, such as are given to the Confucianists, are granted to Buddhists or Taoists, much less to Mahomedans or Christians, as such. Second, that none but Confucianists are allowed to become regular officers of State. In other words, the Test Act. the Test Act is in full force in China. The foreign Customs and military officers are somewhat exceptional.

(d.) The subject also involves the relation of Christianity to the Chinese government in former times.

In the first century of the Christian era it is quite possible and probable that the Scythians, or Huns, who were very active in those days, brought Christian teachers from the West to China among their spoils. The life of Buddha by Asvaghosha as much resembles the life of Christ as the Mahomedan accounts resemble many Scripture characters. In 635 the Nestorian Alopun, with his twenty-one assistants, got permission to establish churches in the old capital and elsewhere. In 845 the priests from Syria, like the Buddhists from India, were all under the ban of an emperor who favored Taoism. But soon another emperor, who did not favor Taoism, arose and removed the ban. But by this time a large number of Mahomedans had come as soldiers to help China. They opposed the Nestorians and intercepted their communication with the West. Manicheanism had also come to China, according to Chinese authorities, along with the Mahomedans. The Manicheans had considerable success, and this sect is said by the Chinese to be the root from which sprang the “Pei-lien-kiau” (白蓮教), which has given such trouble to the last and present dynasties by its obstinate adherence to its religion in face of terrible persecutions, occasionally bursting out in open rebellion.

From 1288 to 1328 the Roman Catholic missionary Corvino was well received by the Mongol princes, who ruled China then, and he made a large number of converts in the capital.

The most brilliant period, however, of the Romish church in China, was that which opened with the arrival of the Jesuit Ricci in 1582. This Jesuit, and those who followed, were the Roman Catholics. choice men of Italy, Germany and France, perhaps of Europe. Many were specially selected and trained by Louis XIV. of France. These won the favor of the Chinese emperor by their knowledge, skill and virtue. In 1692 Kang Hsi issued an edict, giving as much liberty to Christianity as to other religions in China. He also gave one of his palaces for a church in Peking. But in 1724, though the Emperor Yung Ching gave ten thousand taels toward building another church in Peking, he issued an edict forbidding Christianity throughout the empire, and ordering Europeans to leave the country, except those who were willing to go to Peking for scientific purposes. Thus fell Jesuitism in China, and Christianity remained forbidden with more or less strictness till the year 1842.

The Dutch Protestants had commenced very promising work in Formosa, having many churches in the island, but in 1662 the rebels came and massacred thirty of their ministers, and Dutch Protestants. Christian light was stamped out by Koxinga.

Enough has been said to show two things :—

1. That one of the elements of success in China, as elsewhere, is that the government shall not continue to persecute;

2. That liberty to propagate Christianity in China was Two things shown. obtained by dealing directly with the rulers.

Having made these introductory remarks, we proceed to consider the *present* relations between Christian missions and the Chinese government. This may be looked at from two points of view :—I. The attitude of the Chinese government towards Christian missions ; II. The attitude of Christian missions towards the Chinese government ; and we shall close the paper with three suggestions.

I.—The attitude of the Chinese government towards Christian Missions.—This will appear from an examination of the Attitude to missions. *treaties, regulations, blue books and other sources.*

(1.) *Treaties.*—China has treaties granting toleration of Christianity with ten nations, viz., Russia, England, United States, France, Germany, Denmark, Holland, Spain, Belgium and Italy ; with Russia and with the United States there are two, with France four, with the rest only one. The first modern toleration of Christianity by treaty, as given in Chinese documents, is that with Russia, and is dated, I believe, 1792, and is called the Kiachta treaty. In it a church is called a temple (廟), God is called Buddha (佛), and the Christian priest is called Treaties. Lama (喇嘛), just as he was called *Séng* (僧) in the Nestorian days ! In the other treaties there is no uniformity about the terms used for Christianity. France, Russia in later treaties, Spain, and even the United States, have used *Tien chu kiau* (天主教) for Christianity. The

Danes used *Yeh-su kiau* (耶穌教). The Netherlands use *Ki-tu kiau* (基督教) while the English and Germans use both *Tien-chu* and *Ye-su kiau*.

Most nations have in their articles about religion that Christianity aims at doing good, therefore if the Christians behave properly they are to be protected. Germany alone asks protection without giving any reason or condition. The French treaty alone mentions distinctly that missionaries with passports are allowed to rent, buy and build houses throughout the provinces. But the favored nation clause gives the same privilege to others. Apart from that, the spirit of the other treaties, on the ground of doing good, virtually means liberty throughout the empire, and the Chinese authorities do not question that. I have followed the text of Li Hung-chang in his edition of the treaties published in 1886.

Articles about
religion.

(2.) *Regulations*.—After the treaties were made, which expressed the principle of toleration, certain regulations were necessary to carry the treaties into effect. These were five in number:—

Five
regulations.

(a.) An Imperial edict was granted, freeing Christians from all contributions towards temples and theatricals, and granting freedom to exercise the Christian religion. Two hundred copies of this stamped edict were given in 1862 to the French minister for distribution among the French missionaries in the empire.

(b.) As the term *Tien-chu kiau* has become of late years restricted to Romanists only, our American brethren thought it well to have a similar edict for the Protestants, who now mostly call themselves *Yeh-su kiau*. Consequently the American minister applied for and obtained such an edict for the Protestants (*Yeh-su kiau*) in 1881.

(c.) For convenience of use in the provinces, the substance of this edict was embodied in a proclamation. This was published in 1877, and the text of it is given in the Viceroy's book on Foreign Relations.

(d.) Passports are granted to missionaries, but only to the subjects of those nations that have treaties with China.

(e.) When missionaries buy land and build churches in the interior, it is necessary that the deeds should contain the phrase—"Bought for the public use of the Chinese Christian church." This regulation was made in 1865. Those residing in the interior should mark this well; it is a pity that it was not generally known before.

In addition to the above regulations the famous missionary circular of the Tsung-li Yamén of 1871 desired to get three other conditions, which are often urged by Chinese mandarins, viz., that the consent of the inhabitants of the place, and that of the local authorities, besides that of the owner, be obtained before the missionary can claim any place.

Missionary
circular of 1871.

Out of the numerous law-suits that have arisen in consequence of treaties and regulations about missionary work, twenty-four cases were selected for publication by the Chinese government in 1886: fifteen were with Roman Catholics,

Published
law-suits.

nine were with Protestants; six are with missionaries of the United States, one English, one Dutch and one German. On what principle this selection was made I do not know.

(3.) *Blue-books*.—Difficulties in connection with treaties and regulations can, comparatively speaking, be easily dealt with, as everything is open and above board, but now we come to those that are masked, and are therefore difficult to handle properly. There was a collection of public documents on all State questions, called 經世文, published in 1826 in 120 books. These, for brevity's sake, I call the "Blue-books" of China. It was republished by the Shanghai publishers in 1889; a supplement to the same, also in 120 books, bringing the subject down to date, was published in 1888. This is edited by a Shanghai man, 葛士澹. These books are in the catalogue of the books for sale in the government book-shop of Tientsin and probably in all the provinces. Two books of the supplement are devoted to Christian missions. I think it important to lay before you some idea of their contents, scandalous though they are.

Blue-books.

First, a history of the gradual corruption of China by Christianity is given; next, an account of the attempt to stamp out Christianity in the provinces of Kiang-si and Hu-nan, followed by two reports on the matter by Shin Pao-ching (沈葆楨), afterwards, I believe, Viceroy of Nankin. Then the Missionary Circular of the Tsung-li Yamên is given. Then Shû Kêng-pi (徐廣陛) defends his action against Christians to his superior, the chief mandarin of the province, and the book closes with articles from the Viceroy Chang Tz-tung and three other men.

Scandalous contents.

This history, if a collection of such outrageous libels deserves that name, says that 600 years after Buddha all India followed the Christian religion! The Magi (?), the Nestorians, the Manichaeans and the Mahomedans, are all referred to one source. A detailed account is given of the opposition to the Jesuits by the Board of Ceremonies, by the governors of the provinces, and by Yang Kaung-sien in his book, 不掃己得, who said that the founder of Christianity was a criminal, and as Joseph was not his father, it is easy to know what sort of a woman his mother must have been. The rebellions of the Pei-lien-kiau in the Ming dynasty, and of the various secret sects in the present dynasty, with all their horrors, are attributed to these Western religions. To this Chinese historian it is an insult to suggest that all mankind, including these vile heretics, can possibly have the same origin as the Chinese race. The editor then proceeds to give his own account of Christianity. He refers approvingly to Yang Kuang-sien's opposition to the Jesuits, and believes that the Jesuits killed him by poison. He says that four taels were given to each convert; that the Romanists had a book full of obscenity; that the Governor Man, of Che Kiang, memorialized the throne regarding their evil deeds, requesting to have their churches turned into charity schools for 100 years, to cleanse away their moral filth.

So-called history!

Outrageous scandals.

After this follow scandalous quotations from Wei Yuen, who says that

men and women sleep promiscuously together in the churches; that 130 taels of silver are given in three instalments to the converts to help them to do business; that the Christians' eyes are scooped out by the priest after death; that when these eyes are melted up with lead, eight per cent. of the lead is turned to silver; that a pill is given, which makes the convert pledge himself for life, and so bewitched is he that the first thing he does is to destroy the ancestral tablet. That several other things are practised by Christians, which I consider too vile to print. After this comes an account of the Yellow Turban rebels of the Han dynasty and of the Tai-pings, together with outrageous parodies of Christian truth and practice, in which is mixed up Brahminism, Buddhism, Mahomedanism and the various secret sects. Then follows an account of the risings in the provinces of Kiang-si and Hu-nan, when the war summonses were printed and circulated by an Ex-Provincial Judge and a Han-lin, calling on the gentry to stamp out the vile doctrines of Christianity from amongst them. After the circulation of such reports, is it to be wondered at that the affair ended in the destruction of Roman Catholic churches and the death of a foreign priest?

Two memorials of Shen Pao-ching, then Governor of Kiang-si, follow. He blames two missionaries for using force against the millions! He quotes Christian books on endurance of injuries to the missionaries who ask for redress (!), and expresses his helplessness to oppose the will of the millions who are against the missionaries, though he well knew who put the evil reports in circulation. How far he believed them I cannot tell.

Next comes the Missionary Circular of the Tsung-li Yamên to the Foreign Legations. This is given in full. It assumes throughout that the Christians are the scum and pest of society, and therefore to be repressed with the utmost rigour. As the circular is well known, I need not enlarge on it.

After this follow three papers by Shü Kung-pi, in reply to a dispatch from one of the chief provincial authorities. The papers are written in the same strain as that of the Missionary Circular. A French priest is said to be protecting one who was a murderer, another who refused to pay taxes, and another who refused to pay his rent. Both Romanists and Protestants, according to him, sheltered the worst characters from the law. By punishing these evil-doers as they deserved, and by establishing the preaching of the Sacred Edict on the principle of Ou Yang's Paper on Fundamentals, soon the Protestant church was deserted, and the number attending the Roman Catholic church was much reduced, though the Romanists had been there a long time. Thus missionaries must be taught that they must not interfere with law-suits, nor protect evil men.

Then comes the despatch of the Viceroy Chang Tz-tung, in reply to the French Consul in 1886, who claimed 383,388 dollars and thirty-four cents, in behalf of losses sustained by missionaries and Christians during the war in 1884-85. The substance of his reply was, that without mentioning the

Memorials of
governor of
Kiang-si.

Circular of
Tsung-li
Yamen.

Papers by Shü
Kung-pi.

Viceroy
Chang's des-
patch to French
Consul.

expense to the government and losses to trade in Fuh-kien and Formosa, which were enormous, the losses to trade in Canton province alone were ten times the sum the French Consul mentioned. If the Consul would refund *that* loss the Viceroy would be prepared to consider the odd items of the church afterwards. This is a smart reply; but to those who know that the losses were largely caused by official proclamations, it appears to be no more just to the missionaries than the French had been to the Chinese. The book closes with three short papers: one is on The Conflict between Science and Christianity; the second is on The Religions of the World, which classifies Brahminism as a sect of Mahommedanism! The last paper sums up the missionary question thus:—As foreign trade is to take away China's wealth, missionary work takes away Chinese people's hearts. The converts indulge in a number of crimes against their neighbours, trusting to foreign protection. The missionaries, while often deceived by these converts themselves, frustrate justice by hiding these criminals, or by sending murderers off by ship. This rouses people to tear down churches in revenge; then indemnities have to be paid, mandarins are blamed and new ports are opened to trade, contrary to all reason. Now we Chinese, he says, do understand something of righteousness, and are not like those depraved by Christianity. It is only the lawless that would ever dare to do such things as are done by Christians. To permit missionaries to preach, we feel is a great violence to us, but we must repress ourselves and bear it wisely. But there should be regulations made, such as registration of Christians in the Yamêns, a statement of their profession of Christianity on their doors, a distinctive dress and deportation of every missionary that interferes with law-suits.

Other papers.

Gratitude!

Thus end the Blue-books, without the slightest acknowledgment of any benefit derived from modern missionaries. They wish to convince their people that Christian missionaries only come here for mischief, and that the converts are the scum of society! In face of about a million taels spent annually for the good of China; in face of tens of thousands of patients gratuitously healed annually; of the many valuable books translated; of the tens of thousands of young and old taught; of the hundreds of thousands saved from death during famines, and of the tomb-stones of those who have given their lives for the good of China, this collection of obscenities and lies is their version of what we have done for them!!

Their chief charges against us may be summed up thus:—

(a.) Setting up of innumerable churches independent of government, fostering what ends in rebellions.

Summary of charges.

(b.) Interfering with the administration of justice; defending the lawless.

(c.) Assuming official rank.

(d.) Receiving the refuse of China into the churches.

(e.) Mad disrespect towards ancestors.

(f.) Assembling of men and women together in the churches, and women teaching.

(g). Grossest immoralities.

(h). Corrupt teaching.

(i). Doing no good!

Let no one deceive himself by thinking the opposition is mainly against Romanists. The Chinese generally have not yet arrived at such nice distinction in Christianity, as the difficulties which Protestants, like Romanists, have in the interior, fully show.

Other sources.

4. *Other Sources*,—shewing the attitude of the Chinese government toward Christian missions.

It is said that the law of China commands the reading and exposition of the Sacred Edict twice a month in every county throughout the empire. In the 7th chapter Christianity is classed among the forbidden religions, and the people are called upon to put it down. Since the making of the treaties modifying that law, the reading of it is often practised.

In the Regulations for the 100 students going to America, there was one which said that every Sabbath-day the mandarins in charge should assemble the students and preach to them the principles of the Sacred Edict, so that they might honor their sovereign, respect their superiors and not be entrapped by strange doctrines (Christianity!)

The Missionary Circular of the Tsung-li Yamên probably came from the "Board of Ceremonies," which has charge of all religious matters in the empire. The Circular contains the traditional view of that Board from the time of its conflict with the early Jesuits.

An inflammatory proclamation was issued by an admiral and one of the highest provincial authorities, which resulted in the destruction of eighteen chapels within a few weeks. Other inflammatory proclamations have been issued, stirring up the people against Christianity. The gentry of one place were invited to the mandarin's office and instigated to drive away the missionaries. A Hanlin wrote an inflammatory placard to rouse the literati and people to drive the missionaries away. Sometimes ex-officials have been busybodies, stirring up the gentry and people to oppose Christians in everything. Sometimes the "Death-blow to Corrupt Doctrines" is printed and circulated by those connected with Yamêns. Sometimes chancellors of education, in their examination tours throughout the prefectures, distribute books with private instructions to oppose Christianity. A prefectural professor encouraged the students to write essays on the model of the "Death-blow." Plays are published to ridicule Christianity. Plays are acted in Peking theatres to do the same. In Shanghai a great publishing house sells books wholesale, containing scandalous accounts of Christianity, and book-shops throughout the empire retail them. A speedy check to these things will be more worthy of the teaching of Confucianism.

Favorable instances.

I wish I had many examples of generous support from the Chinese government, mandarins and literati to put before you; but hitherto they have been so few and feeble that the best that can be said of most is, that they do not oppose Chris-

tianity. So far as I know of favorable instances, they are the following:—In Tientsin, the Viceroy Li Hung-chang contributed hundreds of taels monthly in support of medical missions as a benevolent work. In Nanking, after independent efforts by the missionaries to secure mission premises had not been satisfactory, permission to build medical and educational mission premises was applied for through the authorities and got without trouble. In Shensi, when the missionaries were driven out of one city, a mandarin got them easy admission to another. In Shansi, a prefect suggested to a Protestant missionary the desirability of building a large church like the Roman Catholic Cathedral, saying that he and other friends would subscribe to it. Another sub-prefect, hearing of the persecution of Christians, went out of his way to protect them unasked. A magistrate, also unasked, offered to render all the help he could to secure to missionaries all they wanted to carry on their work. Tablets for hospitals by grateful patients are common. In some of the great cities of the empire several of the mandarins and some of the gentry have been friendly. But I believe that most of them thought they were stretching a great point by this little friendliness. How could it be otherwise with such a flood of scandalous reports circulating? I have *heard* of two excellent proclamations in defence of Christianity, but I have not been able to find any edicts, regulations, proclamations, or any other public document doing any more than repeating the treaty articles. Can it be that nine-tenths of the mandarins believe these vile reports? This is probably the chief reason why good Confucianists should act as they do, and not give better welcome to those who come to do their people good. Thus, while the Treaties and Regulations are fairly observed when pressed, and the “Death-blow” has been twice suppressed, still the Blue-books, and some others like them, are fuel for the strongest prejudices, making a good understanding impossible, and no honorable people can possibly permit these scandals to circulate knowingly. So much for the attitude of the Chinese government towards Christian missions.

II.—Now we come to consider the attitude of Christian missions towards the Chinese government. This attitude consists of —independence, imperfect adjustment, partial usefulness, patient endurance of wrong, but indignant denial of the outrageous charges in circulation.

Attitude of
missions to
the Chinese
government.

1. *Independence*.—All missionaries are chosen in their own countries because they are honorable and good men who have taken the most solemn vow to do their best for China. But when they come to China, the mandarins and leading men throughout the empire, with rare exceptions, treat them as bad men, to be carefully avoided; therefore there is no other course open but to act independently, and when ill-treated are they to be blamed for appealing to their Consuls? Foreign ministers have also discouraged the missionaries from having direct relations with the Chinese government. But the time has come for us as a missionary Conference to approach the government ourselves, as is done by religious bodies in all countries. Of this more anon.

Independence.

2. *Imperfect Adjustment.*—By perfect adjustment, of course I do not mean to change one iota of true Christianity, but on the contrary to free it from what is temporary and local; to choose for first lessons those particular truths that meet

Perfect
adjustment.

China's needs most, and to adopt such forms and methods as also suit China best. Our Lord and His Apostles gave principles to guide us. While sin is to be denounced in the strongest language, we are told that God's people are known by their spirit and their fruit; that the time of ignorance—in the case of idolatry—God winks at; that God's law, written on the hearts of men (and sometimes transferred to their sacred books), like

Adaptation
to China's
needs.

those of nature, or those contained in our Scriptures, abide for ever; that we are to commend ourselves to the consciences of all men; that Christianity comes not to destroy any good,

but to fulfil; that in every nation he that feareth God and worketh righteousness is accepted with Him. And, again, it is not a string of quotations from the Chinese classics that we want, leaving the impression that what we teach is the same as what the Chinese have had for ages, but such a manifestation of affectionate and intelligent concern for China's sins and sorrows, national and individual, and such a kindly and reasonable presentation of deliverance, as to convince all sincere men that it cannot be obtained without that Divine and universal help which the Saviour of the world proclaimed. Of course all our best men who prepare literature keep these divine principles in their minds, and the government ought to find no great difficulty in supporting them. But frankness compels us to admit that too much of our literature, partly from imperfect knowledge of Chinese thought and life, partly from following theological systems prepared for another age, partly from other causes, contains what cannot but grieve everyone who fully understands the matter. For example:—Some of our books and tracts quote the language of the Old Testament against idolatry in China. Such quotations were perfectly just

Imperfect
adjustment.

against Jewish idolatry, for the Jews had pledged themselves to serve the one true God; but they are perfectly unjust quoted against the Chinese, who do not know the law of God

in regard to idolatry. Some tracts aver that it was not God who created the world, but Jesus Christ! Many state that we missionaries have not come here to do good, that there is no need of doing good, only of believing. What is a Chinaman to infer from this? Happily the authors of these are far better in practice than in their teaching. Others select the weak points in Chinese religions and make much of these, while missing the vital points altogether. These, of course, cannot do justice to the goodness in Chinese religions. While others, in cases where there are two interpretations, prefer to give the one least favorable to the Chinaman.

Christianity is not so hardly pushed for arguments to show its vast superiority as to require such poor defence.

Then again, who can give any proof that the story of Lot, the Song of Solomon and other parts of the Old Testament, were ever meant for general distribution among Chinamen before they can be converted to a

religion that superseded Judaism? It is certain that unwise distribution of such parts of Scripture *have* given rise to abominable scandal and fierce persecution. A wide circulation of this kind of literature is not anything to be proud of.

Then again, our modes of conducting services are often too much Western and too little Asiatic. The early Christian services in Palestine were very different from those now held in the West. If Europeans and Americans can adjust Christian services to the taste of Western nations, without harm to their devotion, may not a Chinaman do the same for his own people? The Christian spirit and life is the all-essential thing; what matters it what outward costume is worn if it suits the surroundings? And we must remember that the government is naturally jealous of everything that seems to make foreigners of their own people, or that seems to them a neglect of the safeguards of morality by promiscuous gatherings of men and women.

Modes of service too Western.

No nation has ever received Christianity willingly without adaptation to its own existing civilization. This imperfect adaptation, substituting adherence to traditional opinions and practices, which had arisen to meet a different civilization, for unadulterated Christianity, was the main cause of the fall of Romanism in China. Let us beware lest we make shipwreck of *our* work on the same rock, substituting the traditions and practices of Northern Europe and Northern America for that pure Gospel, which is suitable for all climes and times and nations.

The danger of imperfect adjustment.

It appears to me that here—in this imperfect adjustment—lies the chief embarrassment of the government in protecting us as a whole. No government in the world will tolerate constant attacks on its religion more than on its government, nor can it defend what is manifestly unreasonable and unsuitable. Toleration for Christianity, and its progress in China, *practically* hinge on this,—if the *Chinese* will be reasonable. Therefore let us beware of putting anything in circulation but the pure Gospel, which must always be glad tidings of great joy to all who seek salvation, and so adapt our services that no reasonable Chinaman can object to them; then we can look with confidence to the government for protection and even encouragement.

3. *Partial Usefulness*.—In Japan, by co-operation with the best natives, besides the quality of education being higher than that generally given in China, each missionary on an average has twice the number of pupils we have in China; while in India the number of pupils under each missionary averages nearly twenty times that in China. This small number of pupils and comparatively small support from the leaders in China, arises largely from their fear to co-operate with us, caused by the attitude of the government and the circulation of evil reports. If we could secure the hearty co-operation of such men, our services for China could be multiplied many times, not only on educational lines, but also in many national and social reforms, which cannot be attempted now. Perhaps we are to blame for not attempting to get a better understanding with

Partial usefulness.

Co-operation.

the government earlier; then, instead of having several missions crowded together at the ports, we might have organized ourselves for work in the provinces. But this delay does not justify what many call the reckless waste of our present forces by refusing to have a more general territorial division of the field and better division of labor in the same field. If in practice we only admit our oneness in part, in vain do we expect God's blessing in full. These grave defects cannot and do not escape the eye of the Chinese statesman. It is, however, gratifying to observe a growing desire for a better organization.

4. *Patient Endurance of Wrong.*—Though the missionaries have sometimes appealed for protection of Christians who were afterwards found to be insincere, still, in the main, the sufferings and disadvantages of missionaries and their genuine converts have been more or less persistent for thirty years. We have striven to live opposition down by returning good for evil, and have exhorted our Christians to do the same, as is done in all the Christian churches throughout the world; and there are a host of instances on record in China in which Christians have returned good for evil. It is to be hoped that the government will soon recognize this patient endurance and these good works, which are incomparably greater than those of any other religion, and give Christians all the privileges of their fellow-subjects.

5. *Indignant Denial of the Outrageous Charges in Circulation.*—We say nothing further on this point than that we do not fear the strictest inquiry into the matter.

So much about the attitude of Christian missions to the Chinese government.

III.—Finally, we come to suggestions for practical measures now.

In reviewing the whole question, it is evident that many of the missionaries' mistakes arise from misunderstanding and imperfect knowledge, and that many of the mistakes of the Chinese government arise from the same cause; now, therefore, as we have had thirty years' trial of the present Treaties, and still outrageous literature is in active circulation, and as many new missionaries are coming into the field, it is imperative that we take a fresh departure with a better understanding; more especially as the Chinese government itself, in one of its public documents, has strongly expressed a desire to put the mission question on a more satisfactory footing. We therefore make the three following suggestions:—

1. That while sacrificing no truth of Christianity, our attitude must be less foreign and more sympathetic. Our brethren in the home lands adapt Christian teaching and methods to *Western* needs; our task is to adapt Christian teaching and methods to *Chinese* needs.

2. That the Conference should again prepare text-books for Christian instruction, on Christian history, Christian philosophy, on the benefits of Christianity to states and to all classes of society, and kindred topics, suitable to dispel the prejudices

of the literati and at the same time instruct them in the true principles of the world's progress and salvation.

3. That the Conference should appoint a commission to lay the missionary question before the government of China; to thank them for kind protection in the past and to ask for a full inquiry into the grave charges made in the Blue-books; if true, we ask for due punishment; if false, we trust the government will do us justice and give us better facilities for doing China more good than is possible for us now.

(3.) Prepare a statement for the government.

In this way we hope, not only to minimize future trouble, but also, by the blessing of God, to help China to see the dangers which beset her—of which she is now utterly unconscious—and also help her quickly to reap the full benefit of Christianity and Christian civilization.

ESSAY.

METHODS OF DEVELOPING SELF-SUPPORT AND VOLUNTARY EFFORT.*

Rev. G. L. Mason (A. B. M. U.)

GOD is sovereign; through good methods He works, and through those which men call poor, and He may choose not to work through either; therefore it should be our chief aim to be filled with, and guided by, the Spirit. Still, as some religious methods, more than others, are in tune with the teachings of the Spirit in the Bible and in history, it is not a waste of time to seek for best methods.

Good to seek best methods.

This paper is not dogmatic, but only aims to gather from the Scriptures and from missionary experience in various lands some outlines of methods of developing self-sustaining churches and voluntary effort. Voluntary effort in general, and financial independence of churches, need not be treated separately; for when the united will of a Christian company is active in self-management or in spreading the truth, it will also be self-sacrificing in keeping up public worship. Self-maintenance, self-direction and self-extension, form a triple chain, the links of which are seldom found detached.

Let us first glance at the degree of self-support already attained in China. Through the courtesy of many who kindly sent material, a few statistics for 1888-89 are presented, which are as accurate as incomplete reports allow.

Degree of self-support attained.

* See three papers in the "Records of Missionary Conference," Shanghai, 1877; "Self-support in Bassein," by C. H. Carpenter, Boston, 1883; "Ten Years in the Euphrates," Wheeler; "Missionary Economics," Carpenter; Letters of Dr. Nevius in the *Chinese Recorder*, 1885-86; Report of the Centenary Conference, London, 1888; *Missionary Herald*, July, 1867; Valuable Articles in the *Chinese Recorder*, Aug., 1867, Aug., 1881, Sep., 1883, Sep., 1885, May, 1886, Jan., and Dec., 1887, Jan., 1888 and Mar. and Aug., 1889; A. K. Gurney, in "Assam Mission Jubilee"; "The Native Ministry," V. C. Hart; "Systematic Giving," a prize essay, by C. A. Cook, Am. Bap. Pub. Soc., Philadelphia.

Average annual contribution of members,* \$1.00 (70 cents in 1876), which is not flattering, seeing that the number of missionaries has increased 230 per cent. Congregations or churches wholly self-supporting, 68, not including many whose leaders are unpaid. (There were 18 in 1876).

Of the whole amount paid for preachers there was paid by the natives 23 per cent. (Sixteen missions or branches of missions reporting).

Average ratio of mission-supported helpers to the whole number of communicants, *cir.* 1:25. (In 1876, 1:17). Best ratio reported, Eng. Bapt., 1:26.

Average ratio of mission-supported helpers,—servants and other employés included,—to whole number of communicants, about 1:8. (In 1876, 1:7).

If we add also Christian wives, and others dependent on said employés, the ratio is higher still.

Of the cost of mission day schools the natives pay an average of 25 per cent. (?)

Of the cost of sixteen boarding schools reported, natives pay 20 per cent.

Unordained helpers are paid from \$4.00 to \$8.50, an average of \$5.00 per month. Ordained preachers, \$5.00 to \$20.00, average \$10.00. (Roman Catholic native priests get \$8.00 to \$15.00, with fees in addition for masses, &c.)

Of cost of chapels in 27 out-stations reported, natives pay perhaps 50 per cent.

We now pass to the various methods.

I.—*The Silver Method.*

True piety means voluntary effort to serve God and man. Trying to encourage such effort by *the too free use of foreign money*, may be termed the silver method. Just what is the too free use of “saint seducing” silver is a question to which good men give various answers. But all agree that in some periods and places, at least, this method has been in use. Hudibrastic scoffers might have said of not a few native preachers :

“What makes all doctrines plain and clear?
A hundred Mexicans a year!”

Happily there are now many native helpers worthy of all respect. However, may not some of us still be unconsciously leaning on the silver method to the neglect of spiritual means? Some even hint that “this

* This is not based simply on the figures given in the table in the *Recorder*, Jan., 1889, which are misleading. Inquiry was made of nearly every mission, and out of 26 central stations or branch stations reporting, there are 16 where contributions of foreign missionaries are included in sums reported as from natives. For instance, the local receipts of the London Miss. Soc. in China in 1888 amounted to about \$10,578.00 Mex. But this included house rent, school fees, gifts of mandarins and resident foreigners, etc. We have no clue to what the church-members gave. One other large mission, on the contrary, takes special pains to see that not a cash of missionaries' personal gifts is reckoned with native contributions. If statistics are to be really instructive, it is desirable that, in future annual reports in the *Recorder* and elsewhere, all missionaries take care to keep the two things distinct.

sickness doth infect the very life-blood of our enterprise," and that if we do not wean the child it will die of overfeeding.

At the risk of being stale, certain objections may be restated.

Seven objections to it stated.

1. *It is likely to hurt the missionary.*—Conscious that the natives will want to please him who deals out their living, he is not so likely to rely on leading them by constant prayer, friendly counsels and a holy example. With much silver at hand, the missionary knows the need, but does not so much *feel* the need of humility, patience, love and faith as the best means of calling out voluntary effort in others. There is danger of the spiritual guide dwindling into the mere business overseer and paymaster.

(1.) Likely to hurt the missionary.

2. The silver method *obscures the need of a divine call to the ministry.*—Without this call men will not give themselves wholly to the ministry of the word and to prayer. Have we reason to think that the percentage of Christians thus called, and thereby having a right to live of the Gospel, varies widely in different lands? that one out of seventeen are thus divinely chosen in China and only one out of one hundred and twenty in the United States?

(2.) Obscures need of Divine call.

3. Might not the money used in feeding a large number of natives, lately emerged from heathenism, be better used in sending out *more of the best type of missionaries*? Probably through grace, and certainly through generations of inherited graces, they know better what is *vital* in Christianity, and so ought to be better fit to plant the pure seed in new fields. Later on, the church will grow the timber out of which to make a native ministry much better fitted than a foreign one to develop growth and gather in the harvest. But at present, may not the silver capital of some of our theological mills be out of all proportion to the quantity of good stuff to be had?

(3.) Money might be better used.

4. It often works *harm to the native preacher.*—Not dependent on his flock, his relations with them need not be intimate and affectionate. He feels little responsibility. They do not feed his body, so he lacks that motive for feeding their minds and hearts. He misses one wholesome check on laziness. His people have not the power to call or dismiss him, and he lacks this help to humility. Specially honored and well paid, he is tempted, on the one hand, to look down upon the Christians, and on the other to be servile to his employer.

(4.) Prejudicial to natives.

But this temptation comes with equal force to the missionary, whose supporters are too far away to hold him to strict account. True, but with the missionary this is unavoidable; in the case of the native we thrust it upon him by mistaken kindness and an undue Western haste to see the kingdom of heaven set up and in complete running order at once.

5. This method *weakens the native church.*—It excuses for not giving. Worse, it undervalues unpaid efforts. Why should individuals do what a rich mission pays catechists to do in a way so much better?

A short-sighted preacher will even foster helplessness in members as enhancing his own importance. And so on Sun-

(5.) Weakens the church.

days the brethren sit and are stuffed. The diet may not be so rich as to cause dyspepsia, but in China, as at home, many are weak and sickly from lack of exercise.

Long dependence for the temporal wants of the church brings a worse dependence in spiritual things. Everything must start with the foreigner. Prayer meetings, discipline, public worship, tract work and plans of extension are *his* affairs, which he must think out in detail and set agoing. The preachers and members feel little or no care, and some act as though they were doing the missionary a favor by sitting once a week in his chapel.

6. Too free use of Western money confirms the heathen in their mercenary view of Christianity, and thus robs God of glory. (6.) Confirms mercenary views. It puts the Mexican so close to the native eye as wholly to hide from view the infinite heaven of unselfishness which Christ brings to light. To the average Chinaman the dollar is explanation enough why people enter the church. Widespread and deep-rooted is the belief that converts are bribed. Hence the question of the *sansculotte* (無禪子), How may I eat the religion (吃教)? The anxious inquirer will agree to be saved for a consideration. He offers a fair bargain, which a clerical wit renders in plain English thus: "If the foreign teacher will take care of my body, I will do him the favor to seek the salvation of my soul!"

7. In the use of the silver method we are eclipsed by a paganized church, rich with the spoils of age-long fraud and oppression, and still fattening on the fears of the ignorant; unscrupulous and skilled in bribery with money, help in law-suits and other forms of material advantage; whose priests introduced the silver method in the East* and have done much to make current the epithet, "Rice-Christians;" a church with which we cannot hope and ought not to wish to compete. The rattle of silver attracts to us the very class of persons most likely to become an easy prey to the papal proselyter. (7.) We are eclipsed by Rome.

II.—An Iron Rule.

The silver method, variously termed the "subsidy system," the hot-house, patronage, or employment plan, has caused such an extreme reaction in some minds that for relief they propose an iron rule: Give notice that after the close of this Chinese year not a cash of foreign funds will be paid to natives for Proposed iron rule.

* *E.g.*, the Recorder states that as early as 1820, in Tong-king alone were nearly 1,200 Roman Catholic native catechists "supported with paternal care by funds from abroad" and by fees for masses, etc.

"During the past year (1886 or 1887) we have baptized 300 adults, and over 5,000 children who were in danger of death Our orphan asylums contain at present 300 orphan boys and girls. All this helps very much to increase the good disposition of the pagans in our regard. Oftentimes an entire family is converted, merely through the hope of obtaining an orphan from the Holy Infancy as a wife for one of their sons (*italics mine*, G. L. M.) as among the pagan they would be obliged to pay not infrequently a very high price for such a commodity, which cannot be afforded by poor families."—*Mgr. Volunteri, Vicar Apostolic (!) of Honan*, quoted in "*The Independent*."

preaching, nor a cash for chapel expenses, nor will anything be given by missionaries personally. No soul of goodness can be distilled out of this evil thing—the mercenary Mexican method. Better kill it at once than vainly hope that it will weaken and die of itself. The parasite is an exception to the law of the survival of the fittest. Nor may we kill it by degrees, as that only prolongs the agony of both missionary and natives.

But this iron rule does not suit the great majority of missionaries, for the following reasons:—

Objections of
the majority.

1. The missionary unacquainted with the healing art would be left almost without any way of showing love and pity for sufferers. His charity could only take the form of words.

2. The rule does not distinguish between settled pastors and actual travelling evangelists.

3. Many disciples are really poor. Should the silver cord be suddenly loosed, it would not only kill off the parasites, but would chill and distress some worthy Christians. The Master would not break the bruised reed. The iron rule is rigid, absolute, too un-Chinese to work well. A part of a year is too short a time for training in self-support.

4. So radical a measure assumes that it is wrong in principle for natives to be aided by foreign funds; while, in fact, it is a question of expediency. "Let him that is taught in the word share with him that teacheth in all good things," is the rule; but it does not *forbid* others, even foreigners, from also helping to support the teacher.

Still, in spite of these objections to the sudden and entire withholding of foreign aid from all native preachers, there are certain places where it might be best to do that very thing.

But we pass to methods less extreme.

III.—*The Golden Mean.*

A middle course would allow, for a time, *foreign aid to a few native evangelists*. It would discern and conserve all that is good and real in existing work. Some, who are now bright Christians, were at first mercenary, just as Bunyan's pilgrim, through a low motive,—the fear of hell,—got started on the road in which he afterward walked chiefly from the motive of love to Christ. Still, while recognizing the good, we must seek for the best.

The golden
mean.

1. In old stations that are suffering from a plethora of silver, ought there not to be at once a clear understanding that henceforth in all branches of effort, except the higher educational, *i.e.*, for the training of preachers chiefly, the Bible and tract work, and the medical, there is to be a *gradual reduction* yearly of aid from missions or from missionaries personally, and this reduction to end in *absolute withholding*? Say cut off one-tenth yearly during ten years, or one-fifth during five years. The London Mission at Amoy, and other missions, have used such a plan. The Church Missionary Society in some fields has reduced yearly by one-twentieth.

Among the first, if not the first, to adopt and then hold fast the rule of gradual withdrawal and final withholding of foreign aid, was Rev.

E. L. Abbott, American Baptist missionary to the Karens fifty years ago. The Karens were building many chapels and providing food and some clothing to the preachers, partly supported by foreign funds. Heavily taxed and crushed by the Burmans, in much proof of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. This was in 1840. In 1849 the churches were supporting their own pastors. In 1854 they further took over the care of all evangelists among the heathen. This splendid result was possible, not so much because Karens are unlike other heathen, but because of the clear convictions and iron will of the missionaries. Abbott declared that the "attempt to bind the assistants to Christ, to poverty and self-denial, cost him more anguish of spirit, more hours of controversy and pleading than all the other troubles arising from their forty pastors and 5,000 converts put together."

2. Meanwhile, as Rev. Griffith John said in the Conference of 1877, "*Keep the staff of paid agents as low as possible.*" Too big a ratio of preachers to people, too great a "weight of clergy," tends to a dry ecclesiasticism rather than to that ideal Christian community in which every soul is a priest of God. *As converts increase, the number of those eating foreign rice should decrease.* This ought to be an axiom.

3. *Weed out the incapables.*—A well-meaning preacher, but unprofitable servant, who for many years had received eight dollars a month, was pensioned off at three dollars. Result: the church not harmed in, the least, and the preacher's children blessed by having to go to work. A mission-supported pastor who accomplishes little may do just as much or more preaching if set free, the salary for six months or a year being advanced to him in a lump, enough to start him in a trade or in farming.

4. *More self-government would stimulate self-support.*—Choice and dismissal of pastors may usually be left safely with a congregation ready to give all or nearly all of a pastor's support. At a place in Fukkien a mission decided to pay the preacher no longer. The Christians at once promised his support, showing that they had been able to do so before. In Harpoot, Syria, the choice of pastors was given to churches; they paying at least half, and the foreign aid being cut down yearly one-fifth.

5. *Every soul to be a willing witness for Christ!*—Do nothing to dim this truth! Train laymen to add a word of testimony after public worship and to pray with inquirers and to preach often in the open air. Among the Wesleyans in Ceylon voluntary bands of laymen often go on the streets with a preacher and help in singing and in testimony.

6. In new fields, as Dr. Nevius has suggested in detail, should we not expect *the work to extend chiefly through the testimony of laymen and unpaid class-leaders or elders?*—one or more in each group of disciples. Abbott made much use of such apostolic helpers. In some fields "the one-man pastorate has been premature." Is it not usually the case that most of the converts are won by the good example and humble witnessing of the members rather than through the efforts of the mission-employed preacher? In 1885 there were, in the prefecture of Ching-chow, Shan-

tung, in considerably more than one hundred places, bands of Christians, self-supporting, in the sense that worship was conducted by unpaid leaders, there being no resident preachers supported by foreigners.

IV.—*Sundry Hints and Queries.*

1. Where there are several bands, each unable to sustain a pastor alone, might they not join in the support of one who could spend time alternately with each? Many country churches in the United States live and grow in this way. Co-operation.

2. Industrial training in all the leading institutions for colored people in the Southern States has greatly helped the race to self-maintain manhood and womanhood. Manufacturing settlements of Christians, led by skilled lay missionaries, have helped churches to self-support in South Africa, India and elsewhere. To ask how far such things are practicable in China is beyond the scope of this paper. Manufacturing settlements.

3. We may pray for more, even moderately wealthy, Christians who are willing to be missionaries at their own charges, thus stimulating to self-sacrifice by example. Self-supporting workers.

4. Ought we not to urge parents to have every boy learn a trade? Even youths likely to be needed as teachers or preachers might to advantage have the manual training first. What harm if the school life is ended later? Then, in case the mission has no use for the man, he will not be a dead weight, but may earn his own living and do his share of Christian giving.

5. Chapels of foreign style, in language stronger than words, night and day proclaim that Christianity is foreign and that the foreigners expect to keep on controlling it even in un-essential externals. Thus native voluntary effort is checked. Buildings in foreign style.

As to buildings in native style, it is hard to judge whether final independence is delayed or hastened when a part of the cost is met with foreign dollars. Though historians know of no church buildings until the third century, yet there were in many places Jewish synagogues which the Christians used more or less. Given a nucleus of the spiritual church, it ought in time to have a local habitation; the brotherhood needs a rallying centre, which may also serve for a silent witness to idolaters that the worship of the living God has come among them to stay.

6. The missionary's way of living may help or hinder self-support. Dr. T. P. Crawford puts it thus: "The missionary should so live and act as to excite in the natives as few pecuniary expectations as possible, and to disappoint those which arise of their own accord." Dr. H. Blodget advises "a very careful expenditure of money for personal purposes, on the part of the missionary, combined with liberal and judicious giving to those in need, whether church-members or not, and generous contributions to all benevolent purposes." But as regards alms-giving to Christians, is it not better that each case of need be acted upon by the local congregation or its appointed Missionary's mode of life.

officers? Cases of great distress among the heathen may be helped by the missionary with very slight risk of doing harm. It is common opinion that missionaries should make few presents to Christians, except for services rendered; and that lending is more harmful than too free giving. In buying and selling, one should not give the impression either that he is a lover of money, or, on the other hand, that he knows not its value.

How by our life to make more clear and forceful the meaning of Christ's self-sacrifice, is not an easy problem. Questions of health, mental stimulus, education of one's children, and facility for doing work, as well as influence on the natives, complicate the inquiry as to the missionary's home and what it may contain. Still, without asceticism, might not some of us help the natives toward self-sacrifice and self-support, by being, as regards simplicity and economy of living, more like what may be called the better middle-class people? Our advice on self-denial and unworldliness ought never to seem to our native brethren mere professional talk. Rigid rules are contrary to the spirit of Christian freedom and voluntary effort. But what missionary does not feel that a less fickle and more real devotement of self and all that one has to Christ would help others to a truer self-reliance and a braver dependence on God?

V.—*The Essential Method.*

To train in Christian giving is the essential method of developing self-maintaining churches and schools and all voluntary effort. Training includes teaching and seeing that the thing is done.

The essential method: to train in giving.

1. Christian giving springs from *high motives*.—May it not dwarf the noblest motives if we use our position as paymasters to force servants or others either to give money or to “*toe the mark*” in the externals of religion? God loves the cheerful giver. Raising money through the native *hwui* (會) involves selfish motives; and an accumulated fund is a source of danger to weak Christians.

2. Since Christian giving demands high motives, *it must be based on knowledge*. The faith of native converts is narrow and weak if they know not what God has done in ages past and is now doing in ten thousand places beyond their little horizon. They lack stimulus from without. Some missionaries have introduced the monthly concert of prayer for missions. Make it popular. Use maps and pictures. Have definite subjects, material for which is endless, *e.g.*, the inspiring story of Self-support in Amoy, as told in the *Recorder*; The Karen Missions; Wesleyan Mission in Fiji; Pentecostal Years among the Telugus; The Romance of Missions in Madagascar; The Turning of England from Idols; The Story of English Missionaries in Tahiti, driven out in 1842, but after twenty years of French and Romish misrule, the churches still found self-sustaining and growing. Such knowledge encourages the natives to give.

3.—*Train to self-denial and economy*.—Without having in the church sumptuary laws to cramp freedom, we may each say and do more against

going into debt for display at weddings and funerals, and against waste through strong drink and tobacco. Rev. J. Meadows writes of a Chehkiang Chinese who proposes "that the quantities of wine and tobacco consumed be reduced; that the women give up using a certain kind of hair oil, and that the male members shave one another and apply two-thirds of the sum saved to the church." Poverty need not exempt from self-denial. Connected with an Amoy station in one prefecture, where the people are wretchedly poor and hopelessly in debt, there are eight self-supporting churches.

4. *The best method of giving* is outlined by the inspired apostle in 1 Cor. xvi. 1-3. Such giving is *proportionate* to ability, as one "has prospered." Many may be taught to make that proportion *a tithe*. If the missionary is known to give more than a tithe, his example is potent, notwithstanding the very great disparity of income. The Baptist churches in Bassein, Burmah, once made a rule to baptize no one who would not agree to give tithes and learn to read. We may at least instruct each candidate and *require before baptism a public and solemn promise to give according to ability*.

Proportionate giving may sometimes be in produce or labor. In some places in India the natives lay aside the Lord's cupful of rice. The Pacific Islanders and the people of Fuhkien give building material. In the English Presbyterian Mission at Swatow lately the Thong-hang chapel was built, the people giving money and 300 days' labor.

Such giving is also to be regular and frequent, and the duty of each one. The laying by in store is important. On receipt of wages or other income, let the head of the family lay by in store in a locked box or other sacred depository. *On each Lord's day, each member of the family takes a portion to the place of meeting and, in some formal way, as a part of worship, hands it to the proper persons or places it in the treasury.* A Congregational church in Providence, R. I., by this plan, at the end of the first year had quadrupled the amount raised, and at the end of the second year had five times the sum formerly obtained. Baptist churches at North Cambridge, Mass., Dayton, Ohio, and elsewhere, are using the plan with great gain. Even Chinese farmers might be trained to it. The advantages, in brief, are:—

Advantages
of proportion-
ate giving.

- (a.) It was enjoined on churches by inspiration.
- (b.) It raises more money than other methods.
- (c.) It is comparatively easy. A poor family can give seventy cash weekly,—say thirty each from the father and mother and five each from two children, in all three dollars and fifty cents a year,—more easily than the father could pay two dollars at any one time.
- (d.) It brings in the small gifts which the poor are too proud to give when a large sum is to be raised at once.
- (e.) It develops volunteer effort, because of individual responsibility, in which the Chinese are so lacking.
- (f.) It lifts giving to the dignity of worship.
- (g.) The moral discipline is strong because frequent and regular.

(h.) It is a better test of sincere love to God than occasional or special giving.

5. Training natives to give *will devolve mainly on the missionary* and will cost him much toil and many heart-aches, but it will lead to self-support. Of course, in all cases, he will first seek privately to win over the leading men of the church to right views. Few native preachers know enough about giving to teach it. As long as the foreign treasury shows no signs of running dry, few see any need of studying the subject.

While, as Christlieb, Anderson and others maintain, a missionary must not be content to remain pastor of a native congregation; yet in the matter of Christian self-support, the missionary, with intense zeal and conviction, must be the pastor and prophet for many congregations, showing them, as no native will, that not only they, but their goods, belong to God; that covetousness is idolatry; that there can be "no acceptable worship without an offering;" that consecrated first-fruits fill the barns with plenty; that the faded roses, selfishly left unplucked, only injure the bush, while he who is most willing to cut and give away, is most likely to have roses in abundance.

To sum up, in fields where there is too much reliance on the mission treasury we ought to begin at once a gradual withdrawal of all foreign aid, except for certain purposes named above; such gradual reduction to culminate, *in a few years*, in absolute withholding of foreign silver. And in all stations we ought to see that there is persistent individual training of each native in the principles and scriptural methods of Christian giving. Meanwhile, let us not forget that all methods will fail without humble, faith-filled, persevering prayer; since Christian giving is a divine grace, and voluntary Christian effort of any kind is worthless, except as called forth by the Holy Spirit.

DISCUSSION.

Rev. Y. K. Yen (A. P. E. M., Shanghai):—It seems to me that we can understand this question better if we first know something about the Chinese character.

(1.) *To begin with, the Chinese have very hazy ideas about gods.* There was a Chinaman who went to America to be educated, and at one time his father wrote to him to the effect that his 'mother number six' was well. Could this young man have any good idea of what a mother is? Impossible, because numbers must result in indefiniteness. Now the Chinese have hazy ideas about gods, just because they have many of them—sometimes clinging to one god and then again shaking him off and clinging to some other. You think because the Chinese have many gods that they must be religious, whereas the contrary is true: understanding "religious" in its proper sense.

Multitudinous-
ness of heathen
gods produces
hazy ideas
about them.

(2.) *They have very hazy notions about sin.*—They confound sin and crime. They call it sin if I tread on your toes or if I come late to dinner, just as they do if I should commit a theft—one character expresses all.

Hazy notions
about sin.

(3.) *They have very hazy ideas about future life.*—I have been to the death-bed of many Chinese and not one ever said anything about a future life. It seemed to them like going off to sleep. They never said a single word as to whether they were going to be happy or unhappy. What they said was such as this: "How much clothing am I to wear in my coffin;" "How much money is to be spent at the funeral in the way of offerings, etc.," "How many are going to wear my mourning."

And the
future life.

(4.) *Again, Chinese mix up religion with temporal blessings.*—I verily believe if they should discard the notion that gods could reward them in their worldly affairs, the temples would be forsaken and the worship of ancestors would decline. I do not blame the Chinese for connecting worship with things material. It is their misfortune, not their fault.

Chinese look
exclusively for
temporal
blessings.

Now, *what is Christianity?* Christianity tells us about one God and His Fatherhood; about sin against God; about pardon and a future life; about preparing our souls for heaven. You can see at once that the religious ideas in the Chinese mind are entirely unlike these. Christian ideas of religion have no existence there. Sometimes I show my magic lantern pictures to the country people, and it throws cold water over my zeal when they ask of a beautiful elm tree, "What is that green thing?" The truth is they have no ideas of beauty, and these you cannot instil into them without much explanation and time. The ideas connected with Christianity being so different from those which they have of their own religion, they are not plain to them at first. It is a mental impossibility for them to see Christianity as we see it. Consequently all the *enquirers* after Christianity come, not out of love to Christianity, but from some other motive. One of the most earnest and the most zealous Christians—and he is my friend—said to me, "I did not embrace Christianity because I knew the truth, but because I had a law-suit, and I thought the missionaries could give me moral support." That man, coming with a wrong motive, afterwards became a good Christian. There is no better Christian man than Mr. Tsang of Foochow, who gave \$10,000 to the Anglo-Chinese College in that city, yet I am told he embraced Christianity because he was afraid of the mandarins squeezing him.

Christian ideas
difficult for
heathen to
comprehend.

after Chris-

Enquirers
actuated by
motives other
than those
professed.

To reach the soul, therefore, you must make the body the channel. The Roman Catholics do that; and they also take a great many Christians away from us by promising them temporal benefits. When they have been brought into the church, they are taught, and in time they become good Roman Catholics and bring up their children to be so too.

The body the
channel to
the soul.

If you disapprove of the method of winning heathen souls by doing good to their bodies, you must also disapprove of soup kitchens, of ladies' sewing societies, mission Sunday schools, Christmas festivities, and other methods used in the West for reaching the masses. Let every missionary then do as much as he can for the temporal welfare of the Chinese, consistently of course with Christian principles.

In this connection I would recommend every missionary before coming to China to have one or two years' medical training, in order that the *temporal* benefits, which he is able to give, may lead the way to giving spiritual blessings. It is true there are now lay medical missionaries, but there are places where only ministers are sent; and then again one's influence would be vast

Value of
medical
training.

greater if the two powers were united in him. This is, however, but *one* of the many methods which may be adopted of reaching the soul through the body.

To sum up, I would not hesitate to receive any "inquirer," even though I am doubtful as to his real intentions, or if I am sure that he has wrong intentions. Of course I would not give such an one *full church membership*. In the ancient church there was a time when, though now having other meanings, catechumens meant those preparing for baptism. There were various classes of them according to their fitness for baptism. Those inquirers, of whom I am not certain as to their real motives, I would receive as catechumens and baptize them when they had acquired definite ideas of God, of sin, of future life, etc.

The status of catechumens referred to.

Shall Christians receive help.

The question next arises, *Shall we help them after they are Christians?* It is the duty of every Christian to help his fellow-beings in distress, especially those of the "household of faith," but it is my experience that if they know Christianity in its entirety they, *on their part*, will be ashamed to ask for

any help.

With regard to *bringing* men to be enquirers, there is nothing like face-to-face talk, which is vastly better than speaking in a general way from a pulpit or a stand. In some chapels there are attached what may be called conversation-rooms, where the minister or catechist receives outsiders in an informal way, and where tea and pipes are provided.

Value of conversation.

Advice to open-air preachers.

In *open-air* preaching I think it unwise to go about like Chinese story reciters, but to have a platform and table as those who preach the Imperial Edicts, which, when not used, can be kept at any neighbouring store for a small rent. These and like accessories impress the Chinese with the idea that there is dignity and importance in what you say to them.

Rev. A. G. Jones (E. B. M., Ching-chow Fu):—One point which in my opinion Mr. Mason might have brought out stronger is this, *the great reasons which make it desirable that we should encourage in our churches sound adherence to the principles of self-support.*

On self-support.

Sincerity lies at the base of religion. I do not deny that men who receive a salary may be sincere men, but it is certain that wherever the money exists in the least degree, there we may rest most assured as to sincerity. I think, too, we should do our work on the principle that, no matter what happens, even if we had to withdraw, the work would still remain. I do not believe in too strongly emphasizing that the Chinese are a covetous people, but we must know that the conditions under which the nation has existed heretofore are those which have made money a most important factor with them, and we should be very much on our guard in this matter, especially in dealing with the poorer classes. *Moreover, if the extension of the Gospel is to be done with foreign money, how is China to be evangelized?* We cannot cover China with foreign missionaries or foreign paid Chinese. It must be by disinterested natives that the work is to be carried on, if done to any considerable extent.

Least money: most sincerity.

Yet, although these things seem self-evident, we continually hear language at variance with them. Not long ago a missionary said to me, "There is no question about the avarice of the Chinese, and money is the element which must be used in this work. We must have money and advantages to give. We must seek, by *every* means in our power, to get this people under the Gospel."

Language inconsistent with above.

I moreover recently read, in a missionary journal, a paper written by an old missionary, who said he still believed firmly in the old plan—the old typical street or village chapel and the old preacher and door-keeper,

Think again of the high salaries paid to Chinese assistants, and of the utter disproportion between the salaries prevailing in the church and those given to men of similar capacities outside. Another very objectionable point is the dead level on which rates of pay are fixed, the great evil being, of course, when inferior men get a superior remuneration.

High salaries paid to Chinese assistants.

Anyone, therefore, who wants really to establish Christianity in China must beware of the hasty employment of Christians. When an interest springs up in a particular district, and you employ out of it the man or men who seem most likely instruments for you to use in advancing the Gospel, I doubt very strongly whether you do not do the cause a great injury. Of fifty or sixty stations in our mission, seventeen or eighteen depend on the voluntary services of *one* man, and if a foreign missionary should come and employ that man, it is morally certain he would ruin one station, and probably the whole district more or less.

Hasty employment of native Christians condemned.

Now in contrast with the plan heretofore so largely followed, the advocates of self-support maintain some such position as this: *that a system of self-support can be started and worked in China with results in all respects equal to, and in many superior to, the old plan.* Thirteen years ago this position would have been mere theory, but now it is the statement of what has been really accomplished.

A new system of self-support desiderated.

But this self-support is very often misunderstood. I wish, then, to say what it is not. Self-support is *not* saving or cheapness. It is *not* making a cheap mission. The one thing it does imply, however, is the spending of money in a mission in such a way as *not* to corrupt the men who receive it or the cause in which it is spent. It is *not* coercing the converts into giving tithes. It is rather the implanting in them of principles, and training them in ways which will make them growing, self-supporting and independent Christians. Nor is it connected with anything extreme, quixotic or fanatical. There have been efforts at self-support which I characterise as quixotic, setting at nought every rule of common sense. It is *not* an esteeming lightly of others. I would venture to condemn the use of all such terms as the "silver method," "the Mexican method," "the silver mainspring," for I hope we are all anxious and striving together to ascertain the very best method of founding the church in China, whatever that method may be proved to be.

Self-support considered negatively.

It is not cheapness.

Use of opprobrious epithets deprecated.

Nor is the advocacy of self-support a denial of the New Testament principle that those who preach the Gospel shall live of the Gospel. It is an emphasizing of this, saving only *that they shall live on Chinese and not on foreign money.* Lastly, it does not expect the Chinese church to undertake to propagate the Gospel, however far and wide, on an altogether self-supporting basis.

Self-support not inconsistent with 1 Cor. ix. 14.

What, then, does self-support actually aim at? It aims at this, first, that those Christians who live in a certain district shall, at *their own expense, and by their own effort, propagate according to their ability the Gospel in their own district, say within a day's journey of their homes.* It means further that the expense of labor of every function of the church should stand on a similar basis, being both *self-governing* and *self-extending*. You will say, How can this be done? I say, *look for the capacity to do this and you will find it.* If you do not look for and expect these things in the Chinese people, you will not see them. It is the eye of faith which sees and believes in the existence of such powers, and the heart of faith which gives power to realize these things. The fact is, the great difficulty with us has not been to get *willing workers, but intelligent workers.* Therefore we say, direct and feed the leaders with the Bread of Life and do not feed their low-thoughtedness with money.

Lastly, *as to the method.* It lies mainly with the missionary himself. You have first to get the faith to do it. *You must first take it for granted that there are sincere men who will come forward to help you in your work.* You must imbue them from the beginning with the conviction that it is a matter of course that the Gospel is to be spread by them. I once heard the Rev. A. H. Smith say, "It is all a matter of heredity"—just so; tell me your mission heredity and I will tell you the methods on which you are working. Refrain, therefore, from employing these people to their own hurt and it will pay you in the end. Next, I would say, *be content to await the growth of results.* We may assist their spiritual growth, but the principle of growth, not the principle of premature forcing of results, must be the main thing recognized and relied on.

Lastly, what the Chinese cannot do by themselves, instead of doing it all for them, make them co-operate in. After allowing them to do all they can, there will be plenty of room still for you to use your endeavours in doing what they are utterly unable to take part in. These are the reasons which, coupled with the results already attained, lead me to believe that the church of China, if it is to grow to be a branch of the great tree, must grow on *natural and sound principles*, such as I have endeavoured to indicate, and which I now commend with all earnestness to your notice, believing that much of the slowness of growth of the church in China is owing to disregard of these things which, nevertheless, assert themselves against all violations.

—♦— EVENING SESSION.

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow), in the chair, said that the meeting was to be devoted to questions on missionary experience, and, on motion, the time for each reply to a question was strictly limited to two minutes. The chairman announced that the business committee had divided the questions into the topics 'missionary,' 'preaching,' 'medicine,' 'schools,' 'charity' and 'miscellaneous.' In most cases the person who first answered a question did so by request.

The first question was asked of Rev. J. H. Taylor as follows: What does medical authority and experience say as to the hygienic value of full Chinese dress?

Dr. S. A. Hunter was asked to reply, in the absence of Mr. Taylor. He said the general idea in the mind of the propounder of the question seemed to be that the Chinese dress is dangerous. It does not affect the health. It is warmer in winter and cooler in summer, and has every advantage in its favor.

Q.—Are there any arguments for Chinese dress in any case other than the prevention of curiosity and sympathetic conformity to harmless customs?

A.—This does not require discussion. After ten years of Chinese costume, I change according to situation. It is matter of self-denial to most persons, but a man who cannot deny himself to that extent can hardly be a missionary.

Q.—Where Chinese dress is chosen, would not a compromise be advisable—the adoption of articles hygienically uninjurious, the rejection of those not popular with sensible Chinese, and especially objectionable for hygienic reasons?

A.—The Chinese dress is perfectly safe.

Rev. D. Hill was asked what reason there is for wearing the Chinese dress in a port, and replied that it was because a man very often had occasion to go out of a port.

Q.—What should be our attitude towards Roman Catholics, foreign and native, whom we meet in the ports, or inland, especially the latter?

Attitude to
Romanists.

Rev. T. Richard replied that it should be the same as to the Chinese generally. We feel that they are wrong, and should do all we can to lead them into the right way.

Q.—What is the opinion of the senior members of the Conference as to the average length of time a missionary should study the language before taking up work, either medical or evangelistic?

Study of
Chinese.

Rev. Dr. Blodget said that no definite rules could be made. Some commence within one year and do well. Mr. Aitchison planned for a long life, and wanted to study five years, but did engage in work sooner. It depends upon qualifications and natural gifts.

Q.—Is special study necessary for sermons to crowds in the street or in chapels?

Sermon study.

Rev. J. R. Hykes replied in the affirmative. No man should preach either in the street or in chapels unless he is prepared.

Q.—Is the iteration and reiteration of doctrinal statements the kind of preaching that the power of the Spirit attends?

Rev. J. R. Hykes replied that all preaching should be doctrinal.

Doctrinal
preaching.

Rev. A. H. Smith was asked to speak, and said that he thought the truth of the unity of God all that an average Chinese congregation could take in the first time. The case was cited of Rev. Wm. C. Burns, who was at first very anxious to preach the atonement to ignorant heathen, but who after some years of experience told a missionary in Foochow that he thought the preaching there 'too doctrinal,' that is, beyond the capacity of the hearers to take in.

Q.—Where there is no English service in a station during Sunday morning, do you think young missionaries should attend the Chinese service from the time of their arrival?

Study of
language.

Rev. Dr. Blodget replied that they should do so from the first day they set their foot in China. They should take pencil and paper and learn words and later get the character. Some can lead the singing by writing the sounds in Roman letters.

Rev. G. Reid said that if there was work at a port for sailors, it might be better to do that than to go to a service which one does not understand.

Rev. E. Bryant testified to the value of attending the services to catch the sounds. It is the best way for every missionary if he wishes to be a speaker.

Rev. W. Muirhead spoke to the same effect. The questions put at the close of the preaching were helpful also.

Q.—Is it in accordance with Chinese ideas of reverence to use the second personal pronoun (*ni*) in addressing the deity?

Use of *Ni*.

Rev. Dr. Edkins said it was. We should get out of the trammels of etiquette when we get into religion and prayer.

Rev. Dr. Blodget said the Roman Catholics use it extensively in translating Thomas à Kempis. It helps out the difficulty if one gives an address to the deity first. Too frequent use is repulsive to the Chinese. A native assistant, of twenty-four years' standing, will never use it; he always uses "Heavenly Father."

Rev. C. Goodrich said that this very native helper always put him (Mr. Goodrich) out when he said the Lord's Prayer. A large proportion of our native Christians say *ni*, not always, but often.

Rev. G. H. Hubbard said that at Foochow the Christians use "Father."

Rev. Dr. Blodget added that if we do not use the personal pronoun, what we gain in reverence we lose in nearness.

Q.—What is the opinion of experienced missionaries as to the value or otherwise of the slight medical knowledge obtainable by, say, six months' training? and should such training if desirable be obtained entirely before coming out, or partly after arrival in the field?

Medical knowledge.

Dr. Boone said he thought such training entirely worthless.

Dr. Kerr said that he should differ from Dr. Boone. There are many simple diseases, the mode of treating which could be well studied while acquiring the language. Much good could be done if they would confine themselves to these simple diseases. A man, to have charge of a hospital or dispensary, should be fully qualified.

Dr. Lyall said that if a man is going into the interior away from a doctor, he should have a certain amount of training in a hospital. If not separated from a physician, a missionary should stick to his profession.

Rev. J. R. Hykes said that he had seen this tried, and it all depended on whether the man had a well-balanced mind. He had seen some who began to give some simple remedies, such as ointments, and before they finished they would amputate a man's head.

Charging patients.

Q.—Do you think it advisable to charge any fee for treatment or medicine in a missionary hospital?

Dr. Beebe said he charged a fee for registering, 36 cash.

Dr. Kerr said that it depended upon circumstances. In opening a new station he would not charge a fee. In Canton he charged in-patients 20 cents and out-patients nothing, unless they had separate rooms. They charge \$3 per month for room rent, nothing for medicine or attendance.

Dr. Boone said we must be governed by circumstances; he believed we should teach the Chinese to help themselves. He never charged the poor. The rich he charged according to their means; those of moderate means pay the actual cost, and the poor, who are eight-tenths of the number, pay nothing. Where they are able, it is a duty to make them pay.

Dr. Kerr added a word as to the Wesleyan Hospital at Fatshan. He said that Dr. Wenyon was in the habit of making charges, and did not, in consequence, limit his practice to any considerable extent. His hospital is very nearly self-supporting.

Dr. Porter said that in Japan it is the practice of Japanese physicians to charge five cents a day for medicines, and the missionaries conform to it.

Rev. G. H. Hubbard said that in Foochow they had a fee, and their receipts for the year had been about \$40.00.

Dr. Hunter said that after several years of free dispensing he changed his opinion, as he thought, wisely. He now charged for medicines half the cost price; and the receipts last year at Weihsien were over \$200. It works better than free dispensing.

Q.—Do you think that heathen school-teachers should, Employing heathen teachers.
under any circumstances, be employed in country schools?

Rev. A. G. Jones said that he recalled the views of Mr. Lechler at the last Conference. Heathen teachers of Christian schools should be used only in extreme circumstances—if possible, never use them.

Rev. Dr. Edkins said we should employ them, as they may become Christians. Let us not lose the opportunity.

Rev. Dr. Blodget spoke of his discouragement in Shanghai, by seeing no results. He had a heathen teacher, and he now finds him as the compradore of the Presbyterian Mission Press, and thousands of taels pass through his hands, and none of them stick.

Rev. G. W. Painter said that a heathen teacher in Hangchow had become convinced of Christian truth.

Rev. N. J. Plumb cited a case of this sort in Foochow, in which the man is a valuable worker.

Rev. W. Muirhead said that such teachers have been converted to God, and have died happy deaths.

Q.—In starting boys' schools do you think it possible or practicable to attempt to work on a self-supporting basis, or to what Boys' schools.
extent would you advise putting the school on a self-supporting basis at first?

Rev. Dr. Mateer said if it be practicable to start it on a self-supporting basis, and not sacrifice the purpose of the school, by all means do so, but that there was such a thing as paying too high a price for a self-supporting school. The first thing is to have a Christian school, and the second to keep the pupils. Do not sacrifice these to self-support. At present we cannot have a really self-supporting school, in which the pupils pay the salaries of the teachers.

Q.—Is it possible to carry on a Sabbath-school success- Sabbath schools.
fully in a city where there are no Christian day-schools?

Rev. C. Hartwell said that he had a Christian service in the morning and a Bible school in the afternoon. He believed in Bible schools half the day.

Rev. W. H. Lacy said that there were many places in the M. E. Mission, Foochow, where there were no day-schools, but where Sunday schools were successful.

Q.—Is it practicable to carry on a night-school for the Night-schools.
natives?

Rev. J. H. Taylor had tried it with success.

Rev. T. Bryson began one, a year ago, to teach Christians to read. Instead of Christians, a number of heathen came. He formed a clas

of young men, from 12 to 20. They read through two catechisms, and Mr. Foster's book for beginners, and the Peep o' Day. When they came they could not read a single word. In a few months they could read intelligently their own language.

Q.—Does experience demonstrate that it is wise to teach English to Chinese boys in training classes or theological schools?

Rev. Dr. Allen said he had never tried it, and could not say. In his school they had two young men who had been successfully trained. One was sent to Vanderbilt, where he stands with the best students. Another will ultimately study theology. So far we have worked only in this preparatory way. There is no hindrance whatever, and the results will prove this.

Teaching
English.

Boarding
schools.

Q.—Should missionaries at the outposts, say like Shanghai and Hongkong, open Anglo-Chinese boarding or day-schools, with a view to bringing boys under Christian instruction?

Rev. Dr. Allen said in Shanghai there were a great many schools, not all of them taught by Christians, however. He saw no reason why they might not be in the hands of Christian persons. They might be an opening to reach persons not otherwise reached. In his college they were sometimes afraid to unite with the church, lest their parents should make objections.

Rev. Dr. Sites said that at the M. E. Anglo-Chinese College they had 95 scholars enrolled. The advanced class which graduated last December had one scholar who had been with them from the first. The second class has five boys, all Christians. The lower class has seven or eight, nearly all Christians. In Mr. Wishard's visit there was a great ingathering, largely from preparatory work in the college. Half of the 95 are either members or probationers. The college was founded in 1881. There is every reason to expect success in this work.

Rev. E. S. Little wanted Dr. Allen to give cases of boys that had gone from the school as Christians.

Rev. Dr. Allen said that many had passed through the institution. Some are in government employ, in the Customs, in the railroad, and in private employ. Many of these became Christians, and we hear of them and from them since they left. At Tientsin the Chinese in charge of the telegraph received several of our boys. He says that they are studious and reliable, and they are given better pay than those not Christians. Mr. Stevenson has often met our boys. They do not go back on their religion; they attend religious services wherever they may be. Upon leaving they were urged to do this. He mentioned a case of a lad who met a missionary lady on a steamer, and made himself known to her.

Q.—In case of placards and official interference with a new work, should the place be revisited, and if so, when?

Official
interference.

Rev. J. H. Taylor said that in case of placards on a journey there is no reason for not revisiting the city. Official interference is more serious. After a time a wise missionary might go again. There is no general rule.

The Chairman remarked that Paul was stoned at Lystra and went in again the next day.

Q.—If a passport right to live in an inn be questioned, what course would you recommend? In opening a new station, when is the earliest advisable moment to begin building?

Rev. J. H. Taylor said that if a passport were questioned, he would retire quietly. He would delay building as long as possible. It is like the rule to keep as far from a precipice as you can.

Q.—Should cases of persecution be taken to an official for settlement?

Rev. A. G. Jones said it was better to try all other possible ways first. Going to the official is the last thing to be done.

Rev. A. Elwin said that depended upon whether it was a direct violation of treaty. In that case we may go to the official.

Rev. Dr. Sites said that he had found that where a direct violation of the treaty occurs, it is well to take the matter to the official, and the people are instructed by the officials. He explained that he meant taking the matter to the official through the Consul.

Q.—Will Dr. Nevius give an account of the work in Shantung, with special reference to help to members or converts which will not pauperise? Shantung.

Rev. Dr. Nevius said that by help he supposed pecuniary help was meant. He did not know of any but special cases, or in famine time. There is a good deal of this, but there is no fear of pauperising in famine as it is temporary and special. When it is over, the Chinese are expected to depend on themselves. The Chinese are like all others—if you help regularly, it is hard not to pauperise. When the famine is over, the help ceases. Sometimes we help the poor. It is our privilege to help them, not as Christians, but as human beings.

Q.—Native churches are generally needy; how far should the foreign missionary accede to requests from the poor for help and loans of money? Loans to the poor.

Rev. Dr. Nevius said that he and his colleagues had formed a fixed resolution never to lend the church members money. The habit is a very bad one; to lend means to give. It is getting money under false pretences. In many of the cases, nothing is got in return. When he thought it wise, he gave, not lent.

Rev. E. Bryant said there was a case in Hankow where a factory was burnt down. The man was helpless, and asked for money to piece out a loan by natives. He promised to pay on a certain date. When the day arrived, every cash was paid.

Rev. E. S. Little said that he helped through the church. He put his money into the church collection, and it thus reached the poor through the native preacher.

Rev. F. Ohlinger said that while he did not encourage such loans, yet, by the exercise of caution, he had thus far never lost a cent.

Rev. J. B. Ost said that he had found it a safe course to form a church committee, and to report the matter to them. The church subscribed to this fund.

Rev. F. Hartmann said that missionaries agree that to loan money is to drive the Chinese away. A man in your debt will not come to church.

Q.—Shall our desire to answer the urgent requests of the street beggars, be restrained?

Rev. D. Hill said that if they were ordinary professional street beggars, the desire should certainly be restrained. Beggars.

Q.—Is it wise to provide dinner for natives who travel upwards of thirty *li* to attend our Sabbath services? Dinner for natives.

Rev. Arthur Smith was asked to reply, and said it was not.

Rev. H. C. Du Bose said we should ask our foreign brother to dinner; why not the native brother?

Q.—Have there ever been any cases of genuine conversion of *chü jen*, or second grade graduates? (The replies to this question were not sufficiently explicit for record.)

Q.—How many Mohammedan converts are there in China?

Rev. C. G. Sparham said one was converted in Hankow in a hospital.

Rev. E. Tomalin said that an early convert in the province of Anhui was a Mohammedan. Rev. Dr. Walker said that there were two in the Southern city of Peking in connection with the M. E. work.

Rev. Dr. Blodget said that several have been inquirers, but have been prevented from professing Christianity by their co-religionists.

Rev. E. Bryant said that he had lately had a letter from a convert of this class in W. Chihli.

Rev. C. Goodrich quoted Dr. Edkins as saying *Hui-chang-nan-te*, "the Mohammedans are hard to get."

Rev. J. Wherry said that he had had them in the chapels for sixteen years, and that not a single one had professed Christianity.

Rev. Dr. Edkins mentioned that a leading difficulty is that the Mohammedans were not Chinese originally.

Rev. J. Lees said that he had many Mohammedan hearers. He went to a mosque and had, for the only time in his experience in China, a really stiff religious argument. It was so hot that a man who came in said to the Mohammedan, "It is of no use; you will never give way, and Mr. Lees would rather die than give way. There will be a hot awakening for one of you."

Q.—What is the probable origin of the phrase *lao-t'ien-yeh*. *t'ien-yeh*? Is it to be found anywhere in Chinese literature?

Rev. Dr. Edkins said it occurs in the Sacred Edict, and is good Mandarin. It belongs to the extended phraseology which has grown up in the Mandarin. Its use does not probably date back more than 1,000 years.

Q.—Is the need of a much greater number of foreign missionaries in China a real one, or can the necessities of the case not be better met by a much larger and better trained class of native evangelists and pastors?

Rev. J. H. Taylor said we have been in danger of employing those who are not fit. The need can at present only be met by foreign workers.

Q.—Is it advisable to engage and pay with foreign money an efficient church member to work in the district where the church is?

Rev. H. H. Lowry said paying an efficient church member depends upon the man. In some cases it would be wise, and in others not so.

Q.—Would it not be profitable to issue a version of the Scriptures without verse divisions, and somewhat in the style of Chinese books?

Rev. Dr. Blodget said that this subject had been up to-day in the Conference. It would be a good plan.

Q.—Is it contrary to Chinese notions of propriety for single ladies to open new stations?

Rev. J. McCarthy said it was contrary to Chinese notions of propriety for single ladies to come to China at all.

Q.—Is it advisable or practicable to establish a Union Missionary College for the study of Chinese for Mandarin-speaking districts?

Rev. Dr. Mateer said it was not, unless they had men enough and money enough. The travelling expenses would be heavy. Time may develop it—at present they could not afford it.

Q.—What observance of the Lord's day must pastors enforce or expect from native Christians who are employed by heathen masters who might discharge them, thus depriving them of their means of subsistence if they will not work on the Lord's day?

Rev. W. Muirhead said that in Shanghai this is a very difficult matter; there are many such persons.

Rev. Dr. Sites said that in Foochow many native Christians have a definite arrangement with their masters, and take less pay than if they worked on Sunday.

Rev. J. H. Taylor asked if we should not lose one of the most valuable tests if we did not teach the Chinese that God requires the observance of His holy day? We cannot afford to lose it? can they? Ought they not to be taught to trust in a living God to supply their need if they are faithful to Him?

Q.—To what extent is manual training practicable in schools? Manual training.

Rev. D. Hill said that the blind can be taught to make baskets; knitting and netting are also practicable.

Rev. F. Hartmann spoke of sewing and embroidery in girls' schools.

Rev. E. S. Little spoke of carpentry, carving and silver plating.

Q.—Will Dr. Mateer give his views about the C. I. M. training home at Ganking? C. I. M. training home.

Rev. Dr. Mateer said it was a delicate subject, but that he was very favourably impressed with what he saw there.

Q.—Should a street chapel be rented in the name of the native evangelist, where it has been refused to the foreign missionary?

Rev. Dr. Nevius said that if the evangelist had a good reputation it might be done.

Q.—Should new missionaries have the help of their older colleagues in their first three months of Chinese study?

Rev. C. Goodrich said if the older colleagues speak the Chinese language well, and can do it, let them do so.

Q.—Do you think it advisable to admit the crowd to witness the communion, in spite of their saying "they are eating the pill"? The Communion.

Rev. F. Hartmann said outsiders should be kept out.

Rev. E. S. Little thought they should come in. The Roman Catholics kept them out. Protestants should not have so many mysteries.

Rev. Dr. Blodget said they could not destroy the distinction between things sacred and things profane. In Peking they have a domestic chapel. They excluded none; all could stay if they behaved with propriety.

Q.—Up to what age would you baptize the children of Christian parents? Baptism of young.

Rev. Dr. Nevius said the P. M. practice varies slightly with circumstances. Say from four to six years of age. After that, wait till they can make an intelligent profession on their own knowledge.

Q.—Should we instruct the Chinese to keep the Sabbath with its prohibitions. This appears impossible, even missionaries do not keep it. Should we not rather lead them to enjoy the blessings and privileges of the Lord's Day? Sabbath question.

Rev. C. Goodrich said that he recollected the story told by Dr. Talmage at the last Conference about a man who was in deep trouble, as he should have to starve if he kept Sunday. Dr. Talmage was in a difficulty, but he recalled the words "Remember the Sabbath Day" and gave this advice. The man afterwards kept Sunday, and did not starve.

Rev. R. M. Ross, of Chang-chiu, said that in the South it is kept in the spirit and not in the letter.

Q.—Is it recorded anywhere in the Chinese classics that the Chinese at one time did worship the one true God? Early worship of God.

Rev. Dr. Edkins said the classics recognise a "Supreme Ruler;" he believed that this is the one true God. He believed that monotheism spread all over Asia, and was followed by polytheism.

Q.—Rev. A. G. Jones was asked the following questions: How many native preachers in his mission receive no salary? A self-support. comparative statement of the growth of self-support for the last five years?

Mr. Jones said that about sixty stations are supplied by unpaid men. There are ten or twelve evangelists who go to places a hundred *li* away. These men are paid. The progress of growth could not be given at this time.

Q.—Rev. Y. K. Yen was asked if it is advisable to take off the Chinese cap during prayer?

Rev. D. N. Lyon said it was barbarous to ask a Chinese to take off his cap in cold weather.

Rev. A. Elwin said that they take off their cap to idols.

As Mr. Yen was not present, a Chinese gentleman said that it would be as disrespectful to take off the cap in this audience, as it would be for a foreigner to keep his on.

Rev. Dr. Nevius was asked his opinion as to omitting the word "Jesus" or "Saviour." and substituting "Saviour." He said that in many cases there is very little difference. The change would conciliate; some object to using "Jesus" because it is too familiar, as the Chinese do not apply names even to men. It seems disrespectful. Those who object to "Jesus" substitute "Chiu Chu."

Some one said that we should always say "Lord Jesus" in speaking to the Chinese. Mr. Ohlinger added that we should say "Lord Jesus Christ."

Dr. Macklin said that in Nanking, chapels could not be rented with the word "Jesus" in the deed.

Rev. H. C. DuBose said that "Christ" is not understood, but "Saviour" is a term that can be used and understood.

Q.—Rev. J. H. Taylor was asked why flood the country with foreign missionaries, who would be useless for three years, when a few native evangelists are worth so much more?

Mr. Taylor replied that there are no men fit to be used in this way as native evangelists who are not already used. Perhaps more are already used than is for the good of the church. If the missionaries are useless for three years, they would be better out of China than in it.

SEVENTH DAY—MORNING SESSION.

THE NATIVE CHURCH AND THE RELATION OF MISSIONS TO THE CHINESE GOVERNMENT.

DISCUSSION.

[Continued from previous afternoon.]

Rev. Gilbert Reid (A. P. M., Chi-nan Fu):—The question of the relation of Christian missions to the Chinese government, though apparently unimportant at the present time, will be one of the most vital of issues before another Conference takes place. The paper presented by Mr. Richard is a thorough review of the situation, but a few points need to be clearly emphasized for our better guidance.

In the first place, *there is much misunderstanding of our work and aims on the part of Chinese officials.* The "Blue-books" of China stand as evidence on this point. At the same time it should be remembered that the mere statements of officials are not to be construed as law in China any more than in other countries. They oftentimes indicate the real spirit of the official classes, but not the law on which we can all rest our claims. The law is contained in the decisions of the Tsung-li Yamên, in the edicts of the throne and in the agreements and treaties made with foreign powers by the government of China. Examining these we may well be surprised at the favor accorded to Christianity and to the missionaries. But the trouble is not so much with the law as with carrying it out. To effect right as well as to declare it, the very highest of Chinese officials need to be enlightened as to our actual intentions, teachings and practices. At present they too often only know Christianity as presented in the despatches of foreign ministers and as connected with riots and law-suits.

Misunderstanding of Christian work by officials.

Mere statements of officials not law.

A few winters ago I met in Peking three of the High Ministers of the Chinese government. The topic of conversation in each case was Christianity and missions. All stated it as their opinion that within the church there were bad men. How could they know anything to the contrary when their only dealings with missionaries have been with their complaints, and their only knowledge of converts has been in the accusations presented against them by their own people and officials? I told them that the previous year in Shantung, in connection with my own mission, *more persons had been excommunicated than received*; and this, too, not for any criminal offence, but in order to keep the church pure and free from all reproach. Christianity, in fact, is not known in its true light and character to many of the official class, and the way is not open as yet to relieve the unfortunate situation.

Chinese officials need enlightening as to our intentions.

Christianity not known in its true character.

Besides this misunderstanding there is, in the second place, *much intolerance, both among the officials, the gentry and the masses.* Fair words are spoken, but the deeds belie the words. Proclamations enjoining peace are issued, and with them come riots. Christianity is not allowed the same degree of right as the other religions of China—Buddhism, Taoism, Confucianism or even Mohammedanism. There are toleration-clauses in the treaties, but the treaties are too often looked upon as foreign rather than Chinese. Law in favor of toleration to missionaries and their converts is regarded more as the voice of foreign ministers than the voice of the Emperor of China.

Intolerance among the officials, gentry and the masses.

How, now, shall this misunderstanding and intolerance be met?

First, there is a duty for us all. Whatever our sphere of work, we should all seek so to train the native converts that whenever they appear before the officials, they may meet with approbation, while still holding to the truth. Christianity is seen through the lives of the converts, rather than the claims of the missionaries. We can all seek to adapt our religion to the needs and customs of China, and thus better commend the higher and more spiritual teachings contained therein. And, secondly, all who feel a call to remove this intolerance and misunderstanding and devote themselves to this

How to meet it.

(1.) In training of converts.

special work of dealing with the officials, should receive the support and countenance of others. There is a demand for these special workers. The need is great, and nothing else than special training and patient effort can clear the way to a better adjustment.

In the case of actual business with the Chinese government, there are two methods. One is to present the business through foreign ministers, and as foreign citizens; and, relying upon the treaties, we should insist that we have the right so to do. Another way is for missionaries to have direct dealings with the Chinese authorities. In the interior this has been found necessary during the last few years, even when aided by our ministers, and still more so when left to our own resources. We can seek such a relationship not so much as foreigners but as teachers of Christianity—a religion recognized by the highest authority of the land. To have contact with local authorities or the provincial authorities, is only to deal with a part of the Chinese government. The Imperial authority—the government at Peking—is still untouched, and here a mighty task awaits us.

Rev. E. Faber, *Dr. theol.* (G. P. E. S., Shanghai):—Our thanks are due for much valuable information contained in Mr. Richard's paper, especially from the Chinese Blue-books. As it seems an important duty that this Conference should take action against the libels published and circulated officially all over China, I venture to make a few remarks on the point. Chinese government, like every other government, is based upon law. Law is the external expression of the inherent power of will. The law of any state is the enforced will of those in authority. In China it is the will of an absolute emperor—in theory at least. As with other ancient nations, Chinese law does not distinguish between civil, moral and religious law. Religion is determined by law in China, not only as to the deities to be worshipped, but also the mode, time and place of worshipping. The established religion of China is Confucianism; Buddhism, Taoism and other religions are merely tolerated. Confucianism is often represented as no religion at all. Religion, however, pervades every movement of official life in China. A glance at the "*Peking Gazette*" will convince the most sceptical of the truth of this statement. We find there mentioned not only worship of ancestors, of Confucius, of innumerable deified worthies, but also the duality of heaven and earth, of sun and moon, the stars, wind, clouds, rain, thunder, the ocean, mountains, rivers, the four regions, the four seasons, the year, months and days. Astrology, selection of lucky and unlucky days, omens, portenta, charms, exorcism and other superstitious are sanctioned by Imperial authority. Followers of the Christian religion cannot submit to such law. They are of necessity transgressors of law, which is based on idolatry and superstition. There is no compromise possible. Christians have everywhere been regarded as irreligious, because they refused to conform to the established religion of the state they were subject to.

They were punishable by law; non-conformity being legally a crime. The only possible remedy in China, as everywhere else, is that Christians prove they are not lawless individuals, but act in concord with *Divine Law*. As subjects of Divine law, which is conformed to Moral Law, inherent in human nature, Christians have a right to claim toleration. We have, however, to keep in mind the difficulties of the Chinese government. Toleration means the grant of privileges. Christians become liberated from the force of existing law to a certain extent and exempt so far from all the corresponding duties and obligations. Christians form a society within Chinese society. The Chinese government has already been forced to give up its idea of being the absolute state of the world; it has to acknowledge foreign powers on terms of equality. By the extra-territorial clause it has even to submit to the presence of foreign law within the sphere of its own jurisdiction. By granting permission, in the treaties, to Chinese subjects to become Christians and practice the Christian religion in China, Imperial sanction is already given to exempt Christians from Chinese law, as far as Chinese law is in contradiction to the Divine law obeyed by the Christians. As, however, Chinese law does not recognize individuals as units of the state, but families, clans, village communities and other corporations, it seems of the greatest importance that Christian churches should aim at recognition by Chinese law as corporations. Every Christian church should be placed legally on the same level with village-communities. The elders or pastors of the church should hold a position analogous to that of elders of villages or of clans, with all the privileges and duties of this class of Chinese subjects. This would be possible according to Chinese law, and would remove almost all the difficulties of the present state of things.

They must act in concord with Divine law.

Difficulties of the Chinese government.

Christian churches should aim at recognition as corporations.

Rev. J. Wherry (A. P. M., Peking), said that it was quite possible to exaggerate the opposition of the Chinese officials to Christianity. There is much tolerance, more perhaps than we had reason to expect. In Peking at least, the right of Christians to exercise freedom of conscience is largely respected. He had in mind a member of his church in that city, who is the private steward of the president of the Tsung-li Yamên, who is not only not molested as a Christian, but on account of greater diligence in business since he has become one, has been put in the line of promotion.

A testimony to the Chinese officials.

Rev. W. H. Watson (E. W. M., Kwang-chi):—During the last twelve months we have been carrying on a controversy, first with the officials and afterwards with the British Consul on the question whether native Christians have the right to enter their names on the clan register. The question seems to be altogether unsettled. It is a matter of favor rather than of right. If any committee is appointed to consider our relations with the Chinese government, we ought to take this question into consideration. I am persuaded that many of the Christians are not prepared to be cut off from all the rights of Chinese citizenship.

A controversy with the officials.

As to native Christians inscribing their names on clan register.

Rev. T. Richard (E. B. M.):—I am very thankful that there has been a great improvement in the relation of the Christian missions to the Chinese government during the last twenty years, but it might have been *far* better. The fact that we should still, in the year 1890, be surrounded by such dynamite as these Blue-books contain, with exclusion from some provinces and many cities, is largely because so little has been done for this specific end. No other department of work, such as the medical, the educational or evangelistic, could be thought possible for a moment without men, specially qualified for the task, devoting themselves entirely to the work.

Since coming to the Conference, I have heard of a fresh series of risings against Christian missions, starting in Ch'ang sha in Hunan, and coming down to I-ch'ang, Wu-ch'ang and Nanking, just such as we would expect to follow from the circulation of such literature as we find in these Blue-books.

I do not believe for a moment that the circulation of these can be intentional on the part of the government, as it is contrary to all social, national and international principles, and contrary to their growing friendliness. But their appearance among the state papers and public documents, and their sale in the government book store, give them a semi-official character to the ignorant and prejudiced. It is, therefore, to be hoped that measures will be taken at once to check further mischief arising from their circulation. If nothing be done, after having the matter brought before the notice of the Conference, it will seem as if we could not answer them; and this will put the Christian church and missionaries in many a place in a position of utmost peril.

But this is only a single illustration of the unsatisfactory state of our relation generally; I therefore hope that measures will be taken to enter fully into the whole question with a view to securing a better understanding.

Summary of
his essay.

I would sum up the whole of my paper in three sentences:—

I. That the best results of any religion can only be got by a perfect understanding with the State.

II. That the understanding between Christian missions and the Chinese government is far from satisfactory, especially in some of the provinces.

III. That the Conference should at once take measures for securing a better understanding.

But I implore the Conference to take all possible care and consideration, lest by a hasty action we put back the work for many years.

Rev. Hunter Corbett, D.D. (A. P. M., Chefoo):—Mr. Yen's remarks in reference to persons seeking admission to the church through sinister motives, must not be so understood as to do injustice to the Chinese as a people. That class, I believe, forms the exception, and not the rule. It has been my privilege to receive during the past twenty-five years more than one

With
reference to
Mr. Yen's
address.

thousand into the church on profession of faith in Christ. My unqualified testimony is that the great majority neither sought nor obtained employment, nor help of any kind. Their consistent lives showed that they were from the first faithful followers of the Lord Jesus Christ.

Interested motives of converts the exception.

Another remark of Mr. Yen's in regard to the Chinese having hazy ideas about God, I hope will not give the impression that this is more applicable to the Chinese than any other people who have not the sacred Scriptures nor a Christian education. When the Holy Spirit applies the truths of God's Word to the heart and conscience, haziness soon disappears, and light takes the place of darkness. I have seen not a few, even in extreme age, while remaining very ignorant in regard to many things, yet so taught of God that they clearly grasped the plan of salvation through faith in Christ, and accepted it with a faith which never faltered.

As to the Chinese having hazy ideas about God.

The seventeen stations described by Mr. Jones as being dependent upon a single individual who, if removed, would be the ruin of the station, accurately describes the early condition of not a few of my stations, with this one important exception—that we did not have even the one "single individual." What is to be done under such circumstances?

It seems to me of prime importance that whoever is baptised in the name of the Father and of the Son and of the Holy Ghost, must also be taught "to observe all things whatsoever I have commanded you." When the work grows so as to be beyond the power of the missionary in charge to do this teaching, should he not use the best qualified and trained native brethren to assist in this work? If so, does not the Bible teaching apply to the native as well as to the foreign missionary, that "the laborer is worthy of his hire?" So that the work is done, and well done, what matters it whether the necessary funds are provided by Chinese Christians, or Christians in any land? Is self-support to be pushed to such extreme limits that no paid native agents are to be used, even though it involves the leaving of weak and illiterate believers to build themselves up in the faith as best they can, or perish? Surely not. Strong churches in China, no less than in Christian lands, have grown by carefully shepherding and training little companies of sincere believers. All agree as to the great importance of early developing self-supporting and growing churches. Nothing perhaps requires greater patience, wisdom and continuance in well-doing than to know how to best accomplish it. The work may be retarded or ruined by neglect, or the refusal to use efficient and timely aid, as surely as by the other extreme of the too free use of either foreign or native money.

Baptised persons must then be taught. Matt. xxviii. 20.

The laborer, native or foreign, is worthy of his hire.

The argument for self-support should not be pushed to extremes.

In reference to SABBATH OBSERVANCE:—With all due respect to those who advocate a different method, those of us who from the heart believe that the fourth, no less than all the other commandments of the Decalogue, is of universal and binding obligations, must persevere in enforcing on all converts, from their first entry into the church, the observance of the Sabbath "as a law," no less than as "a privilege" and "a great blessing."

The observance of the Sabbath to be enforced as a law.

A self-supporting church may be regarded as based on the possession of money or grace.

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow):—There are two views of what constitutes a self-supporting church:

I. Based on the possession of MONEY.

II. Based on the possession of GIFTS AND GRACE.

(I.) The former is the one prevailing at home, and which we are transplanting into the ideas of the young Christianity of the East. At home,

(1.) The former is meant by a "self-supporting church" at home. when the question is asked whether any given church is "*self-supporting*," we mean to inquire whether it has money enough to send and engage some outside person to come in and prepare its spiritual food, read the Bible to it and explain the Word of God. And when we say of a given church that it is a "*self-supporting church*," we mean that it has a purse of sufficient length to engage a pastor, who shall do for them the work above indicated. The expression has sole reference to money. *Have they got money?* is what it invariably means. The inquiry among us is never about the gifts and graces that may be possessed by members. We do not ask about the nature of the membership, whether there be any good talkers among them, or any good readers that could stand up and read the Bible or a sermon, or any one who shows indication of a talent for expounding and giving the sense—that might be cultivated into efficiency—or any that seem possessed of the qualities of leadership or have gifts for prayer and exhortation. We ascertain their ability to "*raise money*," and according as they can or cannot, we proceed to settle their spiritual possibilities. If they cannot raise money, then they come under the head of "*poor churches*." They must be helped by outside money, so many of them as can, and the remainder must starve. *No money, no grace!*

"No money
no grace."

So, as a natural result, our home land, in many places, is spotted with thin, small and dying churches, too poor to raise even three or four hundred dollars for a pastor; and we never think of teaching them to help themselves rather than sit down and starve. If we find fault with them, as some do, and say, "A church should never have been organized until they were able to raise a certain amount of money"—then do we affirm the very thing above deprecated. And yet these small churches ought to exist, and exist just where they are, even though in the midst of an impoverished and thinly-settled community.

Small
churches
ought to exist.

(II.) The latter is the one taught and upheld in the New Testament.

(2.) The latter
is meant in
the N. T.

assembly in

1 Cor. xii. 4-11
describes a
New Testament
church.

According to this authority a church is an organism of the body of Christ, animated by the Holy Spirit. When Christ ascended on high, He gave gifts unto men; He gave them the various qualifications to make them an acceptable worshipping His sight. The Holy Spirit is among them; He divideth to them severally as He will. He gave them qualifications to be used for the edification of the body, and He does so now. He does not give them qualifications where there is money, and withhold them where money is not. Money does not enter into the calculation at all. He has taught them to look for help among themselves, to be able to admonish one another and build up one another. *Note particularly that the Saviour gave gifts unto men.* That means something more than the possession of mere natural powers. It means that natural powers will be stimulated and powers actually given that were not in existence

before. Men are gifted for prayer, and gifted for exhortation, and gifted for leadership, and gifted for exposition, and this in answer to prayer, and in answer to persistent effort to attain the things needed and the things prayed for. Let any one study the development of the New Testament churches and see whether these things are not so. Let it be understood I am not talking against churches calling pastors from outside. I have not a word to say against that. Let them call the best talent they can secure as they ought to do. But I am speaking in favor of teaching small and feeble hands, not possessed of this world's goods, not to lose heart on that account, but to look for blessing and carry on regular services, with the Scriptures in their hands and the Holy Spirit in their hearts.

Rev. R. E. Abbey (A. P. M., Nan-king):—This idea of "self-support" is a Shantung one, which works very well there, but is not practicable in such great cities as Peking, Canton and Nanking. For such cities it is a Utopian plan. We must employ chapel preachers and day-school teachers. Some people say that they do not believe in chapel preaching. If we give it up it means stopping aggressive city work.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tung-chow):—I wish to call attention to a fallacy in Dr. Ashmore's remarks. He opposes helping to support a ministry in weak churches. He tells us that God gives spiritual gifts to His church, and says, Let the small and weak churches depend on these gifts until they grow strong enough to support their own ministry. But if, *while a church is weak and small*, it will live and grow without any ministry or the regular means of grace, then in the name of pure reason I ask, *Why should it not continue to do so after it is strong?* Why should it need, or desire, a paid ministry at all? Is a strong church less able to do its own teaching and preaching than a weak one? Is this the theory that is applied to weak churches in our home lands? The truth is that a young and weak church needs the instruction and help of a pastor more than a strong church does, and giving needed assistance does not decrease, but increases, the probability of ultimate self-support.

Answers Dr. Ashmore's remarks.

A pastor is more needed in a weak church than in a strong one.

Different persons seem to have very different ideas of what constitutes self-support. I fear we are often talking very much at cross purposes on this subject. I have heard brethren, both here at the Conference and elsewhere, speaking of having such and such a number of self-supporting churches, when my personal knowledge of the facts assured me that the churches in question were simply *vacant* churches, without any regular means of grace or pastoral oversight, save that given by or through the foreign missionary in charge, and for which of course the churches did not pay adequately. Are such churches in any proper sense self-supporting?

What constitutes self-support?

Are vacant churches self-supporting churches?

Are vacant missionary churches in home lands counted as self-supporting churches? Do such churches usually grow strong and call pastors without any nurture or assistance from older and stronger churches? Shall we expect more of our infant churches in China than we do of the same class of churches at home?

Rev. W. Ashmore, D.D. (A. B. M. U., Swatow):—I think my brother has misapprehended me. I have no idea of doing away with the pastorate. I was speaking of those little bodies that could not get any help.

Rev. J. L. Nevius, D.D. (A. P. M., Chefoo):—I shall simply refer to a remark by Rev. J. H. Taylor last night. There are so many of these little companies, and such a scarcity of satisfactory persons to look after them, that as a matter of necessity they are left in that position. The question was asked last night: Is it not better to send forth a great many native laborers? The answer is: *We have not got them.* Although

Preachers
cannot be
manufactured
to order.

we have some persons who may be used as paid native workers, the danger is that sending them to such stations would do them more harm than good. We cannot manufacture to order spiritually called and qualified preachers and

helpers; neither can we vote them into existence

Rev. J. B. Ost (C. M. S., Hongkong):—I should like information on this subject, as I am interested in the question of self-support. The Rev. A. G. Jones spoke to us in a very encouraging way, but he did not explain how far and in what manner he made use of foreign aid in carrying on the work in the Shantung province.

A question
asked for infor-
mation.

Rev. R. M. Ross (L. M. S., Chiang-chiu):—It is of no use to deny the existence of self-supporting churches; for in Amoy, and in all the neighborhood around it, there are very many such. The names of Macgowan and Sadler are familiar to many here, and they may justly be called the apostles of self-support in the South. It is impossible for me in five minutes to give an account of our churches in respect of their maintaining their own pastors and preachers and defraying their own incidental expenses. As a young man I have entered on a golden heritage; the principle of self-support has been deeply and extensively established, and it remains for me, in my new inland centre of Chiang-chiu, to follow up the work of those mentioned above; and although tact and push are requisite to fulfil our desires, it is not impracticable to go on developing this grand principle.

Self-support in
Amoy.

Our society is undenominational, so that we may be said to blend the best elements of several organizations. Not only have we of the London Mission, churches supporting pastors, but a great many wholly maintaining their preachers. Our oldest pastor receives \$14 per month from his church, and the smallest salary given to a pastor is \$8 per month. The preachers who are called and provided for their people stand on a similar footing, with the exception of ordination.

Churches
wholly main-
taining their
pastors.

In my own sphere of Chiang-chiu, two churches are entirely independent of foreign help. Three years ago one of these could not, or did not, raise enough for the preacher, viz., \$72 for the year. Last year and this year it raised \$96 in the twelve months for the preacher, \$36 for the chapel keeper, some \$20 for incidental expenses, and also contributed \$180 for the erection of a branch station. The second church, of about 30 members, collected for the year some \$120. This is not said in a boasting spirit, but with the desire to give all praise to the great Head of the church.

Two self-
supporting
churches in
Chiang-chiu.

Last year the native contributions amounted to about \$3,500, and there were not specially good harvests.

There was a time when only the men subscribed for the salary of their preachers; now the women very generally give out of their small pittances. Our preachers receive from \$4 to \$8 per month; \$6 is a very common sum given. These are only a few facts to show that there are such institutions as native churches absolutely cared for by the native Christians and not dependent on foreign means. We seem to have an atmosphere of self-support around us, of which our adherents breathe as soon as they come within hearing of the preaching of the Gospel. I have in my mind one station not far from where I live, where there is not one baptized person, but the regular attendants have this year contributed to the support of the preacher above \$20 and are defraying many of the chapel's ordinary incidental expenses.

Gifts by women.

An atmosphere of self-support.

Rev. J. E. Cardwell (C. I. M., Shanghai):—I am sorry Dr. Graves has omitted to give us the latter part of his subject: "Stimulating the church to aggressive work." To have done so thirteen years ago is hardly sufficient excuse for its omission now, seeing that, during all these years, though the number of converts has largely increased, their aggressive force has not been, nor is, in proportion to that increase. Aggressive work is the one great need of the Chinese church, the absence of which keeps her leaning, mainly, if not wholly, upon foreign help and support, and is at the same time a source of much discouragement to the foreign missionary.

Aggressive work the need of the Chinese church.

We have of late years been reminded by friends at home, and advised to adopt what they call *apostolic methods* in carrying on the work here. Many of the suggestions thrown out to us have been altogether impractical, as well as impossible of adoption. There is, however, one phase of the apostolic methods which they, and I fear many of us, have overlooked, which should be followed, and which ought to have been followed from the first. To the lack of its adoption I trace the apathy of the Chinese church as regards evangelistic effort.

A phase of apostolic methods overlooked.

The Apostle Paul speaking of the Thessalonians, says: "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak anything." There is much in the compound word "*God-ward*," for here is the main-spring of their effort and the secret of their acceptance and success. They were the disciples of the Lord, and not of Paul.

How unlike is the Chinese church. In too many instances their faith is far more man-ward than God-ward, being disciples of the missionary and not of the Lord. This is not so much the fault of the convert as of the missionary. He finds them in all their ignorance and superstition and spiritual death. He comes to them with the light of life, but he does not always fully reveal it.

The Chinese Christians often disciples of the missionary, not of the Lord.

Why should the truths of God's Word, which by the Spirit are represented as sharper than any two-edged sword, be blunted and pared down for fear of hurting the susceptibilities and prejudice of Confucianist, Taoist and Buddhist? I have no sympathy with those who would seek to bring the Gospel

The prejudices of Confucianists, etc., are consulted.

down to the level of these systems of error. or in any way dwarf or tone down the proportions and excellence of the Word of God. This I take to be one reason of the inertness of the native church.

Another weakness, and a fruitful source of trouble, declension and lukewarmness, is *the system of paid helpers*. I can nowhere find that the evangelists or apostles paid any of the converts to preach or teach, but I do find that the converts often provided for the maintenance of the evangelists. This matter of paid agency is a rut we have got into which clogs the wheels of spiritual energy and faithful service. I remember five men coming regularly for some time to worship and then desiring to have their names put down as inquirers. I heard that one of them said, "If he does not give me employment, I will have my name taken off the book." I pointed out to him his mistake and saw no more of him. Almost the first question a visitor puts to your paid helper is, "How much do you get for having entered the religion? and how much can I get if I do the same?"

I said just now the convert is not so much in fault as the missionary. Now I say, in this matter, the missionary is not so much to blame as the society which sends him out. The cry is for statistics: "How many converts have you made?" Some missionaries will baptize a man on his simply expressing a wish to be baptized, saying the responsibility rests with the convert, who is then taken into employment as school-teacher, evangelist or colporteur; and can we wonder if it all ends in disappointment and failure? If paid native agency had never been adopted, we should have had a far more spiritual and earnest Chinese church than we have to-day. My opinion is that no native helper or evangelist should be paid out of mission funds, but by the native church. Many home friends subscribe especially for the support of an evangelist or Bible woman. This method should be discouraged as much as possible. Let the missionary himself be both teacher and evangelist until such time as the church is able to support one of its own, chosen by them, from their own ranks. Each member of the church should be encouraged to open his or her house for prayer meetings and Gospel services, and thus do away with the necessity of what is called a preaching room or chapel. The opening of a chapel should not be the first object in view. House to house visitation is better and will be found productive of far greater results.

Out of the 40,000 converts, how many have gone forth as we have gone forth, to obey the commission "Go ye?" Here I fear we have failed; we have not clearly shown them it is more their duty than ours to evangelize their own country. Hence they look wholly to us and consider it is our work and not theirs. It would seem as if many of us thought so too, for we are praying and asking for hundreds more of our own countrymen to come to this land. Much as I would rejoice to see them, still I think there is another and a more natural way. In the early church it was by the converts to Christianity that Christianity spread. If the church in China was only alive to her privilege, duty and responsibility, five hundred native evangelists would soon be spread over the land, who would be a far greater power than five thousand foreigners.

Paid helpers
are a source of
trouble and de-
clension.

The blame lies
on the home
societies.

a wish to be

The
appeal for
statistics.

The opening
of chapels not
a primary
consideration.

Blame lies
on the mission-
aries.

The duty of
natives to evan-
gelize their
own country.

Rev. J. Lees (L. M. S., Tientsin), suggested that if brethren cannot get the members to support the whole work, they can make a beginning by getting them to do something for Christ in the neighborhood. In Tientsin, he said, they have a native school in the city, entirely supported by the natives.

ESSAY.

HISTORY AND PRESENT CONDITION OF MISSION SCHOOLS AND WHAT FURTHER PLANS ARE DESIRABLE.

Rev. N. J. Plumb (A. M. E. M., Foochow.)

THE subject designated for this occasion is both wide in its scope and great in its importance. It comprehends the past with its varied lessons and experiences, and the future with all its possibilities. We study the past to gather light for the present, and both the present and the past that we may know better how to plan for the future.

The subject, as stated, does not require us to enter upon a defence of mission schools; it is assumed that they are and always have been a valuable agency in the propagation of the Gospel, and this assumption is sustained by the testimony of the great majority of missionaries in all lands, as well as by the friends of missions.

That the missionaries and mission boards have strong faith in schools as valuable auxiliaries, is shown by the amount of time and money given to them. Many earnest, intelligent Christian men and women are chosen and sent out specially for this work. Numerous fine school buildings are found at most of the mission stations, provided at considerable expense by the missionary societies. The following language of an eminent writer and earnest friend of missions probably well expresses the general sentiment on this subject: "I do not doubt," he says, "after considerable local study of this question, that the Christian school is the most effective method of promulgating the Gospel. I am convinced that in India, China and Japan, Christian instruction is the best preaching, and the school is the best chapel. We thus bring the young under our influence, and the young in these lands are our chief hope. Besides this, we have the homiletic, or pulpit mode, of preaching. The two should be combined, and are, in all our missions there."

Mission
schools
valuable
auxiliaries.

It should not be a question among us which is most desirable; both should be considered indispensable and inseparable. But I am convinced that we could never be thoroughly successful without the school.

Starting out, then, with the assumption that the mission school is a useful factor in our work, we are to study its history, with its successes and failures, that we may know how to make it more effective. To do full justice to a "history" would require a volume instead of this short paper; hence we must confine ourselves to the merest outline, and a general statement of some of the facts we have gathered on this subject.

1. *Their early inception.*—It is to be noticed, in the first place, that they had an early origin, and have grown with the growth and strengthened with the strength of the native churches.

The practice has not been uniform, but, in most cases, schools were commenced at or near the beginning of mission work.

As early as 1807, before China was really open to the Gospel, this work was begun. While Dr. Morrison was quietly permitted for special reasons to reside at Canton, the missionaries sent out to re-inforce him were not allowed to enter China, and they took up their abode at the "out-stations," as Singapore, Penang and Malacca were called, and there opened schools, presses and churches. Later, in 1842, when Hongkong was ceded to Great Britain, that became a principal centre for missionary operations, prominent among which was school work.

We find that in 1843 this place was chosen as the seat of a theological academy, with Dr. Legge as superintendent. He arrived soon after, with three native assistants from the Anglo-Chinese College at Malacca. The plan was to reach the Chinese and open up the way for more direct evangelistic effort through the medium of the English language, and this work was vigorously prosecuted for some time. This plan was also adopted during the early stages of mission work in Shanghai.

As soon, however, as the missionaries acquired a knowledge of the Chinese language, and they were able to travel in the country, schools in Chinese were opened wherever they could be.

During these early years, the fact that Christian teachers could not be had, did not deter the missionaries from making the best use they could of their opportunities, by employing heathen teachers with heathen pupils under their own personal supervision, both Christian and native books being used. At that time much attention was given to the translation of school books and the direction of schools.

By reference to a very able paper read before the Conference in 1877 by the Rev. R. Lechler, we find an account of a novel experiment in school work on an extensive scale, by the Rev. G. A. Hauspach, of the Berlin Mission. His plan was to get Christian instruction introduced into purely heathen schools. For this purpose he visited a large number of them in the Canton province, and wherever he found the teacher accessible, and willing to consent to the arrangement, he supplied Christian books, under an agreement that they should be taught during a part of each day, and that the teacher should be compensated according to results. He succeeded in this way in getting as many as 138 schools, with 1,500 pupils. He made periodical visits to these schools, examining them on the books read, and giving Christian instruction to the pupils, and he had strong hopes of being able to draw from them a number of the brighter boys for a central school, where he could train them for native assistants. The people in the villages welcomed him as a benefactor, and he was able to open several little churches as the result of this kind of mission work, and doubtless some good was accomplished.

Begun before
China was
open to the
Gospel.

A novel
experiment
with heathen
schools.

Foochow was occupied as a mission station in 1847, and we find it stated that "at the earliest possible period our missionaries opened schools, employing native teachers for them, the missionaries visiting them to give religious instruction and conduct the devotions." The first of these was opened with eight boys, and was very promising.

The girls' school commenced with ten pupils, and became of great interest. Boarding schools, for both boys and girls, were commenced at an early date. The teaching of English was also carried on for a time, but was afterwards given up. A number of day-schools, with heathen teachers, were also started. The teachers were paid entirely by the mission; but it was objected that they became too independent, and for this and other reasons these were also abandoned.

At Amoy, schools were not, I believe, made use of during the first years, but have since become a prominent part of mission work.

In Canton we learn that the first day-school was opened in 1850.

In nearly all the mission stations which have since been established, schools of some kind have had a leading part during the early stages.

2. *Opposition.*—It was not in the beginning, nor is it even now, in opening up new work, always easy to get successful schools started. The most absurd suspicions and stories are circulated concerning them. As the Chinese have no boarding schools, they look upon the gathering of boys and girls in schools, and boarding and clothing them, as a strange thing, and they cannot understand the object. In beginning, much opposition is often manifested towards all mission schools.

Difficulty of
getting success-
ful schools
started.

One says, "Day-schools were impossible; at that time the people were so hostile:" another, "The mission commenced with a day-school with three boys, but the opposition was so great that soon two of them ran away and never returned." In the case of one boarding-school for girls, when the building was ready and the time arrived for the opening of the school, the pupils did not come as they had before promised. They had not the courage to present themselves in the face of the strong opposition and prejudice of their neighbors, and the enterprise seemed destined to failure. The ladies in charge, however, succeeded, through the aid of a church member, in getting a few to come; but in a short time they all ran away, and the neighbors attacked the house of the church member, who, with his family, had to flee for safety. It was some time before the school could be re-opened and success assured. Such experiences illustrate not uncommon trials of early mission work, but they are fortunately much less frequent now.

3. *Some characteristics.*—By comparison we see some similarity in the following particulars: (1.) Both Christian books and Chinese classics are used, the former for religious instruction and the latter for the cultivation of style. (2.) The teachers are usually Christians, but if none can be had, a non-Christian of good character may be employed. (3.) In day-schools, heathen as well as Christian pupils attend, and they are required to read the Christian books and attend the

Similarity.

religious services with which the school is opened, as well as church on Sundays. (4.) These schools are under the constant supervision of a native pastor, and, as far as possible, have the oversight of the missionary in charge of them. (5.) Regular examinations are held by the missionary and pastor, or a competent native committee, and reports made of daily attendance, condition of the school, etc. (6.) The pupils contribute towards the support of the teacher, provide their own books, clothing, and, in day-schools, their tables, etc.

In some instances, girls are rewarded according to the amount of work done, but the practice of money rewards does not meet with general approval.

4. *Special difficulties in day-schools.*—These schools are, in some respects, the most important, and ought to be within the reach of all our church members; but it seems very difficult to raise them to a high standard of efficiency. The greatest drawback, I suppose, is the lack of first-class teachers. If a heathen is employed, he will not be likely to teach much Christianity, and a Christian may be very inefficient. Another great difficulty is to secure regularity and punctuality in attendance.

Lack of first-class teachers.

The Chinese are so lax in their notions of proper school regulations, that the teacher may frequently be absent to attend to some private matters of his own and nothing be thought of it.

The pupils are also very irregular, often being required to remain at home during harvests or busy seasons. Punctuality is also almost impossible, and without clocks, no definite hour is known for opening or closing school.

Irregular attendance.

The parents are often too ignorant themselves to care much about education, and do not feel enough interest in their children to look carefully after the welfare of the school.

Several methods have been tried in some missions for overcoming these difficulties. In some cases small rewards are promised to the pupils in case of regular attendance and the passage of a satisfactory examination; this to be paid at the end of the year. A gratuity is also awarded the teacher, in addition to his wages, in proportion to the number of pupils who pass a certain standard in the examination. Others again make the sum paid by the mission to the teacher proportionate to the number of pupils whose regular attendance he has been able to secure, varying from \$1 to \$2 for each pupil within certain limits; ten scholars being considered a minimum, and twenty a maximum, number for these schools.

The above expedients, as far as tried, have proved more or less successful, but evidently the problem has not yet been satisfactorily solved.

5. *The objects of mission-schools.*—It hardly seems necessary to speak on this point, as they are, of course, that the schools may become evangelizing agencies, and advance the cause of Christ; but it may be desirable to consider this head of my paper more at length.

For the sake of clearness, three things may be named as comprehended under the one general head: (1) *Preparatory work*; (2) *Direct religious work*; and (3) *The diffusion of general intelligence*. These schools have done much in all mission fields in opening the way for the entrance of the Gospel. They are often the advance guard, the sappers and miners preparing for the storming of the fortress. It would be doing injustice to their history to say that they have not done a great deal of excellent work in this way.

They are specially calculated to do evangelistic work. Their function is to undo the work of ages by the uprooting of heathen and superstitious notions, and implanting in their stead the religion of the Lord Jesus Christ. They teach that God is the Father and Jesus Christ the Saviour of all mankind, and the results of such teaching fully justify their use as evangelizing agencies. Many of the pupils are converted and grow up to be our strongest and most intelligent Christians and preachers of the Gospel.

They also do much in the diffusion of general intelligence. They teach much that is necessary to make a man a good citizen or subject.

In the teaching of science, such facts are given concerning nature and the material universe as must dissipate faith in idols and lead from nature up to nature's God.

It may be proper to say here that there is not unanimity among all the missionaries in China as to the utility of schools as a part of church work. To some the results are not satisfactory. The dissatisfaction, however, may be owing to impatience for results. The old adage, "The mills of the gods grind slowly," is specially applicable to schools. While much may already be seen, a generation or two must grow up, trained in our Christian schools before the best results are reached.

Present Condition.

The present is so closely linked to the past that it scarcely seems possible or necessary to say much which does not apply to the recent past. It is only by comparison with the early years of school work that we see any great difference.

1. The first thing we notice is the *great number and variety of mission schools*.

They are now no longer a few struggling day and boarding schools, with a small number of frightened pupils, held together with difficulty; but the little one has grown to a thousand. The tender plant has become a large and graceful tree with many branches, adorned with beautiful foliage, flowers and fruit.

There is the day-school springing up wherever the church is planted, varied to suit the circumstances.

Those for girls and boys are generally separate, but sometimes they are "mixed," so that co-education, even in China, is not an impossibility.

There are also in some missions central schools, which form an intermediate grade leading to the college or seminary.

Kinds of
schools.

Boarding schools, for both sexes, exist in nearly all missions in China, under the constant and careful inspection of competent foreign teachers. Schools, specially for the education of women, are also found in several missions, and are mostly of recent date, although some of them have been in existence for many years.

Schools for the training of young men for the ministry, are a recognized necessity everywhere. In these the missionary finds ample scope for all his time and strength, and calls to his aid competent native assistants.

Colleges, seminaries and institutions aspiring to the name and position of the university, are now becoming quite common. These, by the teaching of the sciences and mathematics, bring within our influence many who could not otherwise be reached. Regular religious instruction is also a prominent feature, and every effort is made to bring as many of these students to Christ as possible.

Other schools might perhaps be mentioned, but these are the most common.

Number of
schools and
pupils.

2. I have not been able to prepare *tabulated statistics* of the number of schools and pupils; but from the comparisons made, they have doubtless more than doubled since the Conference Report of 1877 was issued. Take for instance, that of boys' and girls' day-schools. The number reported then was 259 schools, with 4,602 pupils; while the figures which I have obtained from twenty-five missions and mission stations, give a total of over 500 schools and more than 8,000 pupils. These numbers are very far from complete, and the statistics compiled for this Conference will doubtless show a much greater advance. The number of day-schools, in one mission alone, amounts to 75, with nearly 1,000 pupils. This sufficiently illustrates the importance attached to them as a part of mission work.

Much still
to be done.

3. In the matter of *buildings and appliances* we have every reason to be encouraged. At nearly every mission station in China we find commodious and even elegant buildings devoted to school purposes, some of which have been secured through private donations, and others by funds provided by the missionary societies. These are often filled to overflowing, and the call for more room is constantly heard. As to the appliances, we are gratified at what has been done to supply these schools with the necessary apparatus for teaching chemistry, astronomy and the higher mathematics; but much remains to make it possible to accomplish the work with the best results. While some are comparatively well provided, others are obliged to get along with very few helps beyond what they can devise themselves.

4. As to the *teachers*, we can say but little, except in praise of the earnest and intelligent men and women connected with these schools, who are doing faithfully and well the work committed to their hands.

On the whole, the missions in China have reason to be thankful for what has already been done and the increasing interest manifested in school work.

From the foregoing considerations we are justified in concluding that the present condition of mission schools is one of prosperity and encouragement. They are not now all that their friends would be glad to have them; but the present is full of hope for the future. Some of them are in comparative infancy; but they are healthy and growing, and under the fostering care of their many friends and supporters, and the able and efficient instructors, who are deeply interested in all that pertains to their welfare, there is certainly large promise of great things before them in the not distant future.

Present
condition
prosperous and
encouraging.

What further plans are desirable.

After the review already given, it might seem that nothing further was needed, but the following suggestions are offered:—

1. *Normal schools.*—We must all agree that efficient native teachers are of supreme importance to this work, and schools specially adapted to the training of Christian teachers must certainly prove of great advantage. One such well-equipped school might be established at some central place by the united efforts of the several missions in that vicinity for their mutual benefit. Something is being done in this direction, but evidently more systematic efforts and plans are desirable, in order to provide such teachers as shall give all our schools the greatest efficiency. This seems too apparent to require further argument.

Training
teachers of
supreme
importance.

2. *Schools for women.*—In some missions this is a recognized department of work; but I believe much greater attention should be given to it. This is especially important where the work has made considerable progress and there is a large membership. It is not enough that the education of the girls should be attended to. There are a great many women who enter the church without ever having had the advantages of an early education. These should, as far as possible, be brought into a school specially for this purpose, and given an elementary education and careful instruction in Christian truth. The object should be twofold: (1) To prepare the most earnest and intelligent of these to act as Bible readers and do evangelistic work among their own sex; and (2) To fit women to adorn Christian homes by a godly life and chaste conversation, and to be examples of the power of the Gospel to the heathen neighbors. It would certainly be a great advantage to the church to have carefully trained women to do lay preaching in the secluded homes, which are so inaccessible to the minister of the Gospel, as well as that the daily home life of these wives and mothers should be above reproach, and thus be lights in the midst of the surrounding darkness.

3. *Industrial and manual training schools.*—At first sight these may not seem to be in the line of direct missionary work; but I believe they may be made to render valuable assistance. They could be opened in connection with, or as departments of, other schools, with the following objects in view: (1) To afford students, who are supporting themselves, an opportunity to earn something while they are pursuing their studies;

(2) To teach the children of our church members such trades as shall enable them to make a living in such a way that they can maintain their Christian standing; and (3) To elevate labor and make it more honorable in the eyes of literary men in China.

For a student to complete a course of study in our colleges many years are required, and there are comparatively few who have the means or who can receive the private aid necessary to enable them to remain in school for eight or ten years. The constant complaint is that they do not remain long enough, and the reason generally is that they cannot do so, owing to the lack of funds and methods of helping themselves.

It would also be a benefit to them physically; and a portion of the time of all our students should be given to manual labor of some kind, that the hand and the eye, as well as the mind, may be trained to skillful work. Symmetrical development is of great importance, and if a man has a knowledge of something besides books, he will not feel bound to enter a literary calling when he is naturally much better fitted for something else. If labor is elevated and made honorable by practice in our schools, a student will not feel that it is a degradation to him to work with his hands. These are questions which should be carefully considered by all our educators.

4. *Higher education.*—This subject is, as it deserves to be, receiving much more attention than formerly, and it is likely to be a still more prominent part of mission work in the near future.

A wide field is here opened to the church for providing schools, in which the youth of China may be thoroughly trained in such mental habits as shall make them leaders among their people. It is a legitimate part of church work to develop strong Christian men, capable of filling the highest places of influence and responsibility. The Chinese government is awakening to the importance of having men thoroughly educated in Western science, and should we be less far-sighted? In Western lands, colleges and universities are everywhere established and carried on under the direction and support of the various denominations. The wealth of the churches sustains them, and their ablest men fill their professors' chairs; and should it not be so in China?

The questions, How can this work be done? and how best done? will naturally arise here, and should have careful consideration.

Is the use of English necessary or advisable, or should the Chinese language alone be used?

That a high grade of education can be reached through the medium of the Chinese language alone, has, I think, been clearly proved. Well-tried experiments also conclusively show that this can be done, and perhaps more satisfactorily, by the use of English combined with the Chinese. I was at one time of opinion that the former was the best method, but now I am in favor of the latter.

There are various advantages claimed for the use of English. I will only speak of one or two.

First, I suppose that with the present dearth of terms for the expression of scientific thought in Chinese, and the lack of uniformity in what there are, there must be great advantage, both to teacher and pupil in its use, and the references in English text-books to cognate subjects in other works, is a great help to proficiency in any subject.

Advantages
of English.

2. The principal advantage which the knowledge of English affords is the wide range of knowledge which it throws open to the student, from which he may draw unlimited stores of information on any or all subjects, and into which he may push his researches to the extent of his desires or inclination.

With a knowledge of Chinese only, the student, although he may have completed a full course of study, is practically shut up to what he has been taught. There are no such vast store-houses of precious information before him, inviting him to enter and there satisfy his hungry longings for a more thorough acquaintance with literature, science, history, theology, etc., as there are in English.

When the time comes that we shall have thoroughly educated ministers, and congregations which appreciate them, a knowledge of English and other languages will prove invaluable to them. The ablest Chinese preacher in the Foochow conference is a man who has a fair knowledge of English, so that he can make good use of foreign books and commentaries.

Ablest
Foochow
preacher an
English
scholar.

In addition, the knowledge and use of English may stimulate to more active thought and more independent research. I do not affirm that this is so, but think it may be.

Without attempting a strong plea for either method, I will say that in our higher educational institutions we want the very best methods. We should try all, and hold fast that which experience tells us is best.

5. *Co-operation*.—There is certainly no department of our work in which unanimity and uniformity could be more easily or profitably practiced than in our schools.

(1.) Those who are in charge of important school work, and are devoting themselves entirely to it, ought to be better acquainted with each other and each other's work, plans and methods. This would bring them into closer relation and more intimate sympathy, and lead to agreement upon the best methods of carrying on their work.

(2.) A uniform course of study for all schools might be adopted by this Conference. The appointment by the last Conference of a committee to prepare a series of text-books, was a step in the right direction, and their work should now be ratified, with the recommendation that it be adopted by all the missions in China.

Uniformity
in course of
study,
terminology
and methods.

(3.) Uniformity in terminology is a matter of great importance, especially in scientific and medical text-books. The same terms and forms of expression for the same thing are necessary to prevent confusion and uncertainty, and give solidity and unity to our school work.

(4.) Uniformity of methods of conducting schools and examinations would be a great advantage. A representative committee, for conducting examinations in the higher grade of schools, would have a stimulating effect and secure greater thoroughness.

(5.) There should be at many of the mission-stations, where several societies are carrying on work, much more unity of effort, in order to effect the greatest economy of time and means and secure the greatest good. It seems a great waste of these precious gifts of the church for each denomination to build up expensive schools and carry them on side by side quite independently of each other. Whenever and wherever it is possible, there should be hearty co-operation. Some recommendation, looking towards the practical realization of this, might be adopted by this Conference.

(6.) In conclusion I wish to say that *there should be more united and earnest prayer for God's blessing upon our schools, that the Holy Spirit may be poured out more abundantly upon both teachers and pupils.* Secularism cannot be too carefully guarded against, and we should unitedly pray and labor that each of these pupils, brought under our influence, may be truly converted. This can only be accomplished by the Holy Spirit working in their hearts in answer to prayer.

Education is like a sharp sword, which will cut in whichever direction it is turned. All mission schools should be sources of power and inspiration, and when the pupils go out, they should go filled with the Spirit.

As a practical suggestion, I would propose that a day be set apart specially to pray for our schools and colleges, as is done in Western lands; and I hope some definite action in the matter will be taken before the Conference adjourns.

Special day
of prayer
for schools.

The meetings, held on the day appointed, should be in the schools and with the students, whenever possible, that they may be personally benefitted and be led to realize the supreme importance of the religion of Christ, without which all their attainments will be in vain.

Other valuable suggestions might be offered; but these have occurred to me as the most important.

ESSAY.

HOW MAY EDUCATIONAL WORK BE MADE MOST TO ADVANCE THE CAUSE OF CHRISTIANITY IN CHINA?

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungchow.)

It may safely be assumed that missionaries educate in the interest of Christianity. Although education confers great benefits of its own, yet these are not sufficient, in themselves, to call forth the money of the church, or the consecrated efforts of her sons and daughters. It may also be assumed that Christian missionaries *ought* to educate. Wherever Christianity goes she inspires a desire for knowledge, at the same time that she opens

the way for its gratification. She has allied to herself in indissoluble bonds the work of education. Schools, colleges and universities go everywhere in her train. However missionaries may desire simply to preach and have nothing to do with education, they will generally find it impossible. It is too important an arm of Christian effort to be permanently neglected. The important question is, How shall it be made to serve its purpose in the highest degree?

To this I would answer: *First, by educating thoroughly; second, by educating in the Chinese language; and third, by educating under strong religious influences.*

1. EDUCATE THOROUGHLY.

By a thorough education I mean a good knowledge of the Chinese language and literature, of mathematics, of modern science, and of Christian truth and evidences. Such an education will require from ten to fourteen years, or proportionally less if a foundation has been laid in a native school. I do not mean to say that day and primary schools are not useful, but simply that they are less useful than high schools; that is, the time and money spent on them yields proportionally less effective results in furthering the cause of Christianity than that spent on high schools. Moreover, high schools presuppose primary schools as feeders.

What a
thorough
education is.

1. *A thorough education gives time and opportunity to produce a profound impression on the heart and character.*

Some regard mission schools as simply affording an opportunity to teach children the facts and doctrines of Christianity. Hence they consider three or four years as quite long enough to keep a pupil in school, and are not very particular whether the teacher be a Chinaman or a foreigner, a heathen or a Christian, only so long as he teaches his pupils the New Testament and the Catechism. In conformity with this idea, the classics are excluded, and Western learning ignored, and the whole time and strength concentrated on religion. These brethren regard themselves as highly practical and economical. Why support a boy, say they, for ten years when two or three are quite sufficient to teach the principal Christian books? This theory of mission schools I regard as entirely vicious. Such schools do not fulfil the end proposed by education.

A vicious
theory of
mission
schools.

Mission schools, of the right kind, are not established *simply* to teach religion, and so bring about the conversion of the pupils. They look beyond this, and propose, in addition, to give to these converted pupils such an intellectual and moral training as will fit them to be influential men in society and in the church, teachers and leaders of others. Religion is a thing of the heart, and is not best nor most successfully taught when its doctrines are brought before the mind as a mere matter of intellectual acquisition. Such a method often defeats its own end. The pupil learns religion as he would his own classics, and when he knows it he assumes that he has all there is to get. Such an impression, once made, puts the learner in a

Religion a
thing of the
heart.

false attitude, and goes far towards preventing religion from ever making its proper impression on his heart. The truth is that religion, as a thing of the heart, is generally best taught indirectly, as the mind is prepared for its reception. The years spent in acquiring a thorough education not only afford an admirable opportunity to teach religion as a matter

Time needed
to make an
impression.

of the head, but also serve to bring it home to the heart and give to it the strength and permanence of a profound impression. Time is an important factor in the production of most great effects, and in none more so than in moral effects. Pressure continued through ages will turn clay into stone. The Chinese are not an easily impressible people. Temporary influences produce but little effect upon them. Experience shows that those who accept Christianity in China, are chiefly those who have been brought in contact with it for a considerable time, either as pupils, employés or neighbors. Hence it will be found that schools which keep their pupils a series of years, and give them a thorough education, will fulfil their end most fully. By this means a deep and lasting impression is made on the heart and character, such as will sanctify the intellectual attainments made, and insure their being used in the interest of truth. Such schools will have to do, for a time, the work of both parent and teacher. Even boys who live in Christian homes generally find there a low standard of Christian character, and low ideas of Christian consecration. Until several generations have passed the Christian school must be the chief agent in training young men for great usefulness. The teacher has full control of the pupil through the chief formative period of his life. As he advances in the knowledge of his own classics, he has the superior moral and spiritual teachings of the Gospel brought continually into comparison with them. The study of mathematics teaches him to reason. Science enlarges his ideas of God, of nature, and of man; and all the while that his education is going on, the teacher's example of holy living and earnest working, is operating to impress his heart and mould his character. The personal appeals of private teaching and public preaching awaken and guide his conscience, and the energy and enterprise of Western character, to some extent at least, displace Chinese stolidity and conservatism. The influential men of the next generation in the Christian church in China will unquestionably come from our Christian high schools.

2. *A thorough education will fit men to fill influential positions in society; and, if they are called of God, will make them able preachers of the Gospel.*

In any community the educated men are the influential men. They control the sentiments and opinions of society. It will pay us better, as missionaries, to educate thoroughly one man, who will exert through life the predominant influence of an educated man, than to educate poorly half-a-dozen men, whose education gives them no position in society. An educated man is a lighted candle, and the uneducated will walk by his light. This is probably truer in China than in most heathen countries. The bulwark of Confucianism is its

Great influence
of educated
men in China,

educated men. If we are going to displace Confucianism in the minds of the people and wrest from its educated men the position they now hold, we must prepare men, educated in Christianity and in science, who will be able to outshine them. The circumstances in China give us a great advantage. Western science has a great and continually increasing reputation. Any man who is well versed in it, and who has, at the same time, a fair knowledge of Chinese learning, will be an influential man in any position in China.

Again, with very few exceptions, the best and most influential preachers of the Gospel are now, and ever have been, educated men. Christianity is beginning in China amongst the poor and ignorant, but it will not remain there. The genius of Christianity is to enlighten and uplift. The ministry should be ahead of the people. One of the capital objects of missionary effort should be to educate and train for the native church a competent ministry. In her weakness the infant church has not the strength to do this for herself, nor does she fully appreciate its importance. By natural necessity it falls on the foreign missionary. It is as much his duty to prepare others to preach, as it is to preach himself. Men who have grown up in heathenism, whose minds are saturated with Confucian morality, may preach the Gospel well and eloquently under the direction and supervision of their foreign teachers, but they are not safe men, as experience has often shown. No amount of theological training will fully eradicate their heathenism, or give a steadfast strength to their moral characters. They are not the men to bear independent responsibility, or to be trusted to carry on the work of preaching and organizing, beyond the supervision of foreigners. To do this we want men trained in Christianity from their youth, in whose minds heathenism has always been antagonized and overshadowed by Christianity, whose moral principles have a deep root and a mature growth. These are the men to whom the oracles of God may be safely committed. To secure such men some would adopt the Roman Catholic plan of training boys specifically and avowedly for the ministry, taking no others into the school, and teaching only the branches needed for this calling. The grand defect of this plan is, that it makes narrow-minded men, and leads into the ministry many whom God has not called. The best and the wisest way, as experience in Western lands has shown, is to educate young men for general usefulness, expecting that, of these, God will call a sufficient number, and that they will hear His call and seek for themselves the further training that is needed.

Duty of
training a
competent
ministry.

3. *A thorough education will serve to eradicate superstition and develop an enlightened Christian character.*

It can scarcely be questioned that the knowledge of the laws of mind and matter, as developed by modern civilization, has had a very great effect in destroying many forms of superstition;—
 for example, necromancy, geomancy, astrology, witchcraft, etc. For ages Christianity suffered deterioration, and in some cases practical extinction, from the effect of ignorance and superstition; as witness Asia Minor and Syria and indeed the whole church during the

Ignorance and
superstition
does to
Christianity.

dark ages. If it were possible (which it is not) to introduce Christianity into China without any accompaniment of the world's increased light on other subjects, it would probably suffer in the same way and from the same causes. God has guided the human mind in these latter days to the discovery of many and great truths, and He has no doubt done so in order that the light of these truths may be reflected on the Gospel of His Son, thus making men to see it more clearly and believe it more firmly.

Much of the education of this age is irreligious, if not positively sceptical. Hence some are ready to deprecate the whole work of education, and would refrain from introducing Western sciences into China. This is neither sound policy nor sound Protestantism. We do not believe that ignorance is the mother of devotion. In China we cannot afford not to educate. Western science is coming into China whether we will or not. If Christianity is wise she will lead the van in educational work and secure in China the position she now holds in Western lands. It is her inherent right, as well as her bounden duty, to be the pioneer of a higher and better education in China, and by so doing subsidize the influence of science and civilization for the advancement of her own triumph. Let no man say that, in thus speaking, I am ignoring or depreciating spiritual forces. I am not writing on that subject, but showing how education may and should be made to supplement these forces and facilitate their triumph.

4. *A thorough education offers a healthy inducement to parents, both Christian and heathen, to send their children to school.*

It is evident that if a school is to be established, some inducement must be offered. The Chinese are a very practical people, and they are not likely to send their children to a mission school unless there is a clear prospect of advantage. In this they are in entire accord with the principles of sound common sense. The only proper and healthy inducement is a desire for the education itself. To make this inducement effective, the education must be such as will fit for a successful career in life, for such callings as are available and seem desirable to the parents and friends of the pupils. Now a thorough education in his own language, with a good

Successful
careers opened
to qualified
men.

knowledge of mathematics and Western science, cannot fail to put a young man in the way of an honorable and successful calling in life. He is fitted to teach in all kinds of

mission schools, to preach as a helper or evangelist, to study theology and enter the ministry, to teach science or mathematics in wealthy families, or to open schools to teach these things on his own account. China is slowly but surely opening her gates to Western knowledge, and every year increases the demand for such men. Mission work is also increasing rapidly, and the demand for qualified men in this connection is becoming greater and greater. In proportion as the demand for the men increases and wages rise, in the same proportion will such schools approximate self-support. For the present it is necessary to give

Free board
and tuition

tuition free, and in most cases board also. To this some object, as a waste of money, and as fostering the proverbial covetousness of the Chinese. Let it be noted in reply,

that Christian education, especially the higher education, has always been to a greater or less extent free. Look at the great educational institutions of the West. They are nearly all endowed, and offer their advantages free; not only so, but in many cases free scholarships are also provided, affording board as well as tuition. In most branches of the church also, systematic assistance is given to those who are preparing to do her work. Not only so, but in China all government schools support their pupils liberally, and throughout the empire in all provincial *Fu* and *Hsien* cities, a regular allowance is made to such as are pursuing their studies, and present themselves periodically for examination. It must be remembered also that those who come to our mission schools are nearly always in very moderate circumstances in life. Their parents might manage to pay the moderate fees of a teacher in their own village, but cannot pay the board of their boys in a mission school. Generally the mere sparing of their sons for so many years, while they support their wives and often their children, at home, is a serious tax on their resources, and a still more serious tax on their ideas of the duty of a son to his parents.

II.—EDUCATE IN THE CHINESE LANGUAGE.

It would seem in the last degree natural that education in China should be in the Chinese language. Nevertheless, much has been said and written in favor of using English, and various experiments have been and are now being made in this line. The theoretical reasons for using English are very plausible, and it is easy to wax eloquent in setting them forth. But theory is one thing and practice another. The problem is not so simple as it seems to be, especially when education is viewed in the light of a mission agency. Fine buildings and an elaborate course of instruction are all in vain. The teachers have one end in view and the scholars another and very different end. Two or three years' instruction in elementary English satisfies the pupil, and, as he pays his way, he is free to leave, which he accordingly does, and enters the market which pays so well for his acquirements in English. The sciences he was to have studied in English are a vain chimera. Religion has made no effective impression upon his character. The time was too short and the circumstances too unfavorable.

All the difficulties of the case are not avoided by using the Chinese language, but many of them are, and others are greatly lessened.

1. *An education in Chinese is of special service to its possessor only when it is thorough.*

Two or three years is not sufficient to get even the most superficial education in Chinese and in Western science, and if it were, such superficial knowledge commands no premium in the market. The only thing that commands respect is thorough scholarship. This is just as it should be, and it goes a long way in securing the attendance of the pupil through a full course of study. The reputation which a thorough education gives, and the prospect which its possession holds out, will generally serve to retain the pupil until its

Chinese *versus*
English: theory
and practice.

An inducement
to complete
full course.

completion. Thus we see that the use of Chinese obviates the most fundamental difficulty of education in English. It prevents, to a great extent, the waste involved in boys dropping out of school before completing the course proposed, and at the same time secures the essential condition for making a profound impression on their characters.

2. *A thorough training in his own language is essential to a man's reputation for scholarship amongst his own people.*

A Chinaman's deficient knowledge of his own language will vitiate almost any amount of scholarship in foreign language and sciences. However foreigners may regard such a man, his own people will not regard him as a scholar. They will tolerate an imperfect knowledge of their own language and literature in a foreigner, but they will not tolerate it in one of their own people who professes to be a scholar. Whoever betrays ignorance in this respect at once loses caste and influence.

The advocates of education in English tell us that they by no means intend to neglect the Chinese, but propose to carry it along at the same time. This sounds very well in theory, but it is unattainable in practice. The want of time proves fatal to all such theories. To master the Chinese classics and literary style, requires, for ordinary minds, the labor of many years, and when a difficult Western language and Western sciences are added, the time required is at least doubled. Much stronger inducements will be needed than have yet been offered in any mission school, to induce pupils to remain for the completion of such a course. It must also be noted that the study of English nearly always destroys a young man's taste for the literature and literary style of his own language. Teaching Chinese classics and composition to those who are well started in English, is always an up-hill business, and under all ordinary circumstances will fail of success. The only way to secure the end proposed is to begin the English after the Chinese is already acquired. This, however, is not the way it is generally undertaken, nor is it commonly practicable. The history of English teaching in mission schools will, I am sure, with very few exceptions, bear me out in these assertions. The practical alternatives are, a limited knowledge of English, with but little other education, on the one hand, and, on the other, a good Chinese education with a knowledge of Western sciences acquired in Chinese. This last will not command as much money at the open ports as the first, but throughout China generally it will command far more respect and enable its possessor to wield a far greater and more beneficial influence.

3. *Education in Chinese enables a man to use his knowledge effectively.*

Knowledge is not acquired simply for the purpose of having it, but rather for the purpose of using it and communicating it to others. A Chinaman educated in English is much in the same position as a foreigner. His knowledge has to be worked over in the Chinese language before it can be used, or made influential on others. The truths of science are only capable of being expressed or taught by means of their proper nomenclature. This is

Education in English results in neglect of the pupils' own language.

Knowledge acquired to be imparted.

especially true in China, where these ideas are new and strange, and scientific nomenclature difficult and far removed from the language of common life. Moreover, in this age of books and newspapers a man must be able to use his pen as well as his voice, or he is bereft of half his power to influence others. The same ideas apply in large measure to religion. If a young man educated in English should feel called to preach (which he very rarely does) his imperfect knowledge of his own language would be a most serious drawback. The want of adequate religious terminology is not quite as great as in the case of science, but is still very serious; while the want of ability to read books and to handle a pen effectively, is a still greater loss than in the case of science. No matter what his other attainments may be, a Chinese preacher, who is a poor scholar in his own language, can never be a man of wide and varied influence.

4. *Education in Chinese leads its possessor to live amongst his own people and exert his influence upon them.*

He who is educated in English naturally considers it his chief stock in trade, and expects to live by it. The result is that by natural necessity he is attracted to a foreign port, and finds his place in connection with foreign trade, or in yaméns having to do with foreign affairs. In such positions his influence for good on his own people generally counts for but little. Moreover, as experience shows, the wreck of his moral character is the common result, and his life counts as so much against instead of for the truth. If, on the other hand, he is educated in his own language, he remains amongst his own people. His moral character is conserved. He is looked upon as a man of superior intelligence and attainments. His opinions and his teaching go to break the power of superstition and prejudice. He is a light in the darkness, and the effect of his life will be for the general uplifting of Chinese society. All this is aside from the special work of preaching the Gospel. If he feels called to this work (as he often does) his education fits him for it in the highest degree, and his reputation, as a man of learning, commands the respect of those who are inclined to look upon religion with contempt.

5. *Education in Chinese has much less tendency to lift its possessor above the level of his own people than has education in English.*

Everything has its associations, and it is generally impossible to entirely divorce a thing from its natural associations. It is for this reason, perhaps, that those who learn English nearly all learn to want good living and fine clothes and other luxuries. Their habits and ideas of life take on a foreign coloring, and they lose sympathy with the plain and frugal habits of their parental homes. They connect themselves with foreigners directly or indirectly, and by means of their acquirements in English make some money, which enables them to gratify their new ideas of living. It is not so with the boy who is educated in the use of his own language. Though he studies mathematics and Western sciences, and so far is quite in advance of his countrymen, yet his habits and ideas of living are not materially changed. The plain frugality of his home still befits him. No easy

English-educated drift among foreigners.

English-educated want luxuries.

opportunity of getting money rapidly is held out before him, nor is continual contact with foreigners a necessity of his future life. All this is a distinct advantage. It keeps the young man in sympathy with his own people and conserves his influence amongst them.

III.—EDUCATE UNDER STRONG RELIGIOUS INFLUENCES.

God's Spirit is the source of all right religious influence, but it is equally true that God's Spirit works by means, and in accordance with the ordinary laws of mind. As in the natural world God does not produce large harvests without means, or in irregular and miraculous ways, but by the ordinary operations of nature, so also in the spiritual world He works by means and in accordance with regular laws. This in fact is just what makes it possible for men to work with Him, and to order their action according to a wise discretion, and then expect His blessing.

The most important factors in securing a strong religious influence in a school may be summarized as follows:—

1. *Begin with a small school and increase gradually.*

A teacher can come into close personal contact with but a limited number of pupils. By patient labor he will be able to influence the hearts of these few, while he trains and stores their minds. Having accomplished this much, and secured the influence of his pupils to second his own, he is ready to take in larger numbers. Starting a school is like kindling a fire, which is best done with a few small splinters, and, when they are well on fire, gradually adding more and larger fuel. If the

Fuel piled on
too fast will
smother the
fire.

coarse, cold fuel be piled on too fast at first, the result is a failure. An engine can haul a train once started, which it can only start by taking advantage of the slack links between the cars, and so starting one car at a time. If by means

of large buildings, large inducements and large efforts, the teacher starts off with a great school at first, he will almost certainly find his efforts to secure a strong religious influence in vain. The strong tide of secular influences, not to say of unbridled vices, flows over his head, and his efforts to secure what he most desires are all to no purpose. In a Christian land, with a large Christian constituency, it may be otherwise, but in a heathen land, where the school is to be in itself an effective Christianizing agency, a small beginning and a gradual growth are essential. Here, as in other things, success is attained by following the divine plan as we see it in nature, where all great processes are gradual, and generally start from small beginnings.

2. *Secure, if possible, a good proportion of children of Christian parents.*

The children of Christians come to the school favorably disposed to the truth. Their parents pray for them, and second the efforts of the teacher to train them aright, and are, in many cases, looking forward and hoping that their sons may become preachers of the Gospel. Such pupils are amenable to discipline, and are most likely to remain in school

and complete the prescribed course of study. They form the moral and spiritual backbone of the school. With a goodly proportion of such pupils the religious character of the school is assured, and a reasonable number of outright heathen may be taken in with safety. The influence of the teacher, seconded by this strong Christian element, will be sufficient to maintain the religious character of the school, and to assimilate and Christianize the heathen element thus brought in. With a constant influx of boys from Christian families, the school may be increased much faster than would otherwise be prudent.

Children of
Christians the
spiritual back-
bone of the
school.

3. *Secure, by some means, that the pupils shall not change too fast.*

When a school is in a constant state of flux, the half or the third of the pupils changing each year, it is, under all ordinary circumstances, quite impossible to secure or maintain any efficient religious influence. If, in addition to this, the pupils are largely the children of heathen, any effective religious influence is quite beyond the range of ordinary experience. If while the crucible glows in the furnace and its contents are molten, the fresh cold metal be added too rapidly, the whole will congeal, and no practicable augmentation of blast or of fuel can prevent it. If, however, new metal be added at proper intervals and in moderate quantities, the molten state can easily be maintained, and the metal ladled out as required. But how, it may be asked, can we avoid this state of flux in our schools? I answer, by avoiding the conditions which lead to it. Theories as to what we think our pupils *ought* to do will not answer. Many a laudable enterprise has failed because it was assumed that others would see things as we see them, and that what ought to be, would be. We must not ignore invincible facts, but like wise men conform our methods to them. If we would have our pupils remain with us, we must so condition our school that it will be to their evident advantage to do so. If giving a thorough education in Chinese will induce our pupils to remain, then we had better give them this kind of education. If teaching English makes it seem desirable to our pupils to leave us in a year or two, then we had better not teach English. If charging tuition fees makes it seem disadvantageous to our pupils to remain, then we had better not charge tuition fees. If boarding a pupil will create an inducement, and at the same time give us a hold on his conscience and his honor, and so prevail to retain him in school, then we had better board him. In a word, if we have a mission school at all, let us secure the conditions which will make it a really Christian school, and one of these conditions, as I maintain, is a certain degree of permanence in the school tenure of the pupils.

Avoid the con-
ditions which
lead to a state
of flux.

4. *There should be a large amount of personal contact with the pupils.*

Many schools fail because they are left so largely in the hands of Chinese teachers, and these, not infrequently, either heathen, or Christians who have no depth or earnestness of Christian character. The effect which the Gospel has on the pupils depends, not so much on the amount

of Christian truth that is acquired intellectually, as on the character of those who teach it. Especially in the first stages, the foreign teacher must give his or her time and strength to the school, both in the school-room and out of it, by teaching, by talking, by story-telling, by personal sympathy and advice in the manifold troubles which each pupil will be sure to have. Nothing can take the place of this work. Some may think to economize their time and strength by delegating these things to Chinese helpers, but failure will almost surely be the result. Some things can be done by proxy, but such work as this is not one of them. I lay great stress on this matter. Even when a school is well established and its Christian character achieved, and good Chinese Christian teachers are available, still it is very important to keep a sufficient force of the best missionary talent and character in the school.

Influence of
character on
pupils.

We are aiming to raise up men to be leaders of others, and we ought to do our best, not only to make them good scholars, but also to give them a high type of Christian character. So far as the text books are concerned, Chinese teachers may teach very well, but the temperature of their Christian life is not high enough to be of any great service in stimulating and warming the hearts of their pupils. Only when the Gospel has operated on the Chinese character for a generation or two, and has had time to lift it to a higher plane, will they be fitted for such service as this.

5. Let there be in connection with every school faithful and able preaching.

I do not mean by this to exclude, but rather to include all other means of direct religious influence, such as Bible classes, prayer meetings, private conversation and exhortation. I mention preaching because it is the chief and divinely appointed means of religious instruction and influence. There is no place where faithful and able preaching is more needed than in connection with a mission high school. The ministerial character of the teacher here comes into play, and gives him a great advantage. His office as teacher enhances and gives effect to his preaching. The most desirable and appreciative audience that can be found in a heathen land, is that offered by a good mission high school. The minds of such an audience are trained to attend and understand. They listen with all the respect and confidence which a pupil has for a good teacher. Their characters are forming, and they are laying plans for life. Such an audience is in itself an inspiration. Let the man who has such an opportunity improve it well, realizing that not only the present religious state of the school, but the ultimate effect on the lives of the students, will depend on his ability and faithfulness in preaching to them. Here, as in everything else, little labor will produce but a small result, while faithful and prayerful labor will not go without its due reward.

An apprecia-
tive and
inspiring
audience

In fine, the religious influence prevailing in a school is everything. With it great results may be expected, and without it the school is useless, if not worse. Therefore, no labor or pains should be spared

by those in charge of a school, to secure this predominant religious influence, and no conditions should be imposed or allowed which will interfere with it.

In conclusion, I may be allowed to say that the principles and methods I have advocated are not mere theories. They have been wrought out into practice continuously for twenty-five years in the school in Tungchow. The result thus far, and the present condition and prospects of the school, are known to many. The history of the school has fully proved that it is quite practicable to give a thorough Chinese education in a thoroughly Christian school—that Western science may be effectively taught by the use of the Chinese language—that it is possible to secure and maintain a strong and effective religious influence—and that the graduates of such a school make eminently useful and influential Christian men, whose services are in active and increasing demand.

Principles and
methods the
fruit of long ex-
perience.

ESSAY.

THE RELATION OF CHRISTIAN EDUCATION TO THE PRESENT CONDITION AND NEEDS OF CHINA.

Rev. D. Z. Sheffield (A. B. C. F. M., T'ungchow).

BEFORE proceeding to discuss the benefits which Christian education has to confer upon China, it may be well to ask, What benefit has Confucian culture bestowed upon China, and what defects inhere in Confucian culture, which Christian education has power to correct?

Benefits of
Confucian
culture.

If we inquire concerning the perpetuity of the national life of China for more than four thousand years, we are not satisfied with the explanation that the Chinese are a peaceful, industrious and law-abiding people. Chinese history abounds in records of lawlessness, anarchy and revolution, but there have always been *ideals* of government and social order which the most protracted revolutions have not destroyed, and each new dynasty has reorganized its institutions in harmony with these ideals. Dynasties have followed dynasties, as in other parts of the world nations have followed nations, but throughout all these revolutions the doctrines of the sages have remained the permanent inheritance of the people.

Perpetuated
national life.

The principles of national government, of social order, of family relationship, which were taught by the sages of China, have been accepted by the people as in harmony with the laws of heaven, and with their own intuitive convictions. These principles, though often distorted and misinterpreted, are permanent elements in Confucian civilization, and they will be embodied in the incoming higher Christian civilization, not as a supplement to Christian thought, but as belonging to Christianity of right, since Christ is "The true light which lighteth every man that

cometh into the world," and every truth apprehended by the moral intuitions of men cannot be rejected by Him who is the Truth, but will take its place in the Christian system, in harmonious relationship to the higher truths of Christianity.

Apprehended
organic
relationship
of the family,
the state and
society.

Confucian sages have apprehended the organic relationship of the family, of the state, of society. They have pointed out the "Five Relationships." Christianity, pervading the new education in China, will carefully conserve all that is true in such teachings, and it will shed upon them its own clearer light, rescuing them from narrow and distorted applications and filling them with a deeper and more universal significance. Confucianism has further taught that "benevolence, righteousness, propriety, wisdom, fidelity, have their sources in man's nature." Christianity will accept and emphasize this teaching by pointing to the testimony of Scripture that man was created in the image of God; but it will add a profounder view than Confucianism has ever given of the derangement that exists in human nature, and of the conflict between good and evil that has ever been going on in the human heart.

But after our most generous estimate of the results of Confucian culture, we must at last confess that it has failed to realize its own ideal of the state, of the family, of society. We must further urge that many of the evils of Confucian civilization are *inherent*, and not *accidental*, that they are the fruits of the system of teaching, and not simply those evils that belong to human nature, which Confucian culture has not thus far succeeded in uprooting. Virtue is extolled as the highest good, but it has no perennial fountains from which to derive its life. It is at best only the fruit of self-culture and begets in the heart of the Confucian scholar the sense of superiority over other men. The tendency of this self-culture is revealed in the fact that reverence for sages and ancestors has terminated in idolatry. Selfishness is the tap-root from which all the evils that afflict human nature have had their nourishment; and Confucian culture, while it has done much to repress the repulsive manifestations of selfishness, has done little to check the luxuriance of its growth. Selfishness rules in the relations of the family, in the intercourse of friendship, in the organization of society, in the transaction of business, in the administration of government, in the worship offered to ancestors, heroes, sages and other imagined gods. Even the best moral and spiritual aspirations of the people terminate in self, and do not lay hold of any permanent good.

Failed to
realize its own
ideal.

Many evils
inherent in
system.

Failed to
accomplish
highest ends
of education.

Confucianism, considered as a system of education, has failed to accomplish the highest ends of true education. In its loftiest thought it has reached but a shadowy apprehension of the dignity of man as an immortal spirit, born for fellowship with God. In its deepest philosophizing it has failed to give a true account of the origin, the evolution and the preservation of the universe of being. It has groped for these long ages, like a man

bereft of sight and hearing, among the wonders of nature. Though "The heavens declare the glory of God, and the firmament sheweth His handiwork;" though "Day unto day uttereth speech, and night unto night sheweth knowledge," it has had no eyes to see the light that nature was everywhere pouring forth, and no ears to hear the sounds that were resounding from earth and skies, witnessing to the power, and wisdom, and goodness of God. The wisdom and virtue of the ancient sages have been so exalted that their ideals of life have become a kind of *spiritual mould*, into which the thoughts and affections of each succeeding generation have been *pressed*, until men have well-nigh given up all hope of further progress.

And now Confucian civilization comes in contact with a higher form of civilization, a civilization in which men are discovering many of the wonderful secrets of nature and are inquiring into the meaning of human history; a civilization in which men are learning to employ the forces of nature as their servants, and to search out the hidden treasures of the earth for their uses. Western civilization has fairly set forth on its career of universal conquest, and though the conflict between the new and the old is but just beginning in China, the ultimate victory of the new over the old is assured in advance. A new China is soon to be born out of the old China, and the higher ideas of Western civilization, so far as they are only intellectual and material in their application, such as those underlying the exact sciences, the mechanical arts and the means of increasing comforts and luxuries, are certain to be accepted, as soon as their benefits are generally comprehended. But let us seriously ask, In what respect will the new civilization be better than the old? History has abundantly proved in other nations, and in former ages, that intellectual activity and material prosperity may be associated with deep moral degradation. If there is to be no new spiritual force introduced into Chinese society, no juster view than now prevails of the ultimate end of life; if the old Confucian culture is simply to be adorned with a few additional trappings, borrowed from Western lands, then it is to be feared that the second estate will be worse than the first; that selfishness will only find more abundant nourishment and will produce more luxuriant fruitage. If we be asked, What is the most urgent present need of China? the answer must be, Not Western philosophy, and science, and art, but an essentially new life, in which love, and not selfishness, shall be the motive power of action. Love is the sunlight which has shone into this selfish world from the face of Jesus Christ, who is the revelation of God, whose heart is love. The end of Christian education in China should be to beget in men's hearts the spirit of love to God, and love to men, and that true self-love, which is begotten of the knowledge of self as a child of God, and an heir of the riches of His grace.

The need of China is a present and an urgent need. New forces are beginning to operate on its intellectual, material and

Confucian
civilization
in contact
with Western
civilization.

New life
the most
urgent need.

China's need
immediate
and urgent.

spiritual life. The old order of things is being broken up and a *reformation* is already setting in. If we recognize a providence in the preparation of the nations for the coming of Christ; if we trace the hand of God in the gift of a purified Christianity to the descendants of the hardy sons of the North, that they might carry it to the ends of the earth; so ought we to be keenly alive to the providence that has put a small army of cultured and devout Christian men and women in the very fore-front of the attack of Western civilization upon this greatest stronghold of heathenism. The question presses upon us not only for consideration, but for prompt and decisive action; how may we so leaven the incoming education with the spirit of Christ, that it may contribute to the intellectual, material, and, above all, to the spiritual uplifting of the people?

(1.) *Christianity is needed in the incoming education that it may put its restraints on Confucian pride of knowledge.*—The mere widening of the range of knowledge would aggravate, rather than repress, this spirit.

No just conception of limitations of knowledge in Confucianism. Confucianism gives no just conception of the limitations of knowledge. The sage, it is claimed, has intuitive knowledge of all things—at least in the moral and spiritual realm—and when Confucius declared that his knowledge was by acquisition and not from birth, his disciples explained that this was only the language of modesty, that he might not seem to be far removed from other men, and that he might thus become an example to others. Confucius himself used the most magniloquent language concerning the range of knowledge within the comprehension of the sage, showing that he had no proper conception of the limitations of human thought. The writings of the most distinguished philosophers of China abound in bombastic folly, showing that they believed the secrets of the universe to be laid bare before their all-searching gaze.

Now we should not forget that there is a pride of scholarship in Western lands and an assumption of knowledge that falls but little short of the same spirit manifested in Confucianism. So far as philosophical and scientific research has divorced itself from Christianity, it has been arrogant and self-assuming. It has been disposed to accept tentative speculation for demonstrated truth, and to talk as if the mysteries of nature were already within the grasp of men.

It is only as Christianity permeates philosophical and scientific study that it tends to humble the human heart and to lead men to bow in reverence before the Creator of the heavens and of the earth. Christianity teaches that God has given to man capacities to increase in knowledge and that He has infinite stores of wisdom in reserve to unfold before the expanding mind throughout the cycles of eternity. China has need of that philosophical and scientific knowledge which Western scholarship is prepared to give, but she needs to receive such knowledge from the hands of Christian teachers, who will continually impress the learner with the thought that the few truths already known are but stepping-stones to an ever-widening range of knowledge.

Western scholarship arrogant and self-assuming.

Christianity humbles the scholar.

(2.) *Christianity is needed in the incoming education to give to China a right philosophical account of the physical universe.*—Whatever we may say of the teachings of the ancient Confucian sages, modern Confucian philosophy is essentially materialistic. The universe is self-evolved, self-sustained and self-directed. Man, because of his littleness and weakness, must plan, must reflect, must put forth effort to accomplish his undertakings, but the powers of nature, by their spontaneous and harmonious energy, without thought, and without purpose, achieve the results which we see everywhere spread out before us.

Confucian
philosophy
materialistic.

Let us now ask what Western philosophy and science, divorced from Christianity, are striving to accomplish? They are striving to deny that there is an Infinite Author of the universe, or if there may be such an Author, to relegate him to the region of the unknown and unknowable. Religion is but pious self-deception, and there is really no Heavenly Father whose ears are open to the cries of his earthly children. Nature contains all the potency of life within herself and accomplishes its wonderful results without an intelligent purpose, working through the agency of her self-evolved laws of production and transformation. All will admit that human knowledge is surrounded and interpenetrated with mystery, but it is of the deepest concern whether that mystery be only the darkness of doubt and unbelief, or whether it be the light that floods the universe from the throne of God. If Western philosophy and science come to China divorced from Christianity, Confucian scholars will accept the new learning with proud self-complacency, and will find in it only a confirmation, and a more elaborate illustration, of the teachings of Confucian scholars for at least the last two thousand years. But Western science and philosophy, as taught by Christian men, will be made to give the most convincing testimony to God in nature, in history and in providence.

Western
science divorced
from
Christianity
materialistic.

(3.) *Christianity is needed in the incoming education to supply a true basis for moral character.*—There is but one true foundation of moral character, a reverent faith in God. Men do not do right simply because it is right to do right, because it is in harmony with the law of heaven, or because it is for the highest good of society. Men in their moral consciousness may apprehend many important ethical truths, but these truths may be worn only as external adornments to cover a life essentially selfish and sinful. The careful observer of Chinese social life is about equally impressed with the correctness of the moral maxims that are heard from the lips of the people, and with their disregard for such maxims in actual life. Men know the evil of falsehood, deceit and treachery, of impurity of thought and word, and act, of anger, malice and revenge, of cruelty, extortion and oppression; but the law of right, hidden in the heart, is in bondage to the law of self, and the selfish desires seize upon the objects of their gratification in defiance of the feeble protests of conscience.

Faith in God
the only basis
for moral
character.

Now separate Western learning from Christianity and pour the truths of the exact sciences, of medicine, law and history into the

Chinese mind, and let us ask, What is there in all this to make men honest, and pure, and gentle, and generous? What is there to destroy the spirit of inordinate self-love and lead men to live for the good of others? A high Chinese official once said to the writer: "The officers of government are all sinners before the emperor. They ought to be destroyed, but then there is no source from which better men could be selected for their successors." China needs intellectual enlightenment,

but she has a far greater need of spiritual regeneration.

Spiritual
regeneration
China's great-
est need.

Without such regeneration her officers of government and all classes of the people, however much of Western learning

they may acquire, will still remain "sinners before the emperor" and sinners before God. It is true that a high type of morality can be pointed to in the lives of men in Western lands, who have rejected the claims of Christianity, but it is not true that the same type of moral character has been produced outside the limits of Christian civilization. Christianity has set a new standard of moral obligation in all the relations of life. It has given a new urgency to duty. It has purified men's thoughts and ennobled their aspirations. It has given a sacredness to moral obligation, which no heathen civilization has ever produced. Confucianism has, indeed, given expression to the sentiment that "all between the four seas are brethren," but it has not taught men to love one another and to live together like brethren. Christianity has not only taught the brotherhood of man, it has given vitality to this teaching by resting it upon the deeper truth of the fatherhood of God. If men are bound together under a common condemnation, they are also united in a common hope of salvation. Thus Christianity interpenetrates all moral conduct with religious motives. It gives new strength to those

Only Chris-
tianity can do
the work.

that seek to resist evil and to order the life in harmony with the divine standard of right. China has need of a regenerated moral character, and only Christianity can accomplish this work. Without such regeneration, the mere increase of knowledge, the mere transformation of the external conditions of society, will have no power to deliver China from her immemorial slavery to selfishness and cause men to do right out of a right heart, that their lives may be well-pleasing in the sight of God.

(4.) *Christianity is needed in the incoming education to give to it its true ultimate aim.*—The Chinese classical literature very largely consists of the teachings of the sages concerning the principles of government and of family and social relationships. From ancient times the mastery of these teachings has been the condition of promotion to positions of emolument, distinction and power. Many passages could be quoted from the sayings of the sages to the effect that virtuous character is the true end of education,

Political
preference,
not virtue, the
aim of
classical
education.

but Confucianism has failed to place before men's minds the ultimate motives to virtue, and so has not inspired men with a burning zeal in the pursuit of virtue. Virtue is everywhere exalted as an ideal excellence. It is a favorite theme for essay and dissertation. The sages are believed to have been the embodiment of perfect virtue, and Confucian scholars

seem to think that by paying a sentimental reverence to the instructions of the sages, they have themselves, in some way, become partakers of their virtues. Whatever account men may give of Confucian teaching in its ideal aim, we have now to do with it in its practical outcome, and all intelligent students of Chinese life will agree that the end of education in China is not virtuous character, is not to attain the highest moral good, but is to lift self above one's fellows in the sharp struggle to better the conditions of life. Confucian culture contains in itself no impelling motives strong enough to conquer selfishness and urge men to earnest effort to realize their ideals of right and duty.

Now, Western education, apart from Christianity, has no higher end to propose in life than has been presented by Confucianism.

Intellectual culture is not a true end of education in itself.

Intellectual culture the end of Western education.

Neither is the pleasure of acquisition such an end. If it be urged that Western education carries with it a spirit of broad philanthropy, a desire to improve the conditions of life for all men, we must answer that this spirit of philanthropy has not been begotten by human philosophy, nor by the study of the sciences. Philanthropy is the child of Christianity, and it entered upon its mission of love long before the date of modern learning; and Western civilization separated from Christianity, with all its achievements in learning, would soon become as cold and selfish as Confucianism. Christianity teaches the true end of education to be the perfecting of all the capacities of mind and heart, that the child of God, originally created in His image, may be restored to that image, that he may bring all his acquisitions of learning and place them as an oblation upon the altar of service to God. Christianity says to parents: "You have a duty to discharge in the education of your children, that their highest happiness and their truest usefulness may be realized." It says to students in the pursuit of learning: "Let your ambition be a pure and far-reaching one, not to secure some present and delusive end, but to enrich both mind and heart, that you may become channels of the divine love flowing forth to enrich the lives of other men." It says to scholars in every walk in life: "Your knowledge is not for yourselves alone. It is a sacred gift. Because of this knowledge you are constituted teachers among men, but you are only the stewards of the divine treasures, and you must take care that you are able to give a good account of your stewardship at the last."

Christianity teaches the true end of education.

(5.) *Christianity is needed in the incoming education to protect China against the evils of Western civilization.*—Already the use of opium is filling China with wretchedness and misery, and this scourge has been introduced by men born in Christian lands, but who have not shrunk from inflicting the deepest wrong upon their fellow-men to advance their own selfish and sordid interests. The evils of intemperance are being aggravated by contact with Western civilization, and social impurity becomes more public and unblushing. Western civilization multiplies luxuries,

Evils resultant from contact with Western civilization.

that both stimulate and minister to a refined selfishness. A wider scope is given to the pursuit of riches, pleasure and all the objects of self-gratification. Thus Western civilization, divorced from Christianity, is already adding new evils to China, Japan and India, to the old evils that inhere in these heathen civilizations; and the dark moral record in history only opens into a darker moral outlook in the future.

Christianity declares an irrepressible conflict with every form of evil.

Christianity
the antidote.

Every man has rights that must be respected, and duties that must be discharged. It comes to China not as an accident of Western civilization, but as the very *soul* of that civilization. It is a new life, breathed into the world by the Spirit of God. It alone can usher in the era of the new China. It alone can supply the moral motives that will strengthen men with resolution to resist the evils of opium, of wine, of social impurity, of the love of riches, of pleasure, of power, and will give to men that sterling integrity of character, without which learning and skill, and mastery over the forces of nature, can minister to men only a shallow and superficial good.

(6.) *Christianity is needed in the incoming education to supply motives for making such education universal.*—In no heathen country has there

Masses
ignorant.

ever been any serious attempt to make education universal. China can claim to have accomplished as much as was ever accomplished in Greece and Rome, in Egypt and India, but the masses of the people are unable to read for themselves, and can only obtain their knowledge of the teachings of the sages at second hand, through the conversations of the few scholars living in their midst. The education of women, constituting one half of the membership of society, has been almost universally neglected. Why should women give their time to study? They cannot become officers of government. They are not companions of their husbands. They are not the teachers of their children. If born in poverty, their position is but a little removed from slavery, and if born in wealth, they are only a part of the adornments of luxury.

Women
untaught.

Western learning, when introduced into China, presents no motives in itself for all classes of the people to engage in its study.

Western
learning in
China.

It is worth our while to reflect upon the fact that modern astronomy and geography were taught in China three centuries ago, and that books were prepared on these subjects which have been accessible to the people for all these centuries, and yet in the capital of China to-day the announcement of the truth that the world is round will be received by a company of Confucian scholars with surprise and incredulity. The day of Chinese exclusiveness is past, and Western learning will force itself more and more upon the attention of Chinese scholars; but if scholars have been so slow to receive even the rudimentary truths of Western learning, because they saw no practical outcome of such learning, on what ground can we hope that it will be embraced by the people for its own sake?

Christianity in Western lands supplies the motives that are slowly making education universal. Christianity magnifies the dignity of man as man, and is unwearied in its efforts to elevate the most ignorant and down-trodden, by enlightening their understandings and purifying their hearts. Christianity, independently of Western learning, has a great educational mission of her own. Wherever the Gospel of Christ is preached it is the duty of the church to teach men, women and children to read the Word of God, that they may draw for themselves the waters of life from the perennial fountains of Eternal Truth. Christianity is yet further interested in increasing the sum of universal knowledge, and in making the lives of all men richer and broader by the new truths that are learned from the study of nature, and history, and providence, of philosophy, and science, and art. Thus Christianity is essential in order that all classes of the people may share in the benefits of the new education, and that it may be the multiplying of rays of light that everywhere reveal the presence of God.

Christianity
makes
education
universal.

It is not within the scope of this paper to discuss the methods which should be employed to place the direction of the incoming education in the hands of Christian men. However much to be desired, that object can be accomplished only in part; but missionaries occupy a strategic position, and if the Christian church can be duly aroused to the exigencies of the times, Christian education will exercise a controlling influence in the new order of things in China.

Neither is it within the scope of this paper to discuss the relation of education to evangelistic work. Men have sometimes unwisely antagonized these two branches of Christian activity; but as well might we antagonize the two arms that belong to the same body. All evangelistic work is educational in its nature, and Christian education is evangelistic in its ultimate aim. Christian men must teach as well as preach, if they would plant the church on broad and enduring foundations; if they would train up a company of men and women to become intellectual and spiritual leaders among the people. The whole church must be educated if it is to be strong to overcome the deep-seated evils of heathenism, and become a living, aggressive, spiritual power in China. There is danger, in our zeal for the rapid spread of Christianity, that we overlook the part which education has to do in this great work; that in emphasizing the work which God must accomplish by His spirit, we overlook the work which must be accomplished by the divinely constituted means of education in the progressive unfolding of truth and the building up of Christian character.

Education
and evange-
listic work.

Education is to be a power in the future of China, which the Christian church must use for Christ, or Satan will use it against Christ. The church must be active in education if she would produce a company of men and women who shall be the peers of the missionaries in their intellectual and moral culture, and who shall set a high standard of Christian living before those who look to them for leadership. The church must be active in education if she

Education a
power to use
for Christ.

would see Christian men in places of influence and responsibility, as officers of government, as teachers of Western learning, as physicians, as merchants, as directors of the great public improvements that are already being inaugurated in China.

The conclusion of this discussion is that the relation of Christian education to the present condition and needs of China is *vital* and *fundamental*, that the golden threads of Christian truth, of Christian love, of Christian purpose, of Christian hope, must interpenetrate the very warp and woof of Western education as taught in China, that it may become a fabric of matchless strength and beauty, and of the highest usefulness to this people.

AFTERNOON SESSION.

ESSAY.

THE BEST METHOD OF SELECTING AND TRAINING EFFICIENT NATIVE ASSISTANTS, PREACHERS, SCHOOL TEACHERS, ETC.

Rev. Mart. Schaub (Basle Mission, Li-long).

THAT we cannot go on in our mission work without native agency, is an axiom adopted by all our Mission Boards. Whether our native agents are paid by Foreign Boards or by the Chinese congregations, the case remains the same so far as we are concerned; we have, to begin with, to look out for and select suitable men to help us in our work. The principal question to be discussed now is, "How can we get efficient native agents, viz., evangelists, pastors and school teachers?"

Native agents
a necessity.

Speaking of native agents, I think I may say there are two kinds of work for which they are required. The first and general function they have to exercise is that of proclaiming (*ἐναγγέλλειν*) the announcement of truth. A message, already in existence, has to be communicated. This message is the Gospel with its divine facts and with the declared will of God. This is the *evangelic* work, which we may call the special mission work. This message is designed for every creature; whether men believe or do not believe, they ought to give ear to God as the first authority. For those who accept the truth, there follows, when they have been baptized, a course of more minute instruction (*διδάσκειν*). It is the work of the *pastors* to teach them to observe all things, whatsoever Christ has commanded His people (Matt. xxviii.), in order to keep in sound union with the Lord and His kingdom. At the present stage of our work it is not necessary to have special *school teachers*. The *pastors* of our small congregations can usually do this work.

Two kinds
of work.

What is, more strictly speaking, direct missionary work, viz., to go out and proclaim the Gospel to the heathen, is the special duty incumbent upon the missionaries. As to purely pastoral functions the aim is from the beginning to entrust these functions gradually more and more to suitable native agents. But even the mission work itself we cannot do without the assistance of Chinese evangelists. I arrange, therefore, what I have to say under the following two heads: (1) *Evangelists*; (2) *Pastors and School Teachers*.

I.—*Evangelists*.

(a.) *How can we get evangelists to help the missionary in the special mission work?*—It is a very difficult work, as is well known to all of us who have to go out to preach to the earthly-minded Chinese, to repeat fundamental truths, day by day, to men who seem almost incapable of apprehending and assimilating any spiritual ideas. To do this work, without the danger of losing love and the unction from on high, one must be called by God. The evangelist must be inwardly called to devote his utmost efforts to the clearest and fullest possible proclamation of the Gospel, seeking to bring it home to the hearts of his hearers. Our principal recourse is to pray the Lord to give us such co-workers as will be fitted for this difficult office by the life-giving and joy-inspiring Spirit. The Lord will certainly send us the right men to help us, but we must exercise patience, and not think, since we cannot get as many well-equipped men to do the evangelistic work as we wish to have, we must put up with the less fitted ones who offer themselves. There is danger of helping needy Chinese literati, who have become members of the church to secure for themselves, as soon as possible, the post of an evangelist, in order that they may get a living in this way. That was certainly not the method followed by our Lord. Let us rather wait till He Himself gives us men endowed with God's spirit of wisdom and holiness, of power, love and discipline. Better far to have no agents whatever than to employ carnally-minded evangelists. If we have any experienced Christians, whether they are literati or common laboring men, we should rather let them assist us in our work, without a special calling, as voluntary and unpaid agents; and let us set apart only such men for special mission work as give evidence of an inward calling of personal spirituality in a Christian sense. But these should be men who, by unsolicited efforts made on their part in the direction of missionary work, have evinced a desire and fitness for the work, an innate love for souls and an instinctive yearning for their salvation.

How to get evangelists.

(b.) *How are the evangelists to be trained for their special work?*—There are two ways that may be adopted. I think more experienced men, who have a desire to help us as special evangelists, need not be passed through any systematic course of school-training. Let them live with a missionary who will take them with him on his missionary tours and will give them a few hours' instruction each day. He might read some book of the Bible with them and discuss its contents as thoroughly as

(1) Training evangelists of mature age.

possible. He should also give them a simple outline of Christian doctrine, a systematic digest of the whole Bible, with the view to giving them an insight into the general plan of salvation, and the course of the kingdom of God from the beginning to the end of the world. There is a tendency in modern times to construct a new ideal of the kingdom of God. The introduction of Western science and modes of civilized life, rail-roads, telegraphs, etc., form in the ideas of many Christians an essential part of the coming of the kingdom of God to the heathen world. Let us take care to give our native helpers a pure Scriptural idea of the kingdom of God. This outline of Christian doctrine should not be given from a dogmatical point of view. The best method is to follow the historical lines of the unfolding of Redemption truth, so that the doctrine is seen at every point to rest on a foundation of objective facts.

If the men who show a desire to do special mission work are of youthful age, they may be made to pass through a course of more regular and systematic training. We have always in the Basle Mission some men of this sort in our theological seminary. They undergo a course of two years' training, not only to get a more thorough knowledge of the Word of God, etc., but also to give us an opportunity to prove their fitness for the evangelistic work they seek. We in this way prevent a man coming into the mission field who, being a recent convert and not yet confirmed in the faith, yet wishes to rush precipitately into bustling activity. I think men everywhere have to learn quietly to wait and pray for the special equipment of spiritual power. Such students might also take part in some of the lessons of our regular candidates for pastoral duties and for school work. They need also some practical instruction as to how to deliver their message as the word of salvation in its integrity, neither alloyed by superadditions of their own nor curtailed by mutilations, such as man's natural mind is prone to introduce with a view to lower the standard of God's holiness, in order to harmonize it with Chinese morality, or to remove the stumbling block and foolishness of the cross. Zealous men must be warned against thinking that one must not be too scrupulous in the means of getting people awakened. Scriptural soundness is the first principle of evangelistic work, and not the desire to attain quick and showy results. Let no one fear that a painstaking and solid course of training will spoil a man of holy zeal. The fervour and zealousness which Peter lost under the training of his Master was only psychical zeal. We sometimes mistake the ardour of new converts for pure spiritual fervour, and forget how the Lord and His apostles kept their new converts waiting, lest they should have poured out the wine on to the streets. It is not necessary that our native evangelists should be well versed in Chinese literature, in order to be able to face men who desire to raise a disputation. If we can get Chinese scholars we may certainly employ them; but we all know how useless disputations are as a general rule. A testimony freely given *εν πνευματι* is the way to storm the strongholds of heathenism and to overcome all the subtleties of ancient and modern scepticism. By binding down our evangelists to the written word of God we introduce them

(2.) Training
young men.

into the secret workshop of the Spirit, where were forged those mighty levers by which whole systems of error and sin have been overturned, and thus we bring them also to understand and sympathize with the silent world of the soul's emotions as exhibited in the Scriptural models of missionary workers; we introduce them to their inward conflicts and troubles and joys, enabling them to catch a glimpse of both their weakness and their strength, as well as of their chequered fortunes,—of their struggles and victories, their sufferings and their successes.

II.—*Pastors and School Teachers.*

(a.) *How can we get pastors*, to help the members of the church into constant living union with Christ and to keep them in an orderly fellowship?

It is the Scriptural position taken by our evangelical church that the distinctive knowledge of Him who has called us, brings divine life-power into the hearts of His people for the development of a life absolutely dependent on Him. It follows that our evangelical church does not treat the office of a shepherd from the sacramental stand-point, as Romanists do. The minute teaching of the Word forms the chief business of the pastor's office. It is, therefore, for a pastor not enough to have an earnest zeal and a certain knowledge of Scriptural truths; he must be well versed in the whole Bible to know how to rightly divide the word of truth, having the power to awaken, to comfort and to strengthen, according to the sound doctrine of the apostles and prophets.

Pastors and teachers.

But what is the sphere from which students should be drawn for the pastorate?—So far as I know, the experience of most missionaries seems to have led them to advocate the training of agents from their youth up. The drawbacks of this method are often spoken of and are certainly not to be underrated. There is the danger of producing hot-house plants. The fostering of a mercenary spirit is also to be apprehended as a result of this method. But I think when our young Christians can see that the office of a pastor is not a desirable one for one who aims at getting a high salary or who is prompted by other carnal motives, that it is essentially "*negotium non otium*," they will certainly not rush into this office. At the present stage of our work one man can do the work of pastor and school teacher in our small congregations. The Christians are more willing to support those pastors who not only preach to the congregation but also teach the children. Such pastors and teachers in our Basle Mission are men who have got a Christian and Chinese schooling as thorough as we possibly could give them. Our Board has always made it a matter of church discipline to urge the converts to bring their children to the nearest Christian school. The children of the Christians are required to learn to read and write and to get at least the rudiments of some other forms of useful knowledge. The primary and secondary schools of our mission are something like the village schools of Europe. Great stress is laid on imparting solid Scriptural knowledge. Above these schools we have our middle schools, to which our Christian boys go when fourteen years old, provided they are talented enough

From what sphere drawn.

Christian schools.

to warrant success in farther studies. This school is something like the gymnasiums of Germany. But, instead of studying the classical languages, the pupils of this Chinese gymnasium get a Chinese classical schooling. Besides this, mathematics, physics, history, etc., are taught. But Scriptural instruction has here also the first place. The parents of the children pay as much as they can afford for their support. Out of this school we make a selection of the most talented young men, provided they exhibit signs which encourage us to hope that they will eventually develop sound Christian character. If such young men are anxious to become pastors and teachers, and if they can get their parents' consent, they have to undergo another course of four years' training in our theological seminary. As far as my experience goes, this is, in China also, the best way to get a solid staff of pastors. One cannot say that it was not so in the times of the apostles. In the first instance, the period of church history in which we live is a time which differs from the condition of things in the beginning, for ours is a time of small things. Secondly, the helpers of St. Paul had in the most part certainly also a good Scriptural training from their childhood (II. Tim. iii. 15); they were mighty in the Scriptures. Thirdly—and this is my *ceterum censeo*—let us not forget that the fundamental work of the ministry is by a wise leading and teaching to establish in men a living union with Christ. To be equipped for this work a man must be imbued with the spirit of the whole Bible; must know how God *πολυμερως* and *πολυτροπως* spake to His people, in order to be enabled to bring out of His treasure things new and old; to give everybody His portion of meat in due season (St. Luke xiii. 42) to meet the current necessities. Even the most spiritual, zealous societies at home, which wish to get back the fulness of gifts of the apostolic church, cannot go on without theological seminaries to get a wise pastorate. Then how can we in the heathen world do without those institutions, and hope that the Lord will give us Chinese pastors out of the church members, driven only by an inward spiritual impulse, without having been specially trained for their difficult task? We have some zealous men in our mission, well fitted and trained for the evangelistic work, but I always regret that these men had formerly to be used as pastors, simply because no other men were available. Their preaching wanted clearness, was a repetition of stock phrases always given with the same fervour, but they could not lead their hearers into the fulness of Scriptural truth.

(b.) *The training of the students in the theological seminary.*—The main thing is to *expound* the whole Bible as thoroughly as possible. We give our pupils during a course of four years, weekly, six hours of New and three hours of Old Testament exegesis. I regret that the time has not yet come to make

our students acquainted with the original languages of the Bible. Our students in Li-long petitioned the Secretary of our Board, who visited us last year, to teach them Greek and Hebrew, but we could not see our way to do that, as the Chinese studies require yet too much time

Training of
students in
theological
seminary.

beside the other work. Introductory lessons to the Old and New Testaments give them a concise outline of the whole Bible and an acquaintance with the questions raised concerning the origin of the Bible, authors, etc. We teach them *Dogmatics*, but not with a view to give them definite denominational views. They get a systematical digest of God's truth, a thorough discussion of the plan of salvation, that they may get an insight into the riches of the Kingdom of God, not so much from a dogmatical as from an historical stand-point, which gives the unfolding of the fullness of God's plan in a genetic form—as we call it in German. Besides this systematical reproduction of objective Christian truths, we give our students *Christian Ethics*, well grounded on the Scriptures and going into questions of the individual and social Christian life, to enable our pastors to take their bearings in every direction from the great central truths and facts of the Gospel, to fix in them proper principles, and to cultivate an enlightened conscience. There is also the discipline of the *Pastoral Theology*, in which we teach our students how they ought themselves to study and use the Scriptures in the interest of their calling. We do not merely furnish them with definite rules and directions for the discharge of the pastoral duty, but we show them how the Word of life gives for our instruction precepts and examples in living and concrete unity, statements as to how the care of souls is to be discharged in the most varied relationships of human life by those in whom dwelt the divine spirit. In *Church History* we seek to give them an insight into the working of the leaven of the evangel in the world, but show them also how human corruption has hindered the full development of the spiritual character of the Word of God. We might also give them more detailed biographical sketches of the men of God, who stood up from time to time to keep the church aloof from the world and its corruptions. A treatise on the church, its diversities and agreements (we call it *Symbolics* in German) delineates the characteristics of the various churches, not so as to impart to our students theological prejudices, but, on the contrary, to look over the human fences of rival churches: to help them to establish a real and effective union of the members of the true church scattered through all the denominations. This discipline of symbolics especially helps our men to understand the Roman Catholic church, with its errors. The native Roman priests are all armed with the usual weapons of that church to attack our work. They say all sorts of evil things about our Reformers. Once a native priest came to our college to dispute with our pupils, and boasted afterwards of having shown them that the Protestants are in the wrong way. Since this occurrence I lay great stress on giving our students a full and exhaustive description of the Roman church, which helps them skilfully to meet Roman arrogance and heresies. Young men, who are trained to become preachers, must also get practical instruction in the composition and delivering of sermons (*homiletics*). They should during training also be kept in touch with outside work, to familiarize them with the difficulties to be encountered. In order to enable them to become useful teachers, we give

them *Pedagogics*, or *instruction in the art of teaching*, that our village schools may be conducted in a more rational manner than the mechanical Chinese method of teaching. *Singing* is also an essential part in our training, and some proficiency in *music* is not to be neglected. Besides all this we have, every morning and evening, short devotional meetings. Some manual labor, as gardening, etc., is not only healthful but also morally wholesome to give the students a spirit of modesty.

Not so much stress perhaps is laid on modern natural sciences in our seminary as in others. Introduction in the elements of physics, etc., is quite enough to upset the old notions of the Chinese. The Bible teaches men the best way to look on nature so as to appreciate the works of God. Besides the history of China, our men must also know something of the history of the world to see the background of Bible facts. As our preachers have also to become school teachers and take in our

Chinese
schooling.

church the standing of educated Chinese, we must also give them a good Chinese schooling, which lifts its possessor to a position of far greater influence than does a knowledge of Western learning. But let us give them *Confucianism* as a system of ethics only from the critical stand-point of a Christian. We must show them that God had raised up Confucius and the other wise men of old in China to do a good work in their place; that they held fast to the light of conscience to throw some light upon the duties of man to man,—but that it is the lowest stage of moral life, when man, not having a special revelation, strives to follow the law of his conscience, and that he can never bring it to a life governed by the full light of God, unless he receives the new eternal life of Christ as an inward power. To treat Confucianism from a systematical stand-point in the light of the Bible, is a good way to help our students to get thoroughly converted from it, to break the spell which the sage and his teachings exercise over the native mind. It is, farther, a corrective and antidote to the Chinese method of teaching classical literature, by which all is worded in stilted phraseology and conformed to a fixed model learned by rote. We cannot, however, do away with this Chinese method of learning. One cannot say that such a training is outside our missionary calling. I think everybody agrees, so far, that the preachers and school teachers of the Chinese church must be educated, so as to command the respect and regard of their own people and to be leaders in their social as well as religious life. They must know how to read and write the book language. But the only possible means of mastering the written Chinese language is the old, well-tried method of the Chinese.

Time well
spent.

In conclusion, let us not grudge time or earnest work to raise a well-trained Chinese agency; men who draw their nourishment from God's Word, who are familiar with the course of divine revelation and education for the kingdom of heaven, who have not only a working capital to begin with, but also the ability to increase and utilize it in the manifold positions of a pastor's life. But we must not forget that it is the work of the Lord to train useful workers, therefore let us pray that God may give the Chinese church faithful stewards for the management of its affairs.

ESSAY.

THE BEST METHOD OF SELECTING AND TRAINING NATIVE PREACHERS, ETC.

Rev. J. Lees (L. M. S., Tientsin).

THE difficulty of this subject is equal to its importance and is not lessened by its familiarity. We can only seek to apply acknowledged principles to our special needs, and indicate some dangers to be guarded against in their practical application.

In one form or other every foreign missionary has native fellow-workers. As soon as his work opens, at times, alas! almost before there is real and healthy growth, he feels the want of such men, and in varying fashion finds them. Some have been so pressed by this need as to employ those as yet heathen, and we could have ^{A pressing need.} no more striking proof of its urgency. The truth is that we all have and must have co-laborers, trained or untrained, paid or unpaid, drawn from the people. And thus, few of us are without personal experiences upon which we found very decided opinions as to what such men should be and do. But these opinions have been inevitably, though to ourselves unconsciously, modified by memories of other lands and by early ecclesiastical associations. Thus they may be less reliable than we think. We may have been too anxious to produce here copies of agencies existing elsewhere, without asking whether they are suited to a national life of an altogether different type, and forgetful of the wonderful elasticity of Christianity in matters of mere outward form. Then our experiences may have been exceptional. We are often tempted to draw too wide inferences from individual success or failure. Or again, we may have misinterpreted the facts themselves. In short, while possessing undoubted value, opinions so formed may mislead. There is safety only in a constant reference to recognized principles and manifest present facts.

The question before us is, How to discover the best method of selecting and training Chinese for service in the church of Christ? But various methods for attaining any given object may ^{Best methods variable.} alike be best in different hands and circumstances. It is possible, too, as has been already hinted, that in this case we might not all agree as to the object to be sought. In other words, the preacher, teacher, etc., of your dreams may be so unlike those of mine as to imply striking differences in character and education, and this, not because our conceptions of the perfect Christian worker differ, but because we have not formed a like estimate of the needs and available resources of our time. It seems then desirable to begin our enquiry by recognizing (1) [that whether as regards the character or the training of the men in question, we are not now met to discuss the ideal, but the possible "best," and (2) that with changing times, localities and circumstances, the possible *best* changes and the plans of the church should change also.

An ideally perfect Christian worker is as rare as an ideal Christian.

The ideal
worker.

There are few such anywhere. No training will make any man either a good preacher or a successful school teacher unless there be in him physical, mental and spiritual faculties for training to develop. On the other hand, given power and the divine call, and then, while wise training must be helpful, that which is unwise may not do much harm.

But further, the ideal worker is not simply the man who is naturally gifted and well educated. He is also the man who is in his right sphere, adapted to his environment, able therefore to do the best work in his own age and place. You would not use a razor to cut down a tree, nor draw teeth with a steam winch. Imagine James Chalmers, our heroic brother in New Guinea, exchanging places with Alexander Maclaren, perhaps to-day the prince of English preachers. Picture the disastrous results which would have followed if the rôle of strong, lion-like Luther in the Christian centuries had been filled by gentle, saintly John Howe. No; God does not so work. The ideal worker of one age and land is not that of another. Nor is this true only of exceptional men, those eminent in strength and grace. It is true of average workers also, and in China as elsewhere.

Best men
for existing
needs.

The question ever is, what are the needs of to-day, and how shall men be found and best qualified to meet them? We are thus brought to see that the actual present must be our starting point in the enquiry before us, and that what we want to discover is not how to obtain and educate Chinamen according to standards drawn from other countries and conditions of life, but how to find and train men who shall, in the existing state of things here, be our most efficient helpers in the work of converting China to the faith of Christ.

Once for all, to prevent misunderstanding, let me say that nothing which follows must be understood as disparaging high mental culture. The Chinaman is to the full as capable of acquiring knowledge and profiting by its possession as we are. The day will come when this land will have learned Christian scholars, critics and exegetes able to hold their own with those of Western Christendom. And for every advance in this direction we should rejoice. But we may easily fall into the mistake of being too eager to anticipate that day and of forgetting that what China needs now is men, not of a lower but of a different order, men whose strength—mental and spiritual—though flowing in channels in some sense narrower, is for that very reason the better fitted for the task which lies immediately before them.

The task to
be performed.

What is this task? Well, what is our view of the actual spiritual condition of China to-day and of our own business here? Rightly or wrongly, we are surely agreed on these points. For whatever estimate may be formed of this people from its history, government, philosophy and comparative civilization, we hold that it is undeniable that the masses are sunk in ignorance and superstition, that vice and consequent misery abound, and we at least are

convinced that this is because the nation, as such, is destitute of spiritual life. And this is the one reason for our presence here. It may be, doubtless is, desirable that men should travel by steam and correspond by phonogram, that they should know the mysteries of chemistry and the latest theories of biology, but we believe that it is not through such culture, or at the hands of those who bring it, that salvation will come to the Chinese or to any people. Men need that which science can never give, the healing of the moral nature by the renewing power of a divine life. And the only missionary worthy of the name is he who having himself this spiritual life is anxious by the help of Him from whom he has received it to communicate it to others. But if we rightly regard this spiritual life as alone having in it the promise and potency of all other true life and blessing, then we have in this fact the first guidance we require in the selection of those to be associated with us in the work. Evidently they must themselves be living men. Whatever else they are or are not, they must be men of faith, whose life is hid with Christ in God. No talents, no knowledge—not even though it be knowledge of Divine things—will avail apart from the changed heart and the consecrated will. We had better work alone than with unconverted men. The one unchangeably essential qualification for our helpers is personal godliness.

The one
essential
qualification
of helpers.

Yet while the chief, this is not the only one. The painful results which have sometimes followed a too ready hopefulness as to character, are hardly more instructive than the failures of others, whose piety has stood the test of time. It is indeed matter for thankfulness that so large a proportion of what may be called the first generation of Chinese Christian preachers have been true men. But many even of these have sorely tried the patience of their foreign brethren, and some have done much to injure the cause they served. Then the temptation has come to missionaries to lay the blame of this unduly upon their pre-Christian training. Disgusted by the ignorance and other faults of their best helpers, they have attributed these mainly to the lack of early education. They have said, "There can be no hope of uplifting the native church until we raise the standard of character among its leaders, and to do this we must catch them young;" the unexpressed but underlying thought here being that in order to stability of principle, and fitness for successful labor, there must be at least an approach to the educational discipline they have themselves enjoyed. And the result is seen in the fact that some of us, weary of the gigantic task of seeking to uproot adult heathenism, have given ourselves to school work as an easier and more hopeful mode of labor, while others have done the like because they regard Christian schools as the only safe nursery for the preachers and teachers of the coming generation.

Failures
unduly attrib-
uted to early
training.

Alas! without great care we may thus create a new danger more perilous than the old. It is at best doubtful wisdom to educate boys in the hope that they will be converted and become preachers. Educate by all means; if the gifts God

A greater
danger.

has given you indicate that you can in this way best serve Him. Labor and pray too for the conversion of those young hearts as every Christian teacher must. And if from among them God call some to be His apostles, these will be your peculiar joy. But beware of regarding your schools as manufactories of helpers. I venture to say that there is
 "Manufactories of helpers." reason for redoubled caution in the call of men so educated to Christian service. The temptation will be to let culture stand for character and scholarship for power. The knowledge it has cost so much to impart may blind us to serious defects, and the wide gulf which the semi-foreign training given has placed between these youths and their countrymen may, to some extent, actually render them less capable of doing the work necessary in the present generation. I know there are brilliant exceptions, but so far as my observation has gone the best work in the past has not been done by such men, but by stronger, if less polished, instruments. When I hear some speak as if it were all but hopeless to expect the conversion of adult heathen, and quoting the manifest truism that the hope of the church is in the young, I wonder that our Divine Master, when bidding His apostles go forth into all the world to preach the Gospel, did not warn them that they would most quickly accomplish their glorious mission by teaching children, and that Paul did not plant schools among his new converts in Ephesus and Corinth rather than choose out of them, or possibly let them choose, elders and teachers, many of whose minds were saturated with Jewish legalism, Gentile superstition and false philosophy.

Now remembering all these things, and also that we have to consider such prosaic difficulties as those arising out of lack of time, strength and money, is it not the wisest plan to choose our
 Selection of men for training. future helpers from those of our people who have already at least the rudiments of a Chinese education—of course if they have more than the rudiments, all the better—and having satisfied ourselves that they are not only hopefully converted, but have some desire and ability for usefulness, to confine ourselves mainly to their instruction in strictly Christian truth? Such men may be almost of any age. Timothy was but a youth when Paul met him; Noah was 500 years old when God called him. To discover them, some have found it well to invite promising converts from the country to pass the winter months, when field work is intermitted, as guests at the central station and to form them into a class. All the members of such a class should certainly, on their return home, be able to help the life and worship of the village churches, and this of itself is worth the labor. But it will often happen that before spring comes one or more will have shown indications of ability and worth which will justify their remaining with a view to service in some form. Whatever plan of selection, however, be pursued, the thing to be avoided is the education of men in the hope that they may become what we desire; and the thing to be aimed at is the discovery of those who are already such in mind and heart that we can, without injury, give them further training.

The soundness of this course is seen in that it is on the lines of our Lord's example. He, too, had to deal with an unspiritual people and to diffuse among them the life of which He was then, as now, the source. And He did this first by Himself preaching, and then by sending forth His disciples to preach. It seems to me that we have in the simple but pregnant words in which St. Mark chronicles Christ's choice of the twelve, a pattern for to-day. "And He calleth unto Him whom He would, and they came unto Him, and He ordained twelve, that they should be with Him, and that He might send them forth to preach."—Mark iii. 13-14.

Example of
our Lord.

In this memorable choice we may find much to guide and comfort, even though we do not know all the grounds on which it was made. Note especially that these men were neither scholars, nor free from the errors and prepossessions of their fellows. But there must have been in each the outward indications of warm personal attachment to the Saviour, and the promise of spiritual growth and activity on which stress has been already laid. Beyond these notes of likeness how dissimilar they were in character and powers! Not all preachers like Peter and John. Some marked by practical rather than mental gifts. All destined too surely to try the patience of their gracious Master, and one, alas! to betray Him. Need we wonder if we have a like experience as we tread in His steps? For this is just what we have to do, to call out men from city and village, whose sympathies and modes of thought are still those of their countrymen, who differ from them only because they are born of God and have shown the reality and vigour of their faith by a desire to save others, but who will not all fulfil the promise of their early zeal, while some may ultimately be found lacking in other qualities needful to those who would be leaders of men.

The advantages of a class so formed are many. The plan is feasible upon the smallest scale and in the earliest stages of a mission; it is inexpensive, the cost being little more than the cost of food; it is flexible, admitting much variety in its working; it is capable of indefinite expansion, and, above all, it affords opportunity for renewed selection at every step. By the favorite modern law of the survival of the fittest the door to employment in the service of the church should thus only be reached by the best available men.

Advantages
of plan.

From such a class helpers may be drawn for every department of labor, or exceptional men singled out for special training. Its members should not be allowed to regard themselves as certain to become preachers, but as simply seeking to gain fitness for whatever work God may call them to engage in. Studentship should not be regarded even as a pledge of employment. Every man should be made to feel that our one object is to find out the best way in which he can glorify God and to help him to do so.

Continuance in the class should vary with circumstances. No rule can be laid down. Some will reward long and careful teaching. To others it will be wise to give less. As in Western lands, so here, there

are cases in which student-life injures individuality and lessens power. The tendencies of this people are towards a dead uniformity. But natural trees in all their various beauty and fruitfulness are what we seek in the garden of the Lord, not rows of pollard willows. Let us remember, too, that we may kill the half-wild plants we bring into our nurseries by our very care, while on the other hand, neglect or unwisdom may strengthen the faults of their former wilderness life.

As on the question of selection, so on that of education we turn again

Education. for guidance to our Lord's training of the Twelve. The first

feature of it that strikes one is that it seems to have been exclusively scriptural and spiritual. It is significant that with regard to Christ Himself, the Gospels give no hint of His knowledge in the wide domains of merely human learning. Science in its many branches was all but unborn then, and history, philosophy and geography must have been little more than names to one who had been taught in the village school of Nazareth and had never travelled outside his native land. This, of course, only makes more wonderful, and to the sceptic more inexplicable, the matchless grandeur of our Lord's mind and the sublime audacity of His world-embracing claims. Yet if any object to such a statement, they cannot deny that in Christ's recorded instructions to His disciples we have no instance of His giving them what we call secular teaching, or that He did unceasingly speak to them of spiritual truths. The bearing of this fact upon our subject is obvious. Beyond the need of some mental culture in order to an intelligent perception of spiritual things, and the often noted and most interesting fact that growth in mental power and a hunger for general knowledge is one of the results of spiritual life, there is plainly no necessary connection between the two. A man may be a first-rate mathematician and yet not know either God or his own heart. On the other hand he may not only so understand the truths of religion as to find rest for himself, but be able to speak of them to others with great power, while ignorant of much that we think he ought to know. The abuse of these facts would

Bible the
chief text
book.

be to use them as an argument for the uselessness of secular knowledge. The use of them is to lead us to keep that knowledge in its proper and subordinate place, and to remember that, for our purpose, in the preparation of men to preach the Gospel of Christ, our first, chief and constant text book must be the Word of God. Our strength may be largely wasted if spent in teaching our students other lore; it will have its rich reward if we enable them to understand the sayings of Jesus and the letters of St. Paul. Besides, it is true of the Bible as of no other book, that its study is itself an education. He who knows it well can neither be unintelligent nor uncultured. And it affords extraordinary opportunities for the teacher even as regards general knowledge. The vast range and variety of its subjects make it in competent hands the most suggestive and interesting of all books, even apart from its higher claims.

For such a class as we are speaking of, therefore, all other text books should be chosen with the object of casting light upon this. A simple

compend of theology will be helpful, especially if there is a constant reference to Scripture. I have used with good results a translation of some tracts by the late Rev. Samuel Martin of London, and in whole or part, the well known books prepared by Dr. Nevius and others. Biblical geography and notes upon Jewish customs with the usual prolegomena of (more especially) the New Testament books, are most useful. So also is the regular exposition of a gospel or epistle. The various phases of idolatrous superstition may be dealt with incidentally as occasion serves, and in the same way gross popular errors may be corrected and much valuable information given. With more advanced students, selections from the Confucian books should be read, and their teachings compared with that of Christ. For all, there should be a weekly sermon class, with its familiar accompaniments of mutual criticism and kindly suggestion. Finally, it is important, not only that periodical examinations be held to test progress, but that, as soon as possible, every man shall engage in actual work for others, alike for the sake of the influence of this upon his own spiritual life and to develop his powers.

We thus reach naturally the consideration of the second feature of our Lord's mode of training His little class. "*He sent them forth to preach.*" It is remarkable at how early a period in Training of the disciples. their discipleship He did this. We are so afraid of zeal without knowledge that we often put out the sacred fire. None knew better than the Lord Jesus how crude were the conceptions of His disciples as to the nature of His kingdom, or how much of error would mingle with their public testimony, and yet He sent them forth. Yes, He sent out these spiritually weak and mentally uncultured men, not only to renewed and unsupported contact with the superstitious populace, but to meet the keen dialectics of the Scribes and the proud legalism of the Pharisees! Should we have done it? It is true that they returned to Him from time to time, and "told Him all things, whatsoever they had done, and whatsoever they had taught." How one would like to have heard that conversation? Still, there is the fact. He sent them forth. Surely we are thus far justified in calling upon new disciples at once to bear testimony to the Saviour and to engage with us in the holy war. If we do so, we may find that the Master can use them also to cast forth devils and to prepare His way. There is no school for soldiers like the real battle-field. The church has spoilt many a good recruit by not taking advantage of the warmth of his first loyalty to Christ. We can least of all afford to do this in the mission field. Even more urgently than in so-called Christian lands is it needful that those who are destined to be our fellow-soldiers should be so from the first. Send them forth to preach, let them learn to do the work by doing it. I know how difficult this is, and to what anxieties and vexations it will give rise. But our native brethren will thus learn lessons that you cannot teach them, and will come back to you with many a question which will give you a truer insight into their characters and needs.

I have left the evangelist's most suggestive word on the subject of our Lord's training of the twelve to the last. To me it is the most in-

structive of all. "He ordained the twelve," he tells us, "*that they should be with Him.*" Here is the kernel of the whole matter. Here, rather than in any plan or subjects of study is to be found the secret of successful training. Jesus chooses them to be with Him. To enjoy the blessed privilege of coming under the spell of His wondrous personality, to learn the mysteries of the heavenly kingdom, not only from His lips, but from His life, to drink deep draughts from the pure fountain of His self-sacrificing love. "That they should be with Him!" Brothers, as we humbly seek to tread in the steps of Jesus, is there any possible statement of the relation which should subsist between those of whom we have been speaking, and ourselves, which could be more solemn or convey a more striking lesson as to our privilege and responsibility? Far more than by direct teaching, whether by book or lip; far more than by anything we can do for them or get them to do for themselves, our students will be moulded by our own spirit and character. *Personal influence* are the two weighty words which express the strongest and most permanent element in all training. Who is the teacher? is an infinitely more important question than any other. If all believers are to be epistles of Christ, he who gathers round him disciples whom, like Christ, he would send forth to teach and preach, may well feel that, beyond ordinary men, he stands to those who are "with him" as the representative of Jesus. The thought should at once humble and stimulate us. For the preachers, teachers and colporteurs of the future must needs be very much what we make them. They may surpass us in natural gifts. They may prove, some already are, better preachers than we. But they are scarcely likely to become more Christ-like than the image of the Master they see in us. If that be distorted and defective, if there be a marked absence of the graces of the Spirit of God, if, with all our fuller knowledge and wider experience there is coldness of heart, the absence of loving enthusiasm, at best but a fitful sympathy with Christ, and little of His self-denying devotion to the glorious work of saving men, then we may perchance train scholars and speakers, but never the self-sacrificing, earnest, praying, believing men and women who are needed to bring China to Christ. May God so fill us with His Spirit that those whom He gives us to be with us may catch the heavenly flame, and then shall His kingdom come.

ESSAY.

THE PLACE OF THE CHINESE CLASSICS IN CHRISTIAN SCHOOLS AND COLLEGES.

Rev. A. P. Parker, D.D. (A. S. M. E. M., Soochow).

THAT there is a question here to be discussed, and that there are two, if not more, sides to it, is evident from the different usages that prevail in the various mission schools in China. It is difficult to say just what is

the place of the Chinese classics in Christian schools and colleges. As one missionary has well said, the whole subject is perplexing; we cannot get along with the Chinese classics and we cannot get along without them. The matter is determined in different ways by different persons. Some place the whole of the Four Books and the Five Classics in the course of study and require their pupils to commit them to memory and practice writing essays preparatory to entering the government examinations, while others teach only the Four Books. Some give a half or more of the time of the pupil to the study of the classics, while others only give a very small portion, and altogether a secondary portion, to the classics in the course of study.

Different
usages in
mission
schools.

The decision of the question depends largely on the objects had in view in a given school. Some missionaries in charge of schools consider that the main object of mission schools is to rear up and train native helpers for mission work, and that, therefore, the principal portion of time and strength should be given to teaching the Bible and Christian books—the doctrines, evidences and practices of the Christian religion—and that the heathen classics should only have a very subordinate place in a Christian school. There are some, perhaps, who, in this view of the case, would like to see these heathen classics altogether banished from Christian schools in China. Another class of missionary educators think that the pupils educated in our mission schools ought to be prepared to take and to hold positions in Chinese society and government circles on a par with men educated in heathen schools, and to do this they must be thoroughly drilled in the Chinese language and literature. There is still a third class who consider that the main object of the mission school is to introduce Western science into China under Christian influence, that our object is to teach the people something that is of far more value to them than their antiquated classics, and that it is, therefore, a misuse, if not a waste, of our time and strength to teach the classics when, by so doing, we fail to impart to them that knowledge that will be of so much more use to them.

Decision
depends on
objects of
school.

Now a comprehensive view of Christian education must, I think, embrace all of these objects. Our plans as Christian educators are, and must be, co-extensive with the needs of the people whom we have come here to teach. We want to prepare, educate, train native helpers for all branches of our great missionary work; we want, to the best of our knowledge and ability, to educate men to occupy positions of influence in the government and society of China, and to introduce a knowledge of Western science into this country. The scope and design of the mission school are far reaching, the work to be done is great, and the three lines here indicated, namely, the study of Christian books, the Chinese classics and Western science, are those on which our missionary educational work should be projected and carried on. Moreover, thoroughness and efficiency ought to be the aim of all who have charge of mission schools, and this may be secured

Christian
books, Chinese
classics, West-
ern science,
all needed.

by a proper adjustment of these three branches of learning, and the proper apportionment of the time of the pupil to their study. It is true that either one of these subjects, if pursued in detail and as a speciality, is sufficient to engross the whole of the student-days of a pupil. But the object of a mission school is not to produce specialists, but rather to give a broad and liberal education that may be a sufficient foundation for the future life work of the pupil, whatever that life work may be. Hence neither of these three lines of study can be left out of any comprehensive view of Christian education in China, and Chinese classics must, therefore, not only have a place but a very important place in our Christian schools and colleges. The reasons for this conclusion may be further stated as follows:—

(1.) A Chinaman, in order to be educated, must know his own language and literature, and the only way thus far discovered to learn that language and literature is by thorough study of the classics. The very warp and woof of the Chinese language is derived from the classics. The great bulk of the quotations and illustrations in common use among writers; their poetical and historical allusions; the pronunciation and definition of the characters; in a word, the very essence and spirit of the language are produced, moulded and fashioned by the classics; and all the vast tomes of Chinese literature, history and philosophy are permeated and controlled by the literary style, as well as the moral principles, of the classics. No one can read or write a book in the Chinese language without having studied the classics. Nor can any one carry on a correspondence, commercial or diplomatic, without a knowledge of the classics. It will thus be seen at once that the study of the classics, considered as the source from whence a knowledge of the language is to be derived, is indispensable.

(2.) As long as the Chinese government system of education continues as at present, no one can hope to obtain a literary degree and reach a position commanding influence among the people, without that education in the classics that is so highly valued among them. It is true that we find very much to object to in the present system of education in China, and we must use every opportunity and make every effort to secure a change for the better. But while we are working for that change, and even while the revolution may be in progress, we cannot afford to anticipate the completion of such a revolution by neglecting to teach the classics in our mission schools and thus deprive our pupils of that position and influence in the country, which they can, as yet, gain by no other means.

But perhaps the real question with most of us is, not whether the Chinese classics have a place in our mission schools, but what is that place? What is their relative importance as compared to those things that we have come to China especially to teach? What proportion of the pupil's time should be given to their study? Should the whole of the Four Books and Five Classics be studied? And if not, what portions should be

Study of
classics in-
dispensable
to knowledge
of language.

Only way to
obtain a liter-
ary degree.

What is the
place of
classics in
mission
schools?

omitted or only partially studied? How are they to be taught? by committing to memory *verbatim*, or is there a better way? How are the heathenism and false science in them to be counteracted? How are the other faculties of the mind of the pupil, besides the memory, to be stimulated and developed in spite of the crampings and deadening influence of the study of the classics? How much should be attempted in girls' boarding schools in the study of the classics? How much time should be allowed in the day-schools to the study of the native books?

These and kindred questions have perplexed every one of us who have had charge of mission schools, and it seems impossible to decide them satisfactorily, even after more than fifty years of experiment and observation by missionary educators in China.

I am obliged to confess that, so far, I have found it impossible to arrive at any very definite conclusions on the subject, and therefore I cannot presume to lay down rules for others. I have been feeling my way and studying the question in as practical a manner as possible, but there are still many difficulties in the way of deciding on a definite line of action. And yet the decision that each or all of us reach on this subject must have a vital bearing on the character of our missionary educational work, and the success or otherwise of that work. It is a fundamental principle and a safe rule to follow in any line of work, that what is done should be thoroughly done. And yet it would seem to be impossible to teach the classics as thoroughly in mission schools, where only one-third or one-half of the time can be given to them, as they are taught in heathen schools, where the whole of the pupil's time is given for ten or fifteen years. On the other hand it is a well recognized fact that a pupil will learn a given subject more rapidly and thoroughly by having other subjects of study, and thereby rest the mind and call into play other faculties of the intellect, than by giving his whole time to the one study.

Here, then, is a partial solution of our difficulty, so far, at least, as the question of time and thoroughness is concerned. I think we can demonstrate that it is possible to acquire in our mission schools as thorough a knowledge of the classics as is given in the heathen schools, and at the same time study Christian books and Western science with thoroughness and efficiency.

After a careful study of this subject, based on some observation and experience, I will venture to state the conclusions I have come to, as follows:—

1. The Chinese classics, those commonly known as the Four Books and Five Classics,* have a place, and ought to be taught in all our mission schools and colleges. The reasons for this proposition, which, perhaps, few if any will question, have already been indicated and they need not be repeated here.

Four Books
and Five
Classics should
be taught.

2. The place of the classics should be, in general, that of an equality with the other two lines of study that should be followed in a mission school, namely, Christian books and Western science. As to the relative importance of the Chinese classics,

On an equality
with other two
lines of study.

* Other native books that are taught in Chinese schools need not be mentioned here.

as compared to Christian books, there can be no debate among us. From our stand-point, as Christian missionaries, we cannot do otherwise than regard a thorough knowledge of the Bible and of the doctrines, evidences and moral principles of Christianity as of far more importance to the pupils in our schools than a knowledge of the classics. Let us not, on account of a mistaken view of the reverence due to the Bible and spiritual things, or for any other cause, follow the injurious and erroneous practice of the schools and colleges of Christian England and America and banish the Bible from our schools, or give it a secondary and unimportant place in them. Nor can there be any question that Western science ought to come before the classics in our schools,—at least our aim should constantly be in this direction. As we hope to see a great change in the educational system of China, and as it is our purpose to give the people something more profitable to study than their dry and ancient classics, we must continually press the value of Western science and educational methods, and show the advantage of studying other subjects besides the musty lore of antiquity. So that the order of importance of the three lines of study herein indicated are—Christian books, Western science, Chinese classics.

3. The Four Books, the Book of Poetry and the Book of History should be committed to memory by every pupil in the school, and those pupils who expect to attend the government examinations should commit to memory the whole of the other three—the Book of Rites, the Spring and Autumn Annals and the Book of Changes. For learning the Chinese books and for the purpose for which those books are learned, there is no

Chinese
method of
study the best.

better way than that which is followed by the Chinese themselves and which has stood the test of centuries of experience.

No pupil can hope to successfully compete in the government examinations who is not able to quote from memory any passage in the Four Books and Five Classics, and one in common life who cannot quote them with some degree of facility will be unable to write a book or an article that will be read by others, and he will exert but little influence as an educated man.

4. At least one-third and not more than one-half of the pupil's time should be given to the study of the classics.

5. The whole of the Four Books and Five Classics, with the standard commentaries, should be explained to the pupil as he proceeds with their study, and the pupil should be required, in reciting, to repeat the explanation in his own language. He should be drilled in this, by repetition where necessary, till he is able to analyze and explain

Writing
essays.

any passage when called upon to do so. He should also be inducted into the mysteries of writing *wén-changs* (essays)

as soon as he is able to explain the Four Books with some readiness. It will be necessary, of course, for those who expect to attend the government examinations to become thoroughly adept in this science of writing *wén-changs*. But in the case of other pupils it will be unnecessary to give so much attention to *wén-changs*, and the time can be more profitably employed in other ways.

6. In reference to the heathenism and false science taught in the classics, we must depend on the Christian and scientific books taught in our schools to counteract these. I think we need not have any serious apprehensions on this point. The heathenism and immorality and false science of the Chinese classics are certainly no worse than those of the Greek and Latin classics that are taught in the Christian schools and colleges of Europe and America. In fact, as to moral purity the Chinese classics are far superior to those of Greece and Rome. For, with the exception of the Book of Poetry with its somewhat thickly veiled and uncertain allusions to actions of an immoral character, there is little, if anything, to be found anywhere in the Chinese classics that can be objected to on the score of moral impurity. We may feel confident, I think, that the Christian influences that are brought to bear upon the pupils by means of the Christian books that are daily studied, the Sabbath worship and weekly religious services, the contact of the missionary and of the Christians connected with the school, will effectually counteract the heathenism of the classics, while by the daily study of books on science and general knowledge, and the ocular demonstration afforded by the experiments and object lessons in the class room, all the mental faculties will be systematically developed and the false science and absurd philosophy of the classics will ultimately, as in Western lands, be exposed and overthrown.

Christian
books to
counteract
errors.

7. The teaching and explanation of the classics will, practically, have to be left to the native teachers. Few missionaries have the time or the qualifications for doing that part of the school work, especially as they have a more important work to do in teaching those things that the Chinese cannot teach. At the same time, effort should be made in every school to secure educated Christian natives, who are well informed on both Christian and scientific subjects, to teach the classics, who could and would still more effectively combat the false religion and false science taught in them. In addition to this it is well, where practicable, for the foreign missionary to deliver set lectures occasionally on the erroneous doctrines of the classics. Especially at the Sunday preaching where the pupils are present, the preacher can take occasion, now and then, to show from the Word of God the falsity of much that is taught in these venerated classic.

Teaching to
be done by
natives.

8. It will be impossible in day-schools, generally, to give less than one-half of the time to teaching the classics, as the parents would be unwilling for their children to go to a school where less than that amount of time was given to the study of the native books. But effort ought to be made to teach the pupils the meaning of the characters at an earlier age than is generally attempted in the native schools. The study of Christian and elementary scientific books in the various vernaculars and easy *Wén-li*, will also, as it has already done in many places, assist the pupils in learning the meaning of what they read, even in their own books.

9. It is, perhaps, unadvisable to attempt to teach the whole of the Chinese classics in girls' boarding schools. But at least the Four Books ought to be thoroughly taught, together with those books that have been prepared by the Chinese especially for girls and women, such as that series called "The Girls' Four Books," etc.

10. There ought to be a Christian commentary on the Chinese classics, such as was projected by the School and Text Book Series Committee ten years ago, for use in our mission schools. Such a commentary should explain all the difficult passages and show wherein the teachings of the classics are in error, and wherein they accord with the well-ascertained facts of religion and true science. Such a commentary, carefully prepared by a competent person or persons, would be exceedingly useful to both the teachers and the pupils in our schools. It would fortify them against error, assist in the daily routine of explanation and furnish them with ready answers to the specious objections raised by educated Chinese to the doctrines of the Christian religion.

This brief statement of the subject is hereby submitted to the Conference in the earnest hope that in the discussion which follows, such facts and experience will be elicited as shall be of real and permanent value as aids to missionary educators in reaching right conclusions in regard to this question, which is only one of many perplexing problems connected with the grand missionary enterprise that require patient thought, extended observation and earnest prayer in order to their right solution.

DISCUSSION.

Educational
work the
foundation of
missionary
effort.

Rev. F. L. Hawks Pott (A. P. E. M., Shanghai):—Our educational work must lie at the foundation of all missionary effort, and unless we have laid this foundation, we are as men building on sand.

(1.) Our Lord, in establishing His kingdom, first made disciples, (*μαθηται*), and then, after instructing them, sent them forth as apostles, (*αποστόλοι*); and we must work in the same way if we would be successful. In our schools we train the future teachers and missionaries of the nation.

(2.) In bringing the knowledge of the revelation of God in Christ to China, we must see to it that the revelation of God, as one and almighty, is first laid down as the basis of the fuller revelation in Christ. In no better way can we preach the unity of God than by teaching the elements of natural science, and this latter work can only be done thoroughly in our schools and colleges. The natives that first embraced Christianity were prepared for the coming of Christ by Judaism. The Jews, in their dispersion, carried with them wherever they went, to Babylon, Egypt, Greece and Rome, the knowledge of the one God. The Jewish synagogue served as an entering wedge to turn men's minds to this

truth. China has had no such preparation. Only the vaguest notions exist in the minds of this people as to God and gods. However it may have been at first, in the worship of heaven and *Shang-ti*, they have long ago forgotten this truth of the unity of God. Scientific teaching, as pointing towards the unity of nature, must be the means for inculcating the complementary truth of the *unity of God*.

The unity of God a forgotten truth among the Chinese.

(3.) Christianity means a forming and developing of a Christ-like character in a man. Conversion is but the first step in the history of a soul's awakening. Sanctification must follow. Where have we a better opportunity of moulding character than in our Christian schools?

Our schools and colleges are the *West Points* of China. When asked where the strength of the American army lies, we do not only point to our small standing army, but to West Point, where our future officers and soldiers are being trained and made ready to be leaders who can inspire and train others when the necessity arises. When asked where the strength of the missionary effort of China may best be seen, let us not simply point to the heroic but small band of native and foreign evangelists in China, but also to our institutions of education, where the future leaders and commanders are being prepared, who are to exercise the greatest and most powerful influence over their countrymen in the future.

Schools and colleges are the "West Points" of China missions.

Rev. W. H. Lacy (A. M. E. M., Foochow) :—I came to this Conference to represent the Anglo-Chinese College at Foochow, of which the Rev. G. B. Smyth is in charge.

The Anglo-Chinese college at Foochow.

During the discussions of last Friday some one remarked that it was *the* day of the Conference; but I consider the subjects of to-day no less vital to the cause of Christ in this land, and feel strongly inclined to emphasize the remark quoted by Mr. Plumb in his paper, to the effect that the Christian school is the most effective agency in promulgating the Gospel, and that in China, Christian instruction is the best preaching and the Christian school the best chapel.

I take great pleasure in representing an Anglo-Chinese school that is not only Christian in *name* but in *results*.

I heartily agree in the main with what is said by Dr. Mateer in his excellent paper under the first and third divisions of his subject; but I trust I may not be thought presumptuous if I beg to differ as to the facts and theories advanced under the second division. They may be true in some localities, but they cannot be universally affirmed. I make bold to differ because I am confirmed in my position by the practical application of two of his own arguments (as contained in the first and third divisions of his subject).

(1.) Dr. Mateer says, Part I. section 4, "A thorough education offers a healthy inducement to parents, both Christian and heathen, to send their children to school To make this inducement effective, the education must be such as will fit for a successful career in life, for such callings as are available and seem desirable to the parents and friends of the pupils." I cannot speak for all parts of China, but so far as the Foochow missions are concerned, this argument imperatively demands an English education. The people demand it, and we must meet this demand, or allow the boys to go to Godless schools for their education. Our school is generally recognised as one which furnishes a thorough education.

Dr. Mateer's argument demands an English education.

(2.) Dr. Mateer wisely argues: "If we would have our pupils remain with us, we must so condition our school that it will be to their evident advantage to do so. If giving a thorough education in Chinese will induce our pupils to remain, then we had better give them this kind of an education. If teaching English makes it seem desirable to our pupils to leave us in a year or two, then we had better not teach English." To be fair in the argument he should have added: *but if teaching English will induce them to remain a long term of years, then we should teach them English.*

In Foochow we find this the best method for holding the pupils.

On the teaching
of English in
schools and
colleges.

There are some now in the school for the tenth year, others for the ninth, eighth, seventh, sixth and so on. They are doing faithful work and seem to be in no hurry to leave us.

And this, notwithstanding the fact that the students pay all their own expenses, including books, board, room-rent and tuition. It is true that some have left the school without completing its course, but of these, all who remained long enough to acquire a useful knowledge of English, are now filling honorable positions and maintaining Christian characters. I have yet to hear of one, in the history of the school, who has gone astray from the church, or suffered morally through his ability to use English.

The opening paragraph of Part II. contains statements which I cannot allow to pass unchallenged. They may be true in Dr. Mateer's experience; they are not in the experience of those who have carried on our Anglo-Chinese College. The paper says: "The theoretical reasons for using English are very plausible, and it is very easy to wax eloquent in setting them forth, but theory is one thing and practice another." At Foochow this is not true; theory and practice are very nearly identical. True it is, the theory of Dr. Mateer's paper is very different from the practice there. Again, we have not found that "two or three years' instruction in elementary English satisfies the pupil," as he would have us believe.

"The sciences he was to have studied in English are" *not* "a vain chimera," as the essay claims. We are now teaching, in the English language, geometry, conic sections, trigonometry (plane and spherical), surveying, astronomy, physics, botany, geology, chemistry and physiology, and preparing a class for medical work in English.

Advanced
education in
English.

Further, let me emphatically affirm that it has not been the experience of our school that "religion has made no effective impression upon the character" of the students. During the last two months there have been received into the church eighteen students from the Anglo-Chinese College,—a work largely due to the direct influence and religious training of fellow students. We now have several young men in the higher classes who are looking forward to the work of the ministry. Of these, four have already received the first license of the church.

Eighteen
students
received into
the church.

I would affirm that in theory *and in practice* we do not neglect the Chinese classics, but carry them along side by side with the English branches, as required studies, for seven years. Nor do we find that the study of English destroys the young men's taste for their own literature, and we have among our students quite a number who are zealous in their studies for native degrees. On the other hand we do not neglect the Bible, but it is used

The study of
Chinese
classics not
neglected.

as a text book all through the course. Systematic and regular instruction is given in the colloquial, the classical and the English versions.

In the earlier years of the school's history, there was some difference of opinion as to the wisdom of an English education. However, at a recent meeting of the Foochow Missionary Union, composed of the missionaries of the Church Missionary Society, American Board and Methodist Episcopal Missions, the question of the value of instruction in English, as an element in the evangelization of the province, was considered; and those who had lacked faith in other years, professed conversion, and the body was a unit in affirming it to be a valuable agency.

Foochow
Missionary
Union in favor
of instruction
in English.

In conclusion, let me say, in the modified words of the conclusion of Dr. Mateer's paper, "The principles and methods I have advocated are not mere theories. They have been wrought out into practice continuously for (nearly ten) years in the school at (Foochow.) The result thus far, and the present condition and prospects of the school, are known to many. The history of the school has fully proved that it is quite practicable to give a thorough (Anglo-) Chinese education in a thoroughly Christian school,—that Western science may be effectively taught by the use of the (English and) Chinese languages,—that it is possible to secure and maintain a strong and effective religious influence,—and that the graduates of such a school make eminently useful and influential Christian men, whose services are in active and increasing demand."

Rev. W. T. A. Barber (E. W. M., Wu-chang):—I thank God that the days of lack of sympathy with educational work in the mission field are past. And yet I belong to a particular section of educational work, which lies on the very outer edge of the sympathy of to-day. Many are willing to accord full appreciation to him who trains Christian boys for positions in the Christian church, and yet look askance at one who is attempting to teach heathen boys, and through the school to bring them to Christ. Some time ago a dear and respected Christian sister, who I observe has been careful not to attend Conference this afternoon, after talking to me about my school work, said, "It surely must be very refreshing to you when you can get away from your school and preach the Gospel!" Preach the Gospel? Sir, I am preaching the Gospel every day. I am not a Christian first and a school-master afterwards; I am not a school-master first and a Christian afterwards; I am a Christian school-master in and through all. Not only in the Scripture lesson, pre-eminent though its value be,—in all do I try to preach Christ. I do not talk religion while I am teaching algebra or trigonometry, and I do not talk religion while I am teaching natural science, though I cannot help in teaching all science pointing to that one God who unifies all nature, as Mr. Pott has so clearly said. But throughout I am trying to bring home to my pupils the fact that the faith that makes their teacher patient, that makes him thorough, that makes him true, is founded on Christ the incarnate Son of God. I magnify my office. Most thoroughly do I believe with Dr. Arnold that the Christian school-master has the cure of souls as truly as has the pastor. Sir, I ask the sympathy of all missionaries for their brethren who are engaged in this, one of the most difficult of all services, the attempt to reach the upper classes, infinitely self-satisfied

Lack of
sympathy with
those who are
teaching
heathen boys.

with the accumulated intellectual pride of centuries, infinitely scornful of all that bears not the stamp of their own Confucian lore. How are we, as missionaries, to reach them? The Gospel, as preached in the preaching hall, will rarely touch them; shall we cut the Gordian knot and declare that they are to be abandoned because so hard of access? I trow not. There must ever be in missionaries a sacred opportunism. We cannot reach them in ordinary seasons; we *can* reach them when they feel themselves sick; we *can* reach them when they feel themselves ignorant. And, by the blessing of God, young China is beginning to feel itself ignorant and is beginning to be ready to place itself at the feet of the Western teacher. China will have Western learning. Shall we stand and hesitate while the atheist and agnostic step in? A thousand times, no! Let us step boldly into the gap and show that the highest knowledge is offered by those who humbly believe in the Lord Jesus Christ. I have read with deep interest the paper of Dr. Mateer, a paper whose suggestions have all the weight of twenty-five years of magnificent success. I am myself entering on the craft of which Dr. Mateer has proved himself a Past Master. But I would say that while it is comparatively easy to educate boys with the money of the church, the far harder task of trying to teach heathen boys who pay for their tuition—which has fallen to my lot—claims fully as much of your sympathy and prayer. I have a school in which for nearly three years boys have been taught the sciences and mathematics of the West, and I am proud to say that they have outshone in their acquirements Western boys having the same opportunities. And here, too, I may say that the Christian son of the well-nigh penniless Christian book-seller has kept his place by the side of the mandarin's son, and he is leading in the race by a neck. That fact will tell. Heathen boys will see that there is something in Christianity which gives thoroughness, perseverance and success, and that fact will not be without force upon their future lives. Will it be possible, think you, that when the missionary has once seized the tremendous vantage which the Eastern reverence for a teacher gives him, that those boys in after life will ever be able to join in the contempt of Christ and Christianity which characterises their countrymen?

And what of results? The results may well be asked for, but be not too hasty in your measurement. When Galileo was forced As to results. by the Inquisition to deny the motion of the earth, he clenched his fists and muttered, "But it moves; I know it moves." Men may deny the fact, but, Sir, China moves; I know it moves. It is moving towards knowledge; it is moving towards Christ. You and I may not see the motion of the mighty orb; orb motion cannot be measured by your short-visioned sight nor by mine, yet is the mighty orb of national life slowly and surely moving towards that secure place where it is seen that all knowledge is centred in and leads up to the one God and His Son Jesus Christ our Lord.

Rev. F. Ohlinger (A. M. E. M., Seoul):—I agree with those who have repeatedly said on this floor that they deprecate the disparagement of one department of work, in order to give prominence to another department. Why disparage purely vernacular or *Wen-li* schools, in order to lift the Anglo-Chinese schools into prominence; or *vice-versa*? In organizing the Anglo-Chinese College at Foochow, we required of every pupil attendance at prayers and Scripture reading at the opening of school every morning,

The organization of the Foochow college.

and attendance at worship on Sunday. While I have never advocated the use of the Bible as a text-book, I do feel that we must give our pupils as thorough knowledge of the Scriptures as our own children obtain in our Western schools. With this and the teacher's personal Christian life and character, I believe we may look for spiritual fruits. In our college at Foochow we had a revival the *first* year, and gathered in converts from parts of that large city where we could never get an entrance before.

Pupils should
have thorough
Bible
knowledge.

I am surprised to hear prominent educators advocate the narrowing down of education to the study of Chinese. Did you ever see a merchant who advocated obstructing the Yangtse so that junks only might sail on it? The English language is a wide ocean and floats all manner of craft. But who would abolish the Pacific Ocean because it floats pirates as well as merchantmen and gunboats? We would not, if we could. As to teaching English, we could not abolish it, if we would. Infidels and others are at hand to do it, if we do not. In Corea it is, apart from the medical work, nearly the only work we can do, and I am thankful we may do this much

On the
teaching of
English.

Rev. W. B. Bonnell (A. S. M. E. M., Shanghai):—Much that Mr. Lacy has set forth concerning the Anglo-Chinese College in Foochow, applies as well to our institution of the same name here in Shanghai. While our corps of instructors is not quite so strong in numbers as theirs, and while, perhaps, we cannot boast of as many full-fledged graduates as they have sent out; yet our work, with its results, is mainly the same.

Anglo-Chinese
College,
Shanghai.

Many young men of the middle and higher classes—sons of merchants and well-to-do men—have embraced Christianity while under our instruction, and on leaving the institution, to take positions of usefulness in the Imperial Customs service, the telegraphs or other spheres of work, these young Christians have, so far as we can judge, continued true to the faith they espoused. Just at this time there are several of our former pupils engaged in the Customs offices in Shanghai, and these, with one other, who is translator to the United States Consulate-General, attend regularly our Sunday-school and preaching services. As they can have no ulterior end to subserve in so doing, we are constrained willingly to believe that they are sincere, devoted disciples of the Master.

In Dr. Mateer's paper there seems to be some disparagement of the work done in our Anglo-Chinese schools. While I have the highest respect for what has been accomplished in the way of imparting Western knowledge purely through the medium of Chinese, and particularly esteem the excellence of the work reported from the school at Tungchow, yet I cannot allow that the Anglo-Chinese work, even in comparison with Dr. Mateer's system, is so mean and unimportant as he seems to imply. Several of his objections to the use of English as a vehicle of instruction, seem to me the very best reasons that can be given in its favor.

Education
in English
defended.

The very purpose of our coming to China is that we may lift these people from the low level of their heathen civilization and fit them for spheres of greater and nobler usefulness.

Rev. L. W. Kip, D.D. (A. R. M., Amoy):—I should like to say a few words on the subject of *native pastors*. When, in 1861, I arrived at Amoy, I found in connection with our mission two organised churches in Amoy city, and these two churches shortly afterwards made choice of two of the preachers of the mission to be their pastors. At that time we were in intimate connection with the English Presbyterian Mission, and, in view of these two preachers being ordained was it thought desirable to form a presbytery, which was constituted by the elders of five churches. A year afterwards these two native preachers were examined and ordained. One of them has been for 27 years a faithful minister. As time rolled on, their numbers were increased. We have now in the presbytery that is composed of the churches of the two missions—I believe this is the first union church in China—fifteen organised churches. Some of these are composed of people from several villages uniting, but thirteen of them are now supplied with pastors of their own. When we see any of our unordained preachers giving special evidence that they are called of God to this work, we recommend them to the presbytery as licentiates. For several years we have had a continual succession of licentiates. I can say for them that they are sterling men. When we have questions of difficulty to determine, we would often take their judgment in preference to our own.

The native
pastorate
at Amoy.

Rev. A. Elwin (C. M. S., Hangchow):—I should like to speak on the *training of efficient native assistants*. We all thoroughly appreciate the work of our brethren engaged in education, but the question is, How can we employ the material which they turn out? We see beautiful plants covered with flowers in the hot-houses in the public garden here in Shanghai, but we take these plants and place them on the bank by the river and they soon wither and die. So we sometimes see promising young men in the schools, but they go out into the world, the rough winds of temptation and persecution blow upon them, and they cannot stand it, but soon wither away and we see no more of them. There is the difficulty: the schools are good, the plans may be good, but let us see to it that we do not bring up the scholars like hot-house plants.

On the
training of
native
assistants.

It may interest you to know the plan we adopt in the Church Missionary Society. We have a school at Ningpo, and many young men go there at about twelve years of age, chosen from our day-schools, and study till they are nineteen. Then, if they apply for work in connection with the C. M. S., a committee is appointed to examine them, and if they pass, they are appointed to schools for five years. Then, if they desire it, they may still continue as school-masters, or they may apply for further work as evangelists. They have another examination, and if they are suitable, they go to college for another two years, during which time they are thoroughly trained in preaching and teaching. They are then again examined, and, if found suitable, they are appointed evangelists, not pastors. The C. M. S. appoints no pastors; that is in the hands of the native church. In this way we try to fix on the right men for this important work.

The system
employed in
the C. M. S.,
Ningpo.

In this work I consider prayer to be all important. I am now working with a man whom I esteem most highly, yet at school he was looked upon as one of the worst scholars. He was always fighting. Now he is one of the most earnest workers in our mission. He told me that on one occasion

An
unpromising
pupil
converted.

a missionary gave him a list of ladies who had paid his expenses at the school and were now praying for his conversion. He said, "The very thought that all these people were praying for me had such an effect on me that I felt I must be a Christian." Let us be very careful how we reject so-called unsuitable pupils. By the power of God's grace they may become most efficient workers, the Lord's chosen ones to carry His name among their countrymen.

Rev. W. Bridie (E. W. M., Canton):—I wish to speak on the question of *paid native agents*. One of the published papers of the Conference says, "The millions of China must be brought to Christ by Chinamen." Another says, "It is not so often the foreign missionary who throws the first gleams of light of the divine truth into the darkened hearts of the heathen; it is rather done by native agency." This is important testimony to the value of native agency in the work of converting China. With the exception of the above statements, the class of paid native agents has received but scant courtesy at the hands of many of the speakers in this Conference. It has been again and again stated that there are no men worthy of being employed by the church. One says, "Do not employ them;" another traces all the evils of the church to the fact that there are paid native agents. This is so large a question that it cannot be decided by the experience of one mission, or even one province. All that can be said is that it decides the question for that particular mission or province. When the system has been fairly tried throughout China and the results made known, it will be time enough then to come to conclusions and dogmatic opinions. As representing a mission in the Kwang-tung province, which has successfully employed paid native agents, and in honor and fairness to the men who are now hard at work, I am bound to stand up in their defence, and for the time being to identify myself with them. Let me speak of a mission station which is being worked on what some would call "the old lines."

On paid
native agents.

A defence
of paid native
agents.

Work in
Kwang-tung.

The head-quarters are situated in a *Fu* city in the North of the province (Kwang-tung.) The population is estimated at 30,000. In this city there are three kinds of work: first, the preaching-hall and native church; second, a day-school; third, a dispensary. From this as a centre, work is carried on at four other stations, and these again are centres for work. In this way a population of a million and a half are being brought in contact with Christianity. The staff consists of two foreigners, one missionary and one medical, and four native preachers. Throughout the year regular itineration goes on in the districts, and the men divide the time between the country and the town. A word as to results. The work is not yet twenty years old. As usual the early years were comparatively unproductive, but the growth of the work has been steady. During the last few years over 200 members have been added. Besides the numerical increase the members have given nobly to the support of the work, subscribing all the expenses for the building of one church and giving the principal part of the cost of another. There is one point upon which I wish to lay special stress. The chief success has been at the stations directly under the care of the native preachers and not where the foreign missionaries live. The same thing, to a large extent, may be predicated of all the successful mission stations in that province.

But does not this system of paying native preachers necessarily prevent the development of self-support? *Certainly not.* They grow up side by side. We have seven men who preach without receiving a salary, and the number of voluntary workers is increasing. Students who pass through the missionary hospital often give gratuitous help in dispensaries. The most recent case of self-supporting workers is a man who returned from America. He has built a house, with a school-room, and three rooms besides for the use of the church. He spends all his time in Christian work without receiving any salary. In conclusion, I would say, let us trust our native preachers, and seek to raise them intellectually and spiritually to a higher standard, and they will amply repay all the labor and loving care bestowed upon them, and the result will be that God will give us through them still greater and more abundant proofs of His power and willingness to bless China and bring this great empire to the feet of Jesus.

Rev. T. W. Pearce (L. M. S., Canton):—I rise to express my satisfaction at the recognition which the Conference is giving to the inter-dependence of different branches of mission work. My time is largely occupied in the mission halls of Canton, and I think much of the work done in the country depends on keeping up the preaching in the busy centres. A common charge brought against us as preachers of Christianity is that we hide ourselves away in out-of-the-way corners; that we are afraid to rent a preaching-hall in a busy street. Every preaching-hall in Canton refutes that charge. It is impossible to carry on work at busy centres without men of the best calibre and highest culture, who are well versed in their own classics and instructed in Western science. If you could sit day by day in one of the preaching-halls in Canton, and hear the questions put to the native preacher, I think it would go far to convince you as to the necessity of thoroughness in the preparation of a native preacher who is to do effective work in a centre like that. The country evangelists may be men of another type. I believe in going about the country with them, showing them how to preach by my example, and insisting on their preaching along particular lines. But, speaking generally, I have found that the preachers who put the Gospel with greatest directness and point are, other things being equal, men who have been thoroughly trained.

Rev. D. W. Herring (A. S. B. M., Shanghai), referring to the question whether paid or unpaid agents were the more desirable, thought that the important question was not so much whether they were paid or unpaid, but whether they were called of God and not of man simply.

Rev. J. Ross (S. U. P. M., Moukden):—About seventeen years ago I went to Manchuria, and since then by the hands of myself and colleagues twelve hundred people have been baptised into the Christian church. I wish, however, to mention this fact only in order to state that the first principles of Christian instruction were implanted almost invariably by the natives. I do not think I can trace

The system of paid native agency does not prevent self-support.

The inter-dependence of departments of work.

Need for men of highest culture and training.

The church in Manchuria.

more than four and twenty who were directly the converts of the foreign missionaries. We have a few trained paid native agents, but we expect every member to be a volunteer worker. I believe that not less than nine out of ten of our members are constantly instructing their fellow-countrymen in the knowledge of Christian truth. When we find that any of them are notably successful we select them as assistant evangelists, place them under training, and instruct them especially in a thorough knowledge of Bible truth. They are also trained in all such truth as is calculated to make them efficient preachers, so as to enable them to meet the opposition of opponents and the questionings of enquirers. They are under training for several years, and if we find them to be earnest preachers, we set them apart entirely to that work. And I consider it far the wisest, the most effective and the cheapest plan to provide the means for supporting these men to enable them to give their undivided time, thought and labor to this work, just as we are ourselves supported by the church for the same purpose.

Expects every member to be a worker.

It appears to me that *the training of native evangelists* is one of the most important questions before the Conference. I am convinced that China is to be converted by the Chinese. In order that they should be efficient agents they must be thoroughly well trained, not only in Christian but in other knowledge. Paul was, no doubt, a more efficient agent by reason of the education he had received prior to his conversion. The time has come when we should make an appeal to the home churches, not merely for more missionaries and lay agents, but for a few of the most talented and earnest and conspicuous men in the home churches, who would be like Sauls over us all and would undertake this most important work of thoroughly training native evangelists.

The importance of training natives.

Rev. R. E. Abbey (A. P. M., Nanking):—As to teaching the classics in our boarding schools, we admit that a certain amount of such instruction is necessary, but we should not lose sight of the fact that there are many bad influences arising from their study.

The teaching of the classics in Christian schools.

The result of classical teaching alone is seen in the proud, hypocritical, Confucian scholar, the hardest man to reach in China. I do not desire to generate such men in my boarding school. Hence, the rules which we have laid down for our school are: (1st) Teach as little of the classics as possible. We do not think that it is wise to train up many students to pass the official examinations. (2nd) Point out the errors in the classics in as wise a manner as possible. (3rd) Trust especially to the *direct* teaching of the Bible to offset the bad influences of the classics. The great desideratum is a Christian commentary on the classics.

Rev. C. Shaw (C. M. S., Foochow):—We have in connection with the Church Missionary Society a large number of day-schools. This year we have ninety-six. They are partially supported by the friends of the society and partially by friends at home. I think the employment of heathen teachers, to teach in Christian schools, is a mistake, and must seem a great anomaly to the heathen.

Employment of heathen teachers condemned.

Systematic examinations add greatly to the efficiency of day-schools. Before we introduced these periodical examinations, we found our schools were conducted in a very unsatisfactory way, but when we systematised the work and drew up a four years' course of study for the scholars, we found it added to the efficiency of the schools very much. We examine our schools twice each year. The examination in the middle of the year is conducted by a native, the one at the end of the year by a foreigner.

We have now connected with our mission 4,007 baptized Christians, 3,555 enquirers—altogether 7,562; 99 catechists and 534 voluntary helpers. We think it advisable, and indeed necessary, for the present, to have paid agents, but we are trying to develop self-support as much as possible.

There is an average of about twelve in each day-school. We have very few girls' day-schools, but there are three girls' boarding schools, which are well attended.

Rev. J. L. Nevius, D.D. (A. P. M., Chefoo):—There is unnecessary antagonism on this question of paid and unpaid agents. As paid agents are employed by Mr. Ross in Manchuria and in the C. M. S. in Foochow,

Not opposed
to paid
agents.

three to six

His objection
stated.

I cannot conceive how there can be any objection to them. Some of you regard me as opposed to paid agency. *By no means.* When any man has developed a real gift, when it is evident that God has chosen him, after a period of from three to six years I would most cordially bring that man forward as a paid agent. All I have objected to is bringing people into the church with the understanding that, if they are willing to be employed as preachers, they will be so employed from a very early period, with the great danger that they are *called of men*, not of God. I say, leave them in their callings for three or four years and see what is in them, and consider the question of employment after that. In this view, I see no antagonism between paid and unpaid agents. Pay preachers, when they have given sufficient evidence—something approximating to what we require at home—that they are called of God to preach the Gospel. As Mr. Herring said, we must have some evidence that they are called of God before we are authorised to use them.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungechow):—I want it to

In reply.

tion in any

His essay
gives the
superlative
method.

be understood that I am not necessarily opposed to education in English. I take much broader views than to oppose education in any language. My subject was, "*How may education be made most to advance the cause of Christianity in China.*" I have given what I hold to be the *superlative*, but I do not thereby deny the comparative or the positive. I believe in all kinds of education, but in none to the disparagement of preaching, as the first and chiefest missionary agency. In the case of the Anglo-Chinese college at Foochow, success has come precisely on the general lines indicated in my paper; that is, they have secured a certain degree of permanence in their pupils, and are aiming to educate thoroughly, and under strong religious influences. The circumstances at Foochow are evidently favorable, and those who are at the head of the school are to be congratulated on the fact. Such, however, have not been the circumstances, or the history, of the great majority of the schools in which

English has been taught. Notwithstanding the exception so vigorously claimed by Mr. Lacy, I still maintain that the general experience in teaching English justifies the position taken in my paper.

In one or two points my argument has been misapprehended. I argued that a young man educated in Chinese will live amongst his own people and exert his influence upon them. I did not, however, say that one educated in English will exert *no* influence. His influence over his own people will, however, generally be very much less. He will connect himself with foreigners in some way or other, and will spend his life, so to speak, on the borderland of China, not going into the interior, or coming into living contact with the masses of his own people. Prof. Bonnell has quite misconstrued what I said about English lifting men above their own people. I did not, of course, mean a moral or intellectual elevation, and it is strange that any one should so understand me. I referred, as I distinctly stated, to food, dress and style of living. It is not for me to explain, but the fact is patent that English lifts its possessor into a new atmosphere in these respects. It takes two or three times as much to support him as it did before. This is no advantage, but a decided disadvantage. It leads to extravagance and too often ends in dissipation and wreck of moral character.

It is said that there is an urgent *demand* for English, and that we *must* teach it. But what does that *demand* mean? It means that there is money in English. If this demand for English were in order that men might be fitted for preaching the Gospel, that would be a very different thing. The demand, as is patent to every one, looks directly to high salaries in commercial and official life. I do not deny that these may, in some cases, be very important and useful positions. If permanent attendance and thorough scholarship under good religious influences can be secured, as is claimed for Foochow, then it may be well for missionaries to meet the demand for English, notwithstanding that it looks so strongly in a secular direction. If, however, we can give as good an education in Chinese, and under such circumstances as will turn the mind of the student in a different and a higher direction, then so far as direct evangelizing agencies are concerned, we are working on the *superlative* line, while English at the best is only the *comparative*.

The demand for English shows there is money in English.

Rev. N. J. Plumb (A. M. E. M., Foochow):—I wish simply to add a few words on the subject of higher education, which I have advocated in my paper. Why do we call it a *higher education*? Because it is a genuine education, one which produces strength of character. It educates the mind and the whole being and makes a man strong. It has been said to-day that the teaching of the classics makes Pharisees of Chinese students, and we know that the Chinese literate is so conceited as to think that he is very wise and that all knowledge will die with him. This is because he is not truly educated. A little knowledge puffeth up, but a true education will not; it will rather make a man humble. In my paper I advocate the use of English to accomplish this, and I will give you the most important reason which I have been able to learn in favor of it. It gives a man a wide range from which to gather knowledge. A man educated in Chinese alone, is practically shut up to what he learns in the school; he has exhausted his range of study. In the West we speak of the last day of the college course as the commencement, and it is truly

In reply.

strength

"Higher education" is a genuine education.

Knowledge of English gives a wide range of literature.

the commencement of a wider sphere of learning and research ; so, also, the Chinese student who has acquired a good knowledge of the English language, has unlimited resources before him.

It is said that the knowledge of English will lead men away from the ministry. I will give you one instance in which it did not. One of the preachers of the Foochow Conference was offered \$50 per month, some years ago, to engage in the Consular service, but he declined this, preferring to remain in the ministry with \$3 mission pay, and is still one of the best and ablest preachers in the Conference. The mission rate of pay for preachers is \$3 for a man, \$1.50 for his wife and 75 cents for each child.

It is thought that a knowledge of English will destroy the spirituality of the student. On the contrary, I have been surprised to see how the students of the Anglo-Chinese College have grown in spirituality as they have grown in knowledge. I believe that under God's guidance this department of work has a wide field of usefulness before it.

Rev. D. Z. Sheffield (A. B. C. F. M., T'ungchow) :—The gentleman who has just spoken so disparagingly of the use of the Chinese classics in Christian schools, and who has made sundry rules in his school to mitigate the evil of their use, will probably find it necessary after a wider experience and a fuller knowledge of the subject to modify his rules. Many years ago I was

Use of Chinese
classics in
the schools.

instructed by my mission to make selections from the Four Books suitable for use in our Christian school, but on carefully considering the matter the proposal was deemed unwise and was not carried out. We should remember that the memorising of the classics by Chinese youth is their method of enlarging their vocabulary and perfecting their knowledge of their own language. Any incidental heathenism in these classics can easily be corrected in the explanations of the class-room. There is need, as suggested, for an edition of the Chinese classics, with notes and comments from the stand-point of Christianity.

Christian
commentary
on the
classics
recommended.

I desire to emphasize the need of Christian education as an auxiliary to evangelistic work. We must not antagonize these two lines of work. They are the two hands of the one body. Give the first place to evangelistic work, but do not neglect education. We want to make our mission-work *extensive*, and to that end we need to make it *intensive*, and this can be best accomplished by education, taking care always that heart-culture is carried forward along with intellectual culture, making character the end of education.

The nature
of the higher
education.

My own mission has established Christian schools, looking to the supply of its needs for preachers, teachers, etc. These boys are carefully selected and have a training in the mission high-school for from seven to ten years. From these the most promising young men in culture and character are selected, always with the personal desire of each, and given a further training of three years in the theological school. Four classes have already graduated from this school, and the young men are now in Christian work. They are honoring their high calling and doing a noble work to the glory of the Master. Let us, indeed, call aloud for more missionaries, but let us not neglect the work of education, by means of which we can multiply native preachers to enter into our work and carry it forward to completion.

Rev. J. Lees (L. M. S., Tientsin) :—We want to reach the Chinese of to-day. Our great object should be to lay hold of Chinese who have some measure of native education; then give them a thorough Bible training and send them forth to do the work *now*.

EVENING SESSION.

The ladies of the Conference held a session by themselves at eight o'clock, Mrs. C. W. Mateer, of Tungchow Fu, and Miss C. M. Ricketts, of Swatow, jointly presiding. Questions had been dropped into a box during the day, and the object of this meeting was to hear the answers. Some speakers were limited to five minutes, some to two.

The first questions were: Which is preferable for girls' schools, male or female teachers? Should boarding-schools be in the city or in the country? Miss Frances Wheeler, of Kiukiang, said she should be guided by circumstances. She thought the girls should not, in their schools, be very far removed from their homes. She thought women teachers, as a rule, could be employed in elementary schools only, as it is nearly impossible to find a woman well enough educated to teach the classics.

Are male or female teachers preferable?

Q.—What books should be taught in girls' schools? Does arithmetic brighten a girl's mind?

What books?

Miss Jennie G. Evans, of Tungchow, said she felt more at home in boys' than in girls' schools. She said little girls who came to school in China were generally very dirty, frightened little creatures. The first thing that would occur to one would be to scrub them. They needed it physically and mentally. Their minds were as dull as their bodies were dirty. She thought the books used should be the three-character classics, catechism, arithmetic, geography and the Bible.

Q.—What are the comparative advantages of a single lady having a home during her first year in China with a family, as compared with making a home for herself?

The first year in China.

Mrs. C. W. Mateer said she thought such a lady would probably feel less home-sickness in a family, but might, perhaps, accomplish more in her work if she made a home for herself. She thought the married ladies owed it to the single ladies who began their missionary life under circumstances of greater trial, to give them a hearty welcome into their families. She believed ladies so received had invariably proved a blessing to the family receiving them. Single ladies should always have houses furnished them if they prefer it.

Q.—How much time should a single lady devote daily to study during the first months of her life in China?

Mrs. Mateer answered: Every available hour of her day, consistently with the preservation of her health. Every month of the first year is worth any two months in later years.

Q.—Is it feasible for unmarried ladies to engage in evangelistic work in new fields?

Unmarried ladies in evangelistic work.

Mrs. Arnold Foster, of Hankow, said she must dissent most emphatically from the affirmative ground taken in the paper on this subject read before the Conference. With all deference to faithful and conscientious workers holding such views she must think them mistaken. She did not think that women should do a general

evangelistic work which implied work for men. It seemed to her such work was opposed to Bible teaching. Paul's views on this subject were well known. She knew that some foreign pastors and some native helpers wholly disapproved of such work by ladies. She would like to know the sentiment of the ladies of the Conference. She begged to move that those who disapproved of such work by ladies should be asked to indicate it by a rising vote.

Miss Haygood, of Shanghai, asked that, before putting Mrs. Foster's motion, the chairman should take the sense of the meeting as to the desirability of voting upon this question. It was decided that the meeting did *not* wish to consider the question.

Next, Mrs. J. M. Foster, of Swatow, was asked to give some particulars about Miss Fielde's work. A very cheering account of the results reached was listened to with deep interest by the ladies.

Q.—How may relief be given in such a way as not to hinder the spread of the Gospel?

Mrs. T. W. Pigott, of Shuntê Fu, replied: In starting a new work in the interior, they had felt the extreme importance of setting wise precedents. She thought constant help or injudicious wholesale charity certainly aroused a spirit of covetousness in the Chinese, and as one of the gentlemen in the Conference had said, the heathen Chinese come to us at first from interested motives. At the same time we cannot forget that it has been said, "Blessed is he that considereth the poor," and in cases of deep poverty and suffering, Christian love and pity find their wise and judicious exercise.

Teaching
to read.

Q.—What have been found the best methods of teaching Christian women to read, without taking them from their homes or bribing them in any way?

Mrs. Arthur Smith, of Pangchuang, Shantung, said she understood this question to mean, not taking women from their homes for long periods of time or to great distances. Her own centre of work was in a small village of a hundred families. Their church members were scattered about in over sixty villages. They had only small-footed women who could not walk far. Meetings, monthly or semi-monthly, held in about a dozen of the villages, though helpful to the growth of Christian life, were found quite inadequate to the mental training of the women. They were poor and busy, many of them mothers of families, finding it hard to leave home, but the solution of this question had been found in a winter boarding school or series of station classes. All women, whether Christian or heathen, who attended faithfully the village meeting nearest them, were invited each winter to come to this school for a month. They could not be spared longer even if invited to stay. They learned more in such a month of steady uninterrupted work than in a year of distracted work at home. Contact with others stirred up ambition. Their prayer horizon widened. They were set to pray for other Christians, for other villages, for other provinces, for Honan, for the Hawaiian Islands. It made their hearts larger, and their faith stronger. They are strenuously exhorted to work for some one else on going home and they do so. Members of last year's class, though themselves poor and busy, are teaching fifty women and children to read. None of them are paid a cash. They do it for love. Ample food, and the fuel to cook it, cost two and a half cents (gold) a day per individual. It brightens them mentally and quickens them spiritually to come together and feel how large and strong the church is. The fellowship of the saints has a new meaning for them afterwards.

Q.—What becomes of the children when the mothers go to school?

Mrs. Smith answered: Children old enough to study are allowed to come with their mothers. The last class held is a mother's class, to which come the mothers of infants, bringing the babies. A woman, or, if necessary, two women, are engaged to take care of the infants, so that the mothers can study.

Q.—Are schools in connection with hospitals a possibility?

Mrs. J. G. Kerr, of Canton, replied: "We think they are." She then described the one under her own care in connection with her husband's hospital. It began at first in a small way. In going about the wards of a large hospital and teaching the sick, it was difficult to remember how much individuals had already learned. There was much reiteration. The wise economy of classification was soon felt. She gathered a few together and began. They had no school-room. They moved about from day to day into whatever ward happened to be vacant at the time. When the usefulness of the school was an established fact they built a school-room, with living rooms for the Christian teacher above. Boys, girls and women have there been taught to the number of 350. They become so attached to the school that they are glad to recover gradually that they may attend it longer, and sometimes quite welcome the relapse which may bring them once more under its fostering care. Five boy pupils and four girls proved so promising that they were taken into the mission boarding-schools, while fourteen of the number enrolled as pupils had entered the church.

Schools in
connection
with hospitals.

The next subject taken up was that of native agency, which was considered by Mrs. G. Stott, of Wenchow. She paid a glowing tribute to the value and importance of work done by our native brethren and sisters. She was surprised that this work had not been more emphasized in the Conference. She wished most emphatically to dissent from the views of the gentleman who had said that we should first give the Chinese an idea of the unity of God, before we approach the subject of the atonement. She thought it most unwise to wait for a second opportunity, lest such a time never come and we leave our hearers with no knowledge of Christ and the Cross. She recalled a time when, waiting at the gate of a large city, a group of women gathered round her. She began with this little heathen audience by telling them about God's "middle-man." One woman, who was especially interested afterwards, sought Mrs. Stott to learn more, and eventually brought in ten of her friends, who became Christians. A poor wood-seller went from house to house and carried to all his customers, wherever he went, the story of Christ's love. He brought in two noble men, who have ever since been invaluable to the church. By all means let us impart a knowledge of Christ as soon as we can.

Native agency.

Miss E. Inveen, of Ningpo, was next asked to speak on the subject of Bible schools. She said that her subject had been largely covered by Mrs. Smith. Their school at Ningpo was started with the especial end in view of helping all the women in their church to read the Bible. The Romanized colloquial was taught, and this was so much easier than the character that it enabled a woman to accomplish much in a short time. In the last school they had had eighteen country women, of whom nine could not read at all when they came to the school. At the end of ten weeks, four of these could read a hymn or two and some passages of Scripture.

Bible
schools.

Miss Talmage, of Amoy, at a later meeting, spoke of the inestimable value to the women of their church of the Romanised books. ^{Value of Romanization.} She said that a large proportion of their church members could now read the Bible for themselves. She was asked if the educated Chinese men, teachers and preachers, did not look down upon such books with scorn, as suitable only for women and children. She said that at first there was a little of that sentiment, but having now seen its usefulness, they cordially approved of it.

The next topic was the sphere of work open to married women. ^{Married women's work.} Mrs. J. L. Stuart, of Hangchow, discussed it. She spoke of the freshness, earnestness and enthusiasm of the young missionary, of how her household cares gradually throng upon her, until it seems as if time for possible service is quite swallowed up. Married ladies always had, however, one field at hand, in their own servants. Patience with them is something to strive after. Our daily example must be a strong influence on the lives of those so closely associated with us. How they watch us, in our dealings with them, and with our own children! She spoke of a missionary lady who had been sorry to know that her amah had said of her mistress: "She is a very nice sort of woman, but she *has* got a temper!" Even in the busiest life, she thought half-an-hour might be daily saved for some missionary service—for instance, a call on some poor Chinese neighbor.

Suggestions as to country work by Miss M. Black, of Fan-ch'eng, were next listened to. ^{Country work.} She began by saying that if she could shut her eyes and fancy that we were Chinese ladies, or even Chinese beggars, she should feel more at home in speaking. She described her work in the city of Fan-ch'eng, in the province of Hupeh, where she had spent about a year. As soon as she showed herself, the women gathered about her, curious as to her "honorable country" and its customs. She said that she sometimes began her talk by saying: "I am one of six sisters." This at once rivetted attention and called forth sympathy for the unfortunate mother who had borne so many girls. Then, as she went on with the story of God's love and His provision for our redemption, the dense crowd of women listened eagerly and silently. "Yes, and the fringe of men around the edges, too, Mrs. Foster! A few men are sure to skirt any crowd of women whom you try to teach in the open air. What are you to do with these men?" Miss Black was invited from court-yard to court-yard, and day after day had new fields of virgin soil in which to sow Gospel seed. The women sometimes said heartily, "We love you," and she felt sure that they meant it, as certain as she was of her own deep love for them. She was glad to think of the thousands in Fan-ch'eng who had heard the Gospel.

Mrs. Mateer said that there are many mothers among the missionary workers, and she believed that a careful investigation would show that their children are quite as well cared for and taught as the children of those who never do a stroke of missionary work.

Mrs. Sheffield was then asked to tell how she came to practice medicine. ^{Value of medical knowledge.} She referred to the question-meeting of the general Conference, where Dr. Boone was asked whether he thought a slight medical knowledge of any value in missionary work. He replied, "I regard it as worthless." She thought the answer to such a question might better come from a family who were obliged to live in the interior away from a doctor. At her own station, for more than ten years, the nearest physician lived fourteen miles away

in Peking, the gates of which, the year round, are closed from dark till daylight. The doctors there were too busy to be called away for anything but grave crises. Under such circumstances she and Mrs. Chapin learned to prescribe from their own private medicine-chests for all the lesser ills of their own families, and the Chinese about them. Although no diplomas graced the names of these ladies, they knew that quinine was superior to powdered scorpion, and they found their own simple remedies most useful and necessary. When a lady physician afterwards came to them, Mrs. Sheffield studied with and assisted her. A neat and commodious hospital and dispensary were built. The health of the doctor failing, she left, and Mrs. Sheffield took up the work until a medical gentleman came. Even after his arrival she retained for a time the care of the clinics, leaving him free to study the language. After he was fully equipped, she still held a daily clinic for women.

Miss Hattie Noyes, of Canton, was asked as to the wisdom of giving prizes or other inducements to women and girls to study. She said that they sometimes gave to their school-girls ^{Giving prizes.} testaments as prizes, and little gifts not exceeding twenty or twenty-five cents in value. She wished to speak a word to the many new missionaries just arrived. We look into their faces with most loving sympathy, and heartily welcome them to a share in the work. Seed time may be long, and the reaping perhaps done by other hands than ours, but the harvest is sure if we faint not, but patiently sow by all waters.

Q.—How can boarding-school pupils spend Sunday profitably?

Mrs. Mateer said that they had found it a very good plan to divide a school into groups, to study the Bible informally by themselves, or under the leadership of an older pupil. The scholars ^{Sunday question.} were encouraged to remember and report as well as they could the morning sermon. This insured attention at the morning service. Their pupils gradually fell to taking notes and writing them in full, almost reproducing the sermon entire. This furnished a Sunday occupation at once helpful and stimulating.

EIGHTH DAY—MORNING SESSION.

REPORT OF THE COMMITTEE ON A WEN-LI VERSION OF THE SCRIPTURES.

Rev. Wm. Muirhead read the partial report of the committee on a *Wen-li* Version of the Scriptures, and the Conference joined in singing the Doxology.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungchow) :—I have been requested by the committee to make a few remarks in explanation of this report. In the first place, it is thought better for this Conference to elect an executive committee than for them to select translators direct. This executive committee will have the whole work in charge and will continue to exercise their authority and oversight till it is finished. In appointing translators they can take time to consult the parties and to secure their acceptance of the office. If at any time any disagreement or other difficulty should arise, they are a competent authority to which such matters may be referred for settlement. It is distinctly understood that the executive committee have no authority with respect to the

actual work of translation. This rests entirely with the translators who may be chosen, as is expressly provided in the third article.

With reference to the fourth article, which relates to the text, I will simply say that the representatives of the Bible societies think that the article, as it stands, will meet the approval of those societies and will give the translators all the liberty that is necessary or desirable.

The fifth article provides "that in order to secure one Bible in two versions the executive committee is instructed to enjoin upon the translators that in settling upon the text, and in all questions of interpretation, they act in conjunction with the committee on Mandarin Revision, and that for these purposes they constitute one committee." The object of this article is to secure that this easy Wen-li Bible and the Mandarin Bible may be in fact one Bible. In settling the text and questions of interpretation, the two committees are required to act in concert, and if by the blessing of God we should be able to report to you a plan for a union classic *Wén-li* version, then that committee will be added to these two. We will then have one Bible in three harmonious versions.

With respect to the sixth article, which speaks of supplying vacancies in the translating committee, it should be noted that discretionary power is given to the executive committee. This is done so that in case a vacancy occurs near the conclusion of the work, they may, if they judge best, not endanger the harmony of the committee by introducing a new member, but allow the work to be carried to a conclusion by the remaining members of the committee.

The seventh article requires a word of explanation. It provides "that in case of the absence from China or other disability of any member of the executive committee, he has the right to name his proxy or successor." We consider this a better arrangement than for the committee to elect, for the reason that this ensures that the complexion of the committee, as originally constituted, will remain *in statu quo*. Successive filling of vacancies by election sometimes entirely changes the complexion of a committee.

After full discussion in committee it is thought best that the choice of the executive committee should be by means of an election by ballot. This will give the members of the Conference the best opportunity to express their unbiassed wish.

REPORT OF THE COMMITTEE ON MANDARIN REVISION.

Rev. D. Z. Sheffield (A. B. C. F. M., T'ungchow), having read the Report of the Committee on the Revision of the Old and New Testaments in Mandarin, said:—

After the explanations of Dr. Mateer, it is not necessary to add much, as many of the points pertaining to the *Wén-li* version hold true with reference to the Mandarin.

I may say that in two full and protracted sessions of the committee

Unanimity in
committee.

there was entire unanimity as regards the desirability of a union version in Mandarin. After full discussion it was the common conviction that, although there are considerable divergences between the Mandarin in the Peking region and that in Central China, yet a union version can be produced which will be thoroughly satisfactory in both. This was based on the fact that the

Mandarin version produced by the committee in Peking is now having wide use in Central China, and that the recent Mandarin version of Dr. John, as regards style, is in essential harmony with the Mandarin version produced in Peking. The chief discussion in the committee centred around the 3rd section. There were those on the committee who felt that the union Mandarin version produced in Peking with great care and labor after eight to ten years of work, ought to be made the basis of the revision; but after full discussion it was decided to bring in the report in this form. With regard to the style of the Mandarin which is desired, there was a general feeling that in the Mandarin version to be prepared there is need to have a more careful reference to the original. In the past, the work has been prepared with reference to Chinese scholars; in the future, it is desirable that our Mandarin Bible should be prepared with reference to the Christian church. As the number of native preachers increases, there is an increasing desire to know exactly what is the Word of God. It is suggested also that the number of the committee on revision should be seven. At first it was proposed it should be five, but in order to make it representative it was urged in committee that the number should not be less than seven.

DISCUSSION.

Mr. J. Archibald (N. B. S., Hankow):—I believe our society deserves well of the missionary body in China. It has ever shown itself most anxious to meet your wishes. When last Conference demanded permission for the circulation of tracts along with the Scriptures, it alone granted that permission. It has never taken a side on the Term Question, and so remains at liberty to help all missions alike. It was the first to send out one of its ablest secretaries to study your wants on the field, and so ascertain the best method of meeting them; and it will be second to none now in giving your requests full consideration. It is because I believe we deserve well of the missionary body, and so desire to be thought well of, that I have asked permission to make a brief explanation regarding these version proposals.

This Conference is demanding a union version, and by that I understand a version which will be accepted as the one Bible for China; the one in favor of which all other versions shall be withdrawn; the one to which we can make a concordance, and which we shall be able to quote without fear of the text being found different from our quotation. In short, a version which shall be in China what "the authorised" has been for so long a time in England; and not one which under the name of "union" shall be simply additional to the previously existing versions.

The key of this position is in the hands of the Bible societies. Unless these unite to support the union version and no other, it cannot become an accomplished fact. This, I think, requires no proving. I believe it would be possible to unite the societies with this end in view, but in order to do so Conference would have to demonstrate: the defectiveness of the old versions; the feasibility of preparing a better one; that when prepared all will accept it; and that no objection will be made to the withdrawal of the old ones.

Unless the Bible societies support it a union version is impossible.

When Conference appointed a committee to consider the feasibility of a union version—a committee on which I had the honor of being

placed—I expected that such, or such like, would be the questions which it would proceed to take into consideration. In that event I was prepared to lend a helping hand, feeling sure that our society would not wish for a moment to stand in the way of a consummation which to Conference seems so eminently desirable. I attended two days' sittings of the committee, hearing what was being said and proposed, and then I made a statement, which I wish to repeat here, and to give you the reasons for. I informed the committee that I was authorised by our society to state to Conference that we would not abandon our versions, but would complete and perfect them; and, in all probability, that we would not share in this fresh effort. For two days I had withheld this statement in the hope that a union version, as we understand it, was being aimed at, and not till the impossibility of attaining this was clearly demonstrated did I make it.

His statement
to committee.

You know how this committee on a union version was no sooner appointed, than Conference, rather inconsistently, it seemed to me, withdrew from it the consideration of Mandarin versions, and appointed another and entirely independent committee to arrange about bringing out a fresh version in that style. Matters being thus simplified, we had only to discuss a union version in *Wen-li*, but before any headway could even be made with this it was found necessary to settle what was to become of the "Delegates'" and Pekinese versions. There were those amongst us who would on no account give them up, so we agreed that these should be still retained, and that the new versions should be regarded as simply additional to the old. When this point was reached, it was evident the union idea had disappeared, and the committee withdrew the word union from being used in connection with these new proposals; if you refer to the printed resolutions now placed before us, you will find that it is not there. It was in this connection that I made the statement mentioned, because with the abandonment of the union idea all our interest in the matter was gone.

I do not think it at all remarkable that our society should wish to maintain, complete and make as perfect as possible, its two versions in *Easy Wen-li* and Mandarin. Their history is well known to you. They were not the work of a day, nor were they produced in a corner. Their popularity is great. Over one million Testaments and parts have been already circulated. The report I hold in my hand gives the issues for last year as over 278,000. It is a living circulation, not one which is obtained by employing European agents to make this their business, but one which is mainly accomplished by the assistance of missionaries in all parts of the empire, freely rendered because they prefer these versions. I much question if any such figures, produced in a similarly healthy way, can be shown in favor of any other. Not only is it hardly to be expected that our society will lightly undertake to abandon these versions, but even if it could be so persuaded, it is very doubtful if its constituents would submit without a murmur; indeed, I believe none of the three Bible societies will consent to withdraw their old versions as long as their constituents continue to demand them.

Dr. John's
versions.

However, in addition to all these considerations, there is still a weightier one why I think our society ought to stand on one side in this matter. I believe that so to do will be best for the cause of Christ in China. It remains to be seen whether the new efforts will, or will not, prove superior to the old. Should they chance to prove inferior, it will be well to have one society which is not committed to them. I am

certain it is still too early in the day to settle this version question. Proofs of this have been falling thick and abundant in this Conference every sitting. Allow me to recall a few casual remarks, which are all the more valuable because made with reference to other matters. The Rev. Arthur Smith said, "These Chinese terms must be split down the middle, scraped out and restuffed before they become capable of conveying Christian truth." The Rev. F. James begged us to explore the terminology of the Shantung sects with the view of finding some that will suit us better than these we have at present. The Rev. Y. K. Yen, in pleading for leniency in dealing with his countrymen, reminded us that they did not understand by the Chinese words the same things which we did from the corresponding English ones, and he instanced the word by which we translate *sin*, saying it might be an insignificant offence, a crime or a misfortune. Mr. Fryer tells us that to prepare a scientific terminology for China must be the work not of years, but of several generations, and furthermore that it must grow, and cannot be made to order. I am humbly of opinion then, that while the language is in this condition, every attempt to stereotype a version for coming generations will end in failure, and it is well that it so should. The union version, when it comes, must be felt by all to be the most perfect which can be produced; short of this there can be no finality. It must gain its position as the accepted version through its own merits, and not by any well engineered scheme of closure in its favor. While waiting for this, we would do well to be patient under our variety of versions, and also with the disagreements of our sinologues. We are far too apt to set these down to a lack of grace, forgetting what is due to their deeper knowledge of the difficulties of the subject and to the working of a most necessary evolutionary process.

While I have been authorised to state—I have the letter here—that our society will not abandon its versions, but complete and perfect them, I have no authority for saying it will not take part in these new ventures. No one can say that for it till it has been asked. At the same time I have told you what I think and expect. I have no hostile feeling with regard to these proposals, but sincerely hope they will be carried through. It would be a great blessing if a considerable number of our younger men would take up with translation work, and nowhere could they obtain a better training than on these committees. That they may be large, that they may be busy and that they may produce good work, is my most hearty wish.

Rev. W. Wright, D.D. (B. & F. B. S., London):—I claimed the right to follow Mr. Archibald in case the committee permitted him to speak by special privilege, and on my motion he has been allowed an extension of time to say all he had to say, but now I find nothing really needing a reply except some additional matter. He appears as the defender of the National Bible Society. But as far as I have heard no word of detraction has been uttered in this Conference with reference to that society. The National Bible Society is an institution of which any man might feel proud. It has done and is doing splendid service. I have had the pleasure of meeting the committee of that society, and I have been honored with the friendship of some of its members, and I can say, with all sincerity, that I love the National Bible Society. I am sure the committee of the National Bible Society would not place itself in antagonism

to the unanimous wish of the missionaries, at last distinctly and enthusiastically expressed by this Conference. The absolutely unanimous request of the missionaries in China will not be disregarded by it. You, the united missions of China have given us to understand, in no doubtful terms, that union versions are not only desirable but practicable. When the unanimous report was brought into the Conference yesterday, and the whole audience rose like one man and sang, "Praise God from whom all blessings flow," I heard in that doxology God's answer to the prayers of my committee. The forty years of strife over rival versions had come to an end. I saw tears of joy in the eyes of strong men, and my heart was too full to permit my lips to sing, for I saw that the object on which my committee had set their hearts was attained, and the cause of union on which I had come to China was victorious. I am profoundly thankful to you, and profoundly grateful to almighty God, that you have so heartily responded to my call, and given me the great pleasure of seeing you absolutely united in giving one Bible to the people, and I trust that now, having found your strength in union, you will compel individuals and Bible societies to work for the good of the whole people and not be drawn aside by personal considerations.

REPORTS OF THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

Rev. W. Muirhead (L. M. S., Shanghai):—I have been requested to lay before you the various reports of the School and Text Book Series Committee. That committee was formed at a meeting of the last Missionary Conference in 1877, and has continued steadily and constantly at work to the present time. At this period of its history, the committee feels called on to hand over the work in which it has been engaged, with all the property belonging to it, to the Conference now in session, and to desire that the Conference take steps for the continuation of the work in future. It is needless to say that the committee considers the work of high importance, and that there is urgent and increasing occasion for carrying it on with even greater efficiency than in the past.

In tendering these reports, the committee thinks it highly proper to make special mention of two of the members who have done the chief part of the work and deserve the warm thanks of this Conference.

The Rev. Dr. Williamson and John Fryer, Esq., have distinguished themselves in this matter. The former has all along acted as secretary, and the latter as general editor and for some years as treasurer of the committee, and it is becoming to express our great indebtedness to them for what they have done. It is well also to acknowledge the friends who have kindly contributed to the carrying on of the work by the books they have prepared for the purpose and given over for the use of the committee. The pecuniary aid we have received from both Chinese and foreigners has been of the greatest service, and is fully recognised in the treasurer's report. Leaving the whole in your hands, I can only express it as the earnest wish of the committee that the Conference will at once proceed to take the steps that are necessary for the continuance of the work, and appoint a new committee to whom the property connected with it shall be made over, and by whom it shall be carried on in the way most advantageous to the end in view.*

* For the Reports, see Appendix E.

ESSAY.

WHAT BOOKS ARE STILL NEEDED?

Rev. Alexander Williamson, LL.D. (S. U P. M., Shanghai).

Note.—This subject was primarily presented to Dr. Edkins and accepted; but afterwards circumstances led the committee to assign another theme to Dr. Edkins, and request the writer to prepare this paper as an *addendum* to his Report on the School and Text Book Series.

BEFORE this question can be answered, we require to know what books are already in existence. Accordingly a friend has kindly undertaken the preparation of as complete a catalogue as possible, and he hopes to have it ready in time for the Conference. Meanwhile I would refer those who wish to know the extent of our existing literature to the following books:—(1) Wylie's *Memorials of Protestant Missionaries in China*, 1867, which we hope by-and-by to bring up to date; (2) the *Catalogue of Chinese Christian Books at the Philadelphia Exhibition*, 1876, also prepared by Mr. Wylie; (3) Rev. Dr. C. C. Baldwin's able paper, read at the Missionary Conference of 1877; (4) Dr. Murdoch's *Report on the Christian Literature of China*, published in 1882; and (5) we may add the Report of the School and Text Book Series Committee, now in the hands of the Conference. With those before them I think I need not detain my readers with any further remarks on this aspect of my theme, but proceed at once with the task imposed upon me.

Books already
in existence.

The whole circle of Western literature needed.—But it is no easy task; and when one begins to think upon it, the difficulty, magnitude and responsibility of the subject increases greatly. Why, the whole circle of Western literature yet remains to be given to the Chinese. We have a variety of books on many subjects, and not a few of conspicuous value; but we have hardly made a beginning. What we have done, however, has awakened a desire for more, and this desire grows apace year by year. It may be said we have aroused a literary giant, a *heluo librorum* indeed, or rather a multitude of such giants; for, as you all know, regard for literature has been the crowning feature of China throughout its whole career, and this distinguishing characteristic is as marked now as ever, perhaps more so. Witness those most extensive native printing establishments which have sprung into existence in Shanghai, as if by magic, during these past five years, and also the eager, searching, bustling activity of the literary men in this city and elsewhere. It may be truly said that all the treasures of Western knowledge are now wanted. And as the Chinese become more and more alive to their needs the demand will increase. And when once this great literary nation, embracing so many millions of readers, comprising men of all tastes—historical, economic, political, commercial, mechanical, religious, scientific, philosophical, antiquarian, poetic, etc., etc.—have fully realized their necessities,

A beginning
hardly made.

All Western
literature
needed.

the thirst for books of all descriptions will be enormous and excel anything that has yet transpired. The awakening in India and Japan will be as nothing to China.

Not translations but original compositions wanted.—And the only books which will be acceptable and powerful will be, not translations, but in the main original compositions. Each country has its idiosyncrasy and its peculiarities. Books suited for one people do not usually suit another, neither in style nor in arrangement of matter. This is most emphatically true of China.

Those, therefore, who would successfully transfer Western knowledge to China must pass it through their own minds and compose it according to the idiom of the nation.—But this increases the labor. So it does. Yet it is simply a *sine qua non* to permanent acceptability.

Original
composition
necessary to
permanent
acceptance.

In any remarks accordingly which I may make as to “books still needed,” I wish it to be understood that it is such works I refer to.

In view of many considerations I shall not enter into the subject as a whole, nor shall I attempt to detail or compare what has been already done, but confine myself to suggesting what additional books seem to me to be chiefly and immediately called for.

The subject naturally divides itself into two parts, namely

- (1) THE BOOKS REQUIRED FOR THE CHRISTIANS, AND
- (2) THE BOOKS NEEDED FOR THE MASSES OF THE NATION.

It is impossible to do justice to both in one paper, so I have thought it would be more useful to give my chief attention to the latter, merely indicating a few of the books most urgently needed for the native Christians.

BOOKS FOR CHRISTIANS.

These fall under three heads, namely (1) Books for private Christians; (2) Books for officers of the church; and (3) for Christian families.

1ST.—BOOKS FOR PRIVATE CHRISTIANS.

(1). An annotated Bible. (2). A family commentary. (3). Daily prayers. (4). Daily Scripture lessons. (5). Daily faithful promiser. (6). Holy living and holy dying. (7). Biographies of Christian men eminent in various walks of life. (8). Women famous in Christian annals—ancient. (9). Ditto—modern. (10). Inspiring stories from church history, showing how the torch of truth was handed from one to another. (11). Decision of character and Christian courage. (12). Development of a Christian character. (13). Comfort for the afflicted. (14). The duty of Christians to each other; love, harmony and help. (15). The perils of backsliding. (16). Our heavenly home.

2ND.—FOR PASTORS, PREACHERS, TEACHERS AND COLPORTEURS.

(1). A systematic commentary on the Bible on a common plan. (2). A fuller history of the church. (3). The fathers and founders of the Christian church. (4). A general history of missions—ancient. (5). Ditto—modern. (6). Great missionaries. (7). Great preachers. (8).

Homiletics. (9). Hints on preaching, with examples. (10). A pastor's manual. (11). The religions of the world at present prevailing. (12). A fuller introduction to the study of the Old Testament. (13). A fuller introduction to the study of the New Testament. (14). The leading ancient nations. (15). What Christianity is and what it has done for the world. (16). A history of civilization. (17). How to study the Bible.

3RD.—BOOKS FOR CHRISTIAN FAMILIES.

On these I set the very highest value, for it is clear that the more we embue the young minds with just and kindly views of God and clear ideas of duty, honor and purity, the more satisfactory, dependable and progressive will be the church of the future. This department has already had considerable attention, but requires perpetual care and fresh publications. I would, therefore, name a few which seem yet called for:—

(1). The wisdom and goodness of God as seen in the objects around them:—(a) trees; (b) domestic animals; (c) wild animals; (d) fire, air, earth and water, etc., etc. (2). The wonders of the world. (3). The children of the Bible. (4). The life of our Lord for the young. (5). More Scripture histories. (6). Pleasant stories from missionary annals. (7). Anecdotes for the young. (8). Stirring stories from church history. (9). Stirring stories from British and other histories. (10). Noble boys. (11). Noble girls. (12). Useful boys and girls.

BOOKS FOR THE NON-CHRISTIAN POPULATION.

The second section of my theme divides itself into six parts:—

I. *Tracts and leaflets*.—First, then, we need a constant supply of tracts and leaflets for the missionary to give to the people after preaching. It is a great satisfaction to know that we have already a large and varied assortment of such tracts, but just as we seek constantly to prepare new sermons, so we require as constantly to produce fresh tracts as helps and accessories to our public speaking.

For gratuitous
distribution.

II. *Booklets*.—The same may be said of small books for the various classes of the population, which colporteurs can sell or missionaries dispose of during their itinerancies. Under this head I would call special attention to one point. The booklets we possess are mostly doctrinal and hortative, and so not so attractive as they might be. We need, therefore, a few biographical and descriptive books, such as would interest families as a whole, including women and children; and I would have them carefully illustrated that they may teach by the eye as well as by the letterpress. The two preceding descriptions of literature will ever be needed and ever demand the best thought of all who seek the progress of God's kingdom in China.

Biographical
and descriptive
books needed.

But there are other kinds of books less abundantly supplied, and which demand our no less careful and earnest thought.

III. *Books adapted for the religious sects in China*.—And the first of these I would refer to is books adapted for the religious sects.

For many years the existence of various distinctly religious sects has been known to the missionaries, but only of late have their tenets and practices been clearly pointed out. These sections of the population are of the highest importance. They seem the only people in the empire alive to any sense of spiritual realities, "the only living sinners in the empire," as I once called them; the others are dead in formality, trade and sin. They have many affinities to divine truth, and are earnestly groping after more light and peace, and moreover comprise the best portion of the population. As yet we have not one book, as far as I know, specially prepared for them. So that one or two books—appreciative and sympathetic—prepared by men who are conversant with their systems, are much needed.

Books for the Mahommedans.—The same may be said to a large extent in regard to the Mahommedans.

In India several works have been composed with the view of meeting their case, but in China this is still a desideratum. And when we think (1) of the many millions of this sect, who crowd the West and North of China; (2) their faith in the true God; and (3) their many points of contact with us, a book or two for them is urgently called for. And in writing with a view to them we should, I think, recognize the truth they know; their acceptance of our Scriptures as far as it goes; their superiority to the heathen; and approach their stronghold of the unity and spirituality of God, by pointing out the need for a distinct manifestation of God and the overwhelming probability that it would take the form of a person, etc., etc.,—in short, the philosophy of the plan of salvation in clear and simple language. They urgently demand our regard.

IV. *Books for the reading classes.*—But while the masses of the people and the sects demand our best thought and constant effort, we require to give equal attention to the reading classes of the nation, including intelligent merchants, literati and officials, for until we gain them, we never can win the empire to the Lord.

A book on Christianity.—For such we require a different class of literature; and first and foremost we need a book "for the times" on Christianity, pointing out the distinctive characteristics of our faith; also the aims of Christianity, the influence of Christianity and the unparalleled and manifold blessings Christianity has conferred upon the world, written by some one who is fully acquainted with the views propounded by the Chinese regarding it from the middle of last century down to the present, and which—with the fresh, antagonistic, current official documents—are at the present moment largely circulated in Shanghai and throughout China.

Man.—The next I would suggest is a book on man—in the widest sense of the term—embracing an exposition of those wonderful powers which God has bestowed upon him, his responsibility and destiny, drawn in the first instance not so much from Scripture as from a study of his constitution, which presents itself to every observer. Also one on his physical and racial characteristics, or ethnology proper. "The proper

study of mankind is man," and the most interesting of all studies; and as yet there is no book of this description in their literature.

History.—Related to this we need works on the history of the present nations. We have Sheffield's Universal History, a very good book as an epitome, but in addition we need an account of the *living nations*, embracing the various kingdoms and republics of Europe, America, Australia and Africa; also on India, Central Asia and Japan; one concise treatise for each. Further, a book on the relations of these kingdoms to each other, the balance of power, etc., something akin to "China and her Neighbors," only enlarged and brought up to date.

Geography.—In regard to geography we have not a few excellent works, but we greatly need one on physical geography. Rev. Wm. Muirhead prepared one on this subject some years ago, which has had a wide circulation in China and Japan. It is now out of print, and he could not do better than prepare a new edition, embracing all recent discoveries. A friend of mine said, "This study could be made as interesting as a novel," and so it can.

A book on the wonders of the microscope.—This is greatly needed as a counterpart to the discoveries of the telescope as evinced by astronomy, and would powerfully interest all classes of readers.

Applied science.—Of science primers we have at least two pretty complete sets, and a good many individual books; but we lack books on *applied science*, such as science applied to agriculture, roads, riverine works, canalization and irrigation, fisheries, forestry, gardening, mines, machinery, manufactures, commerce and government, etc.

Books on the material improvement of the people.—This embraces simple treatises on the need and advantages of drainage, lighting, water-works in their towns, ventilation in their houses, cleanliness of their persons, or sanitation generally; simple rules as to the preservation of health, such as good water, vaccination, etc.; also how to avoid or meet such epidemics as cholera, etc., and further pointing out the evils attendant on the expenditure of such large sums on marriages, burials, useless feasts, etc., etc., and borrowing for these purposes—the mere saving of the money involved in these classes of evils would enrich the population—as well as the detrimental effects of the "fung shui," divination, lucky and unlucky days, opium-smoking, gambling, etc., etc.

And I would emphasize attention to the foregoing matters, for if we can show how science in these manifold ways can help a nation, we shall convince them that we are their friends; and in that proportion secure the respect and commendation of the leading officials and the confidence of the whole people.

Education.—Carefully prepared books on education are also greatly wanted, and this want touches the very "root" of the nation; for so long as the Chinese continue their present system of teaching and examinations, they will never make adequate advancement. They are simply cramping and deadening their youth and throwing away the most precious time in the life of each rising generation.

We need to arouse them on this vital want as well as regards girls as boys, and give them a book which may be called *science as applied to education*, pointing out the necessity of drawing out all the powers of their young people and educating the whole man, namely, the intellect, imagination, moral sentiment, conscience, the religious instincts and the will; also *physical education* and the need for fitting their youth for the various spheres of life which are before them.

A book on normal schools.—Further, we require to demonstrate the need of teaching the teachers and training them for their high duties, and so need a book on normal schools.

A history of physical science.—As regards the physical sciences we have also not a few excellent books, but we need a connected history of science; also biographies of the more eminent leaders in scientific discovery.

Mental science.—Mental science has been strangely overlooked. Two works are now in process by very competent men, viz., Rev. D. Z. Sheffield and Rev. Y. K. Yen; and one has recently been issued on Moral Philosophy by Rev. J. Whiting, and we hope these works will meet this want. Still we need a history of mental science to run parallel with that on the physical sciences and also biographies of the leading metaphysicians from Aristotle downwards.

Comparative religions.—We have a book on the ancient religions, but not on the present forms of belief. A work, therefore, on “Comparative Religions” would be both useful and acceptable.

Living books are wanted, not bald statements and diagrams.—Not only are such books needed, but we require them written in such a manner as shall be pleasant to the people; not mere technical treatises, full of new, strange and puzzling terms, but Life-like books. life-like books, which shall at once arrest the attention and permanently instruct the readers. For instance, we don't want a book on, say, *Light*, full of tables of wave lengths, laws of reflection and so on; but—with the genuine science of the subject—also giving careful and interesting exposition of how light awakens the life of the seed, builds up the strength of the plant, tints the landscape with its matchless hues, and paints the petals of the flowers with colors which no artist can match, etc., etc. Or take *Natural History*; we don't want a mere catalogue of genera, species, sub-species, etc., etc., or a description of the bones and muscles, with their shape, number, weight, composition, etc., etc., but with these also an account of the character and habits of the living animal, *e.g.*, the dexterity with which it obtains its food and avoids its enemies; “how it constructs its home; its temper, its droll tricks, its games of play, its fun, its spite, its perplexing stupidity coupled with actions of almost human sagacity, which is the real natural history of the animal and of which we often have little or nothing in our text-books.”* In short, we want our text-books to be such as shall give pleasure to the student, and shall induce or compel him to

* See *Nature*, Vol. xxi., pp. 375-379.

throw the books aside for the time being and rush forth among the works of God, examine and verify their laws for himself or search for and watch the special creatures in which he may be interested, and observe their ways at first hand.

And not only so, but further we should clothe our books with the majesty of personality, not deaden them with the dismal words "nature" or "law;" attract by showing that the wondrous Creator who works so silently behind the scenes, Clothed with the majesty of personality. not only has made us with unspeakable wisdom and adapted our frame to our environment with exquisite care and goodness, but also thinks upon us, has a regard for us and has considered our every want—physical, mental and social—and carefully provides for all the constantly recurring necessities of our being—yea, is full of overflowing goodness and seeks our happiness, *e.g.*, adds ineffable variety of taste to our food, beauty to the eye, music to the ear and joy to the mind in the pursuit and discovery of His glorious works and ways. And by so doing we would thus lead our readers—and especially the fresh and enquiring, though as yet uninstructed minds of this great people—to think justly and pleasantly of God as in reality "our Father who is in Heaven," and to dispose them to commit their lives and spirits to Him as indeed a "faithful Creator."

I have been taunted with—How would you teach religion in a book on arithmetic? Well, the example expected to be unanswerable fails at the threshold. I would in such a case have a short introduction in which I would point out how numbers underlie all the works of God—minute and great alike; I would show how, *e.g.*, two and multiples of two prevail in the acrogens of botany; three and multiples of three in the endogens; and five with its multiples in the exogens; and so also numbers prevail through all nature. Religion in arithmetic.

And as regards mathematics I would point out that they lie at the very basis of creation; and according to them all things have been formed, proving two things: (1) the existence of an Infinite mind; and (2) that we are made in the *image* of that mind, and so are able to understand, interpret and expound the thoughts of God.

We wish science to be associated in the minds of the Chinese as a living thing, a speaking thing, a lovable thing, full of the very highest delight to all enquiring minds, teaching the very highest moral truths, as well as fraught with all kinds of usefulness—not mere tables, classifications, calculations, drawings and terms, or a skeleton of prepared bones, dried sinews and artificial ligatures, repelling and discouraging the student.

Our special duty as regards literature.—We are the more emphatic on this point as it seems to me our chief duty is to *awaken the moral element of the nation*, meaning by that the conscience, Awakening the religious instinct. the religious instinct and the higher powers of man. "Diffusion of knowledge" is the spring of life and progress, and therefore by us placed in the very forefront of our duties. *But it is diffusion with an end;*

and that is the arousing and adjusting of those sentiments in man which alone make him worthy of his existence.

What the Chinese need before they can take their place among the chief nations of the world is above all what we call *conscientiousness*, which shall operate in every sphere of life and action; *sympathy* between man and man; *honor, purity* and *some powerful force* which shall cut the cables which moor them to earth and earthly objects and lift into a higher region of thought and effort.

The root of this is the knowledge of God,—“Thou God seest me.” And without this sense of divine omniscience and human responsibility, these indispensable conditions of advancement can never be secured.

We seek to build up this nation and strengthen it for the testing changes which are inevitably before it in the near future. Books alone can reach and influence this great nation as a whole. We desire that our books should be adapted to that end—not all religious books by any means, but pleasant books in every respect—books pervaded by a Christian tone, *true science and science up to date when the books are on scientific subjects*—but science, not ignoring the ineffable Author of all, or hiding from view His glorious attributes, which the more one knows the profounder he bows before Him in wonder and adoration, and seeks to commend his own little life to His acceptance and service.

The action of the Chinese government.—I look upon the present action of the Chinese government in this respect as simply suicidal. They are establishing schools and colleges in which science, pure and simple in its narrowest acceptance, is taught to the exclusion both of mental and moral science. Science alone is allowed in their translations, and they believe that science in this sense will strengthen and advance the nation. They make a great mistake.

Its dangerous results.—Science taught in this fashion cuts at the root of their old faiths and best traditions. The students enter these schools with their respect for Confucius and the morality which he inculcated, and come out, believing neither in God nor demon, sage nor ancestor. And, as I have said elsewhere, unless they change their plans, science will be the solvent of their great and ancient nation. This sham science, divorced from its author, will be the ruin of their country. It destroys a belief in

Science divorced from God will be the ruin of China.

a personal God, the soul, a hereafter, and leads to the denial of many moral and social duties which they at present hold fast. Moreover, it undermines the very basis and framework on which their government stands. True religion, in conjunction with science, alone can save the nation. Teaching science without divine truth is like taking every means to instruct their sailors in navigation, gunnery, etc., but neglecting the motive power beneath—the engine, which is the heart, and the officer in command of the helm, viz., the conscience. I call it sham science, a mere namby-pamby superficial knowledge of laws and phenomena, ignoring the root of science, the highest lessons of science and the end of science, which is God. For can any thoughtful man suppose that those wondrous laws of nature, their correlation and action, were intended only for the use and

delectation of the wretched race of human creatures who now occupy this earth? Creation has a purpose. This purpose alone is real. The works and laws of nature are merely the scaffolding and the wheels and pulleys by which the great idea is carried out. To attend to science and neglect the end and purpose is to set importance on the outward and evanescent, not on the inner, the true and the eternal. Science, therefore, divorced from religion, is not full science, only a side view of it and the least influential for good. For what change will a knowledge of mathematics, or mechanics, or any other branch, make on the moral character of man? Science is like candle light or lamp light—dry light—without the actinic rays—so different from the light of heaven, and destitute of all power to promote life, or growth, or strength, or beauty.

This kind of science will end, if continued, in breaking up the nation; witness many of the young men who have already emerged from such seminaries, more cunning and more disposed to evil than ever, and less trustworthy. Witness also the sad instances exhibited before us by multitudes of other Chinamen who have had their wits widened and sharpened by contact with foreigners, whose lives are lower than their uninstructed compeers; and witness further what is being demonstrated on a *wholesale* scale in India as now appears from government reports.

Man no mere intellectual being.—Man is no mere intellectual being, but an intellectual being with a great mass of flesh behind his intellect, pressing on it and inciting it to yield to the works of the flesh. Conscience is the chief check which our Creator has interposed. Enlighten it and strengthen it and you keep back the evil which would otherwise overthrow and degrade the man. The intellect of itself is powerless before the flesh, in fact becomes a tool to the flesh and enables a man to devise new forms of wickedness and proceed to greater lengths in evil. It may be thought that I am placing too much stress on this point; but I do so on purpose, for there are those who take a different view and encourage the Chinese in the course they are pursuing. I also have the hope that these remarks may meet the eye or ear of influential native officials.

Conscience
the check
to vice.

From the very commencement of their history the Chinese have invariably rightly placed the moral aspects first; and it would be a pity should these foundation principles be discarded just when they are likely to have more need for them than ever.

In view of these facts it becomes a question of paramount importance how to introduce those great truths in our books, or what kinds of books will most effectually and permanently inculcate these sentiments.

Value of teleology.—Books pointing out the evidences of design in nature, and the manifold indications of divine power, wisdom and goodness, are of the highest importance and most acceptable to all classes.

In my experience no book or line of argument interests the Chinese so thoroughly, and delights and instructs them so permanently, as the exposition of design in nature and the evidences of the wisdom and goodness of God as therein

Chinese
delight in the
exposition of
design in
nature.

revealed. I have found them entering into the subject with me like children, absorbed, anticipating conclusions, rejoicing in their discoveries, and "telling them out" to others. And this method has the advantage that they cannot gainsay it, even though they had the wish. We have several books on this subject, but far from sufficient. Every year, almost every month, adds to our discoveries, and every new discovery is a fresh illustration of some attribute of God. Treatises, therefore, large or small, on this aspect of truth, are urgently called for.

Need for showing that religion and science are not antagonistic.—This brings me to another and most important matter, which is that we must prevent the Chinese ever falling into the mistake of believing or even supposing that science and Christianity are at variance. They are very apt to this, and there are those among their advisers who would not hesitate to say so. This tendency has shown itself in a very marked way within these few months. Certain of the high officials have offered prizes, and, among the themes, have given the "Philosophy of Darwin and Spencer," clearly under the tacit belief that by knowing the tenets of these two writers they will be able to refute our religion.

Analogy.—This, among other things, shows us that we need a book setting forth clearly the analogy of natural and revealed religion—not a translation of Bishop Butler's analogy, for that is adapted to the Western not the Chinese mind; but the idea of Butler carried out and adapted to Chinese modes of thought, brought up to date, embracing all that is good in Professor Drummond's book and whatever we can find elsewhere bearing on the subject. All the great doctrines of our faith, *e.g.*, the unity and perfections of God, law, continuity, self-sacrifice, atonement, the resurrection, etc., etc., have wonderful analogues in nature; and not only so, but every aspect and shade of divine truth finds its response in nature, which in its whole and in all its parts is not only an expression of mind but is full to overflowing with many-sided symbols of divine thought and purposes. Hence those beautiful and striking illustrations with which our poets and our preachers entrance us, demonstrating that nature and religion come from one source.

It seems, therefore, to me that this line of argument, properly handled, is much called for and could be made one of the most telling of all the apologies for our faith which we could present, and would thus repay the most earnest research and careful exposition.

Keep abreast of science.—We would do well to keep abreast of science; and as our astronomers and physicists announce fresh discoveries of hitherto unknown facts or laws, or properties of any of the elements, or new organs, or functions, or new living creatures, we ought to restate their discoveries in our books, and, if needful, supply the religious bearing of them.

Must safeguard the Bible.—One thing we must ever keep in view in this critical and literary nation is that we must safeguard our Bible, which is the source of our authority, the foundation of our work, the basis of our

hope and the only direct divine light shed upon human duty and human destiny.

Thank God this can be most satisfactorily done in every respect, both as regards physical science, textual criticism and archæological discovery. Hitherto the Bible has proved itself ahead of everything; its revelation widens with widening thought, and I believe has in it yet more wonderful harmonies with still grander discoveries, both in science and philosophy.

The Bible in harmony with and always ahead of discovery.—I remember well the grave concern which Laplace's nebular hypothesis awakened in our minds in early days; also how the discoveries of the geologists and their dogmatism regarding the creation, primitive man, the flood, evolution and such things, created no small anxiety. Also, yet more recently, how Biblical criticism was paraded as destroying the authenticity of the Pentateuch, several of the prophets, and much of the New Testament. Now that the horizon has cleared we see the Bible has been ahead of science and Biblical criticism all through; and the seeming non-harmony was only the result of narrow interpretations on the one hand and the ignorance of our critics on the other. But this must be made clear to the Chinese, that our *Divine Magna Charta* may command full and increasing respect from the highest scholars. Science and religion, instead of being opposed, bear a relation to each other like light and electricity—the one the great source of energy, strength and beauty, the blessing of rich and poor alike; the other the reward of human research, but correlated and convertible, and adapted to like ends.

V. *Books for the women and families.*—Nothing has stirred the Christian church and cheered the missionaries so much as the interest which has been created in the past few years in the women of heathen lands. At first our Zenana missionaries had to use such books as they could find for their work. Of late several have been prepared on purpose, but this department is still almost untouched, and yet is most promising. For though the great bulk of the women cannot read, it has been found that they get their sons and husbands to read to them the letterpress which accompanies the illustrations which take their fancy. Decorously and beautifully illustrated books for the women and households is a work that still in a great measure lies before us.

A most prominent department almost untouched.

VI. *Periodical literature.*—We also need to pay much more attention to periodical literature. But I need not enter into detail on this point as it is to be treated by another.

VII. *Text books and school books for the young.*—There is yet one other department which, if comparison were permitted, should be considered the most important of all; and I have left it to the last, in order that it may have your best attention. I refer to books for the young, and especially school books.

The adult population has learned a great deal from the books which have already been issued, and is learning more and more every day; but

the chances are that the masses of the grown-up people will pass away, as their forefathers have done, without any change of life or character. Yet if one result of the present dissemination of knowledge be the removal of their prejudices and the gaining of them to resolve, or even wish, that their sons and their daughters be instructed in the new truths and ways which have dawned upon themselves, we may well rejoice that something has been effected.

For the hope of China lies in the young, and the future China will be just what they make it. Our efforts, therefore, should be largely directed to them. I think it was Luther who said, "Give me the songs of a country, and I will let anyone else make its laws." Another has said, "Give me the school books of a country and I will let anyone else make both its songs and its laws." There is great truth in this, for it is clear, as Dr. Murdoch of India says, "*Whatever you would put into the life of a nation put into its schools.*" Again, "The most effectual mode of accomplishing this is to put it into the school books. At home an intelligent teacher, if compelled to use inferior class books, will make up largely for their deficiencies by oral instruction. In India,"—and we may say in China—"except in a few superior schools, the book is everything, for the master cannot supply what the book fails to give."

These sentences are axiomatic. The adults are past being able to learn, especially those scientific truths which we have brought to them. They may gain a superficial knowledge, and also general ideas, but the reception of these truths, principles and laws can only be obtained by the receptive and unbiassed minds of the young, and grow up with their growth.

The question, therefore, arises, What would we have China to be? Unquestionably a moral, honorable and God-fearing nation, full of benevolent impulses and the highest aims. Let us, therefore, see to it that the truths from which such fruit springs be carefully inwrought with their school books. Unfortunately many of the primers which have been issued by several are destitute of what would touch the higher nature. And this course has been defended. I trust the question will be reconsidered by one and all.

The young are our hope.—If we lose them we lose everything. Their minds are eager for knowledge,—receptive, plastic, of vivid imagination, full of wonder and responsive to truth and honor, and delighted with fresh facts and new information. This is the nature of the young mind in every nation; and if we neglect or fail to impart those wondrous facts which demonstrate the existence and attributes of God and so touch their conscience, quicken, purify and elevate their imagination, we shall fail in everything. If we neglect these things we are recreant to our highest duty.

We of course cannot force the nation to adopt school books prepared by us; but we can do the next best thing, namely, make them attractive both in matter, illustration, style and binding, so that the people will be delighted to buy them. And what a boon it would be if some millionaire

would leave a few thousand pounds sterling for this purpose, so that we might present them at a cheap rate. Schoolmasters at present are at liberty to use such books; also, if the government continue to submit theses on science, all schoolmasters will be obliged to use them.

Brethren, this matter is greatly in our own hands. Few attempt to prepare books for China but those connected with ourselves.

Let us, therefore, set our minds to work to give them, The matter is in our hands. among other books, school books—*bonâ fide* school books—

not religious treatises, but books which shall aid the young step by step in their lessons—duly graded school books, but so arranging the contents that with the new facts of history and science which are set before them, they also may receive the idea of the glorious wonder-working Creator, whose presence appears in everything, and which young minds delight to recognize.

We dare not miss the opportunity. And it seems to me that it would be a shame for us if we were to allow any consideration of expediency or anything else to prevent our giving that which alone is the source of the true life, and growth, and vigour, and the elevation of a people.

It may take a generation or two, but here lies the secret of our success. If we look back a hundred years, or, say two hundred years, we will find that corruption, venality, mal-administration and very many of the very *same* evils under which China now suffers, prevailed in Britain and elsewhere. And I have no doubt that to the parish schools of Scotland, England and Germany, and the schools of the Puritans in Massachussetts, and the Bible and the shorter catechism which were taught therein, as well as the discipline exercised there, we are indebted, under God, for the tremendous spring forward which our countries have taken. In our hands lies the initiative of similar work for China; and as through God's blessing we can give them even better methods and much more varied truth than our forefathers possessed, so we are justified in expecting at least like great results. The steam-ship, the railway, the telegraph and numerous appliances which the Chinese have already adopted, are merely the outcome—the trappings—of our civilization, not our civilization proper. Our civilization can only be effectually taken in and grow up with a new generation, educated on different principles and by new methods.

ESSAY.

SCIENTIFIC TERMINOLOGY: PRESENT DISCREPANCIES AND MEANS OF SECURING UNIFORMITY.

Mr. John Fryer.

At the present crisis in the history of China, just as she is beginning to lend a willing ear to the teachings of Western philosophy, scientific terminology becomes a subject of no small importance from a missionary point of view. The committee of arrangements for the present Conference

have shown their sense of its importance by appointing special papers to be written to serve as a basis for its free discussion.

It was, I am sure, a matter of disappointment to the committee to find that the Rev. Y. K. Yen, who was requested to write one of the papers, was obliged through imperfect health and a pressure of duties to relinquish the task. His education, both Chinese and foreign, fits him in an especial manner to take an all-round view of the subject and to pronounce opinions that should carry weight both among foreigners and among his fellow-countrymen.

Having now to undertake this responsible task alone, and with such a wide extent of ground to cover, my remarks must necessarily be of a cursory nature and suggestive rather than exhaustive. I propose in the first place to treat generally on scientific terminology in its relation to the Chinese language; secondly to point out the essentials of Chinese scientific terminology; thirdly to show the causes and character of the discrepancies in terms appearing in works already published; and lastly to suggest remedies, by means of which the uniformity so greatly to be desired may be promoted, if not actually attained.

I.—SCIENTIFIC TERMINOLOGY IN ITS RELATION TO THE CHINESE LANGUAGE.

It is hardly necessary to point out how justly the present period of the world's history is designated "the age of science."

The age of science.

Within the recollection of many of us, science has advanced with rapid strides in Western lands. Benefits of incalculable value have accrued to the human race from the investigation and carrying out of its principles. Nation after nation has yielded to its potent and beneficent sway, and now it is China's turn to open wide her portals and admit the scientific learning of the West with the manifold blessings that follow in its train.

Fortunately China has not to go through the years of patient toil and research that have characterized every step of the progress of science in the West. She has not to begin almost in the dark, and to invent theories or hypotheses which have to be given up or greatly modified, one by one, as they prove to be untenable. She has not to spend time and money in making elaborate and costly experiments, in order to begin to unfathom the mysteries of nature. She has not to invent terms which,

Western science the heritage of China.

while expressing more or less accurately the attainments of one generation, have either to be discarded, or else retained as a useless encumbrance, in the language of the next. All the hard-won array of scientific truths, and the valuable discoveries and inventions that have grown out of them, are the common property of humanity. China has, therefore, a right to them, and is invited to accept them without money and without price; nay, she is begged to receive them and test their value. They are almost thrust upon her, with the assurance that whatever blessings they have brought to the West they will also impart to the inhabitants of the "Flowery Land."

Does it not well become all who take an interest in the progress of China to see that these truths are clothed in the most effective nomenclature that can be devised in the Chinese language? On the one hand scientific accuracy has to be maintained, while on the other the genius of the language and popular approval must be carefully taken into consideration. Time is lost and energy wasted in doing and then undoing. The language is already beginning to be burdened with different sets of technical terms expressing one and the same idea. It is true that only the fittest will survive, but why render science repulsive with a formidable array of uncouth and synonymous terms? Why delay its progress while these terms have to fight it out among themselves and the best terms win?

Should be clothed in effective nomenclature.

Our Western terminology is necessarily cumbrous, because it perpetuates many of the crudities and inconsistencies which are inseparable from the beginnings and gradual growth of science. But we are fast throwing off these encumbrances, and coming down to the more accurate words which the spread of scientific knowledge makes not only expedient but necessary. To make my meaning plain just look at some of our chemical terms. What more misleading than "milk of sulphur," "liver of sulphur," "butter of antimony," "sugar of lead," "cream of tartar," and other phrases savouring much more strongly of the kitchen than of the laboratory? These have well-nigh served their purpose, and will sooner or later, one by one, become obsolete. It is the same with the other sciences; so that a very large percentage of our technical terms could be at once banished from our dictionaries with manifest advantage.

Western terminology necessarily cumbrous.

But is there any reason why the Chinese language should pass through such a series of transformations as far as scientific terminology is concerned? Nearly everything in the way of modern science is still new to China. In framing her new nomenclature, therefore, there should be very little room or necessity for radical alterations, unless some great revolution in science should happen and cause a universal change. A system has to be established, able to express the highest attainments of the scientific knowledge of the West, but yet be sufficiently elastic to accord with the past and to encompass the future as far as we can see into it. This is the task that has to be accomplished as thoroughly, as promptly, and as faithfully as is possible. It is a task that requires the most careful and mature consideration, not of one, or half-a-dozen men, but of every person who takes part or interest in the advancement of China.

Up to the present stage nearly all that has been done in this direction, excellent though much of it really is, has been by isolated individuals, and is too much of an empirical or tentative character. No one seems to have grasped the subject of Chinese nomenclature in its entirety and made it a life-study or life-work. The actual advance that has been made towards a general system that will commend itself to Chinese and foreigners alike as the very best, is but little. The difficulties in the way are serious, but are

Past efforts too empirical and tentative.

they not more on the part of foreigners themselves than on account of the nature of the Chinese language or the opposition of the natives?

In order to arrive at a basis upon which a general scheme may be discussed, it may be well to inquire briefly what systems of adding to its scientific terminology already exist in the Chinese language, and to search for the principles, if any, that they depend upon. It does not take long to discover that the names of new ideas, objects or operations, have been introduced into the language from other countries in three ways. The first is what may be called the descriptive method, the second the phonetic, and the third a combination of the other two. For instance: 烟葉, meaning literally "smoke leaves," is the popular name for tobacco, and is manifestly a descriptive term. 金雞那 is the well-known name for the cinchona bark introduced by the Jesuits, and is an instance of a phonetic term. 袈裟 is not only the phonetic term for the Kashaya or Cassock of the Buddhist priest, but it is at the same time a descriptive term, because both characters are written with the radical 衣 for clothing under them.

The Chinese seem to have naturally preferred descriptive terms where they were possible. Such carry with them their own explanation, lessening the labor of the reader or learner, and, if at all appropriate, becoming at once popular. Next come the combined terms, which are at the same time phonetic and descriptive, and which accord most with the general construction of the language as well as with its ideographic nature. The bulk of the Chinese characters are, as we know, of this description, combining a radical or descriptive part, with a vocal or phonetic part. Lastly come the purely phonetic terms, which save so much trouble to lazy or ignorant translators that they are much used by them. The Buddhist terminology bristles with them. But to the different classes of Chinese readers and learners, they are, as a rule, highly objectionable and repulsive, especially when a term consists of several characters, which are not only a great burden to read, write or remember, but give no clue whatever to the meaning. The only legitimate excuse for using the phonetic method is for terms that are absolutely untranslatable in any other way.

It must, however, be borne in mind that whatever terminology has been invented or adopted into the Chinese language in past ages, is necessarily of a more or less elementary character.

Whether we look at the influx of new words or ideas that came in as far back as the introduction of Buddhism, or even down to the times of the early Jesuit missionaries, we find in the works that have been handed down, very few ideas that are not easily expressed in Chinese. In fact, Chinese and Western philosophy did not begin to diverge to any great extent till quite recent times. For instance, when the great native work on Materia Medica, the 本草綱目, or the equally renowned treatise on Medical Jurisprudence, the 洗冤錄, were written or compiled about the time of the Sung dynasty, there was nothing in the West more perfect or more elaborate of the kind. These works form an admirable basis for a new system of terminology in the two subjects they treat

of, and more than one medical missionary has made considerable use of them. But the last century has opened up such wide fields for research in all branches of science, and has added such a multitude of technical terms to Western languages, that the methods formerly used by translators into Chinese would now seem to be wholly inadequate. It is no wonder, then, that teachers of science in China are sometimes appalled at the magnitude of their task, and that the opinion is gaining ground that our more exalted notions cannot possibly be expressed in a language so incomplete. Hence there are those who affirm that nothing but the study of Western languages can enable an intelligent native to understand, even in a limited degree, the depths, shallow as they are in reality, which we have reached in scientific attainments. What could easily be done years ago when science was in its infancy and its vocabulary only of infantile proportions, seems almost impossible now our terminology has grown so unwieldy and complex.

A little investigation, however, will show that this opinion is without foundation, and that by a judicious use of the above three ordinary modes of translation, either separately or combined, the science of to-day may be satisfactorily engrafted upon the old or existing Chinese nomenclature. The only real difficulty in the way is the very unscientific manner in which we foreigners go to work to communicate what we know. We are apt to place an undue value on the immediate issue of books. We rush through the translation of what is, perhaps, a very unsuitable treatise from a Chinese point of view, on some scientific subject, coining new terms and phrases right and left without system or order, and phoneticizing freely as we go on, to save the trouble of investigating either what nomenclature the Chinese have had in use for centuries, or what recent translators have already done. The book is, perhaps, hurried through the press and flung out to the world, to the great perplexity of the Chinese seeker after truth, who has to find much of what he already knows described under a new and bewildering set of terms.

Modern science may be engrafted on existing nomenclature.

Almost every translator or compiler has his own private set of terms, whether technical, geographical or biographical, and keeps them to himself. The number of vocabularies in Chinese and English that have been given for general use or comparison is extremely few. The confusion thickens every year, so that China is beginning to be burdened with a most unwieldy scientific nomenclature, and this, be it remembered, not so much on account of the difficulty or impossibility of arranging a definite and harmonious system as through the undue haste, the thoughtlessness and mutual reticence of those engaged in the spread of scientific knowledge. In a word, we want *union, unanimity and uniformity*. With these, much may be accomplished. Without them, individual effort will accomplish but little, except perhaps on the wrong side: for first impressions are lasting, and the Chinese reader can hardly eradicate a term that has become fixed in his mind, so as to change it for another in the next book that may fall into his hands.

Uniformity desired.

In these remarks let it be distinctly understood that I blame no one more severely than myself. The only excuse I can plead is the pressure that has been brought to bear upon me to furnish books on a variety of scientific subjects without time enough to arrange a suitable nomenclature. The responsibility for whatever undue haste or carelessness may characterize my work, rests rather on my Chinese colleagues than on myself. The indulgence which I claim I am more than willing to extend to others who have been engaged in similar work.

Here it may perhaps be in order, if I explain the principles laid down for my own guidance when commencing to translate scientific books for the Imperial Government at the Kiangnan Arsenal twenty-three years ago. At that time the only books that I knew of in Chinese treating on modern sciences and arts, were: the works on Astronomy and Mathematics, by Mr. A. Wylie; Mechanics, by Dr. Edkins; Natural Philosophy and Medical Science, by Dr. Hobson; Political and Physical Geography, by Rev. W. Muirhead and others; and Botany, by Dr. Williamson. With these should be mentioned the voluminous works of the Jesuit missionaries, which, though two or more centuries old, were often of considerable service, especially in astronomical and mathematical terms. The only useful vocabularies of scientific terms in English and Chinese at that time were: the very limited ones of Mr. Wylie, giving astronomical and mathematical terms; of Dr. Edkins, giving terms in mechanics; of Dr. Hobson, giving terms in natural philosophy and medicine; and of Dr. Bridgman, giving a long series of terms published in his *Chrestomathy*. With these as a nucleus, a definite system of rendering scientific terms was agreed upon by my Chinese colleagues. It was not published, however, for general information till January, 1880, when it appeared in the *N.-C. Daily News* and *Herald*, and subsequently in *Nature*, as follows:—

Principles
followed by
author in
translation.

1. *Existing nomenclature*.—Where it is probable a term exists in Chinese, though not to be found in dictionaries:—

(a.) To search in the principal native works on the arts and sciences, as well as those by the Jesuit missionaries and recent Protestant missionaries.

(b.) To enquire of such Chinese merchants, manufacturers, mechanics, etc., as would be likely to have the term in current use.

2. *Coining of new terms*.—Where it becomes necessary to invent a new term there is a choice of three methods:—

(a.) Make a new character, the sound of which can be easily known from the phonetic portion, or use an existing but uncommon character, giving it a new meaning.

(b.) Invent a descriptive term, using as few characters as possible.

(c.) Phoneticize the foreign term, using the sounds of the Mandarin dialect, and always endeavoring to employ the same character for the same sound as far as possible, giving preference to characters most used by previous translators or compilers.

All such invented terms to be regarded as provisional, and to be discarded if previously existing ones are discovered or better ones can be obtained.

3. *Construction of a general vocabulary of terms and list of proper names*. During the translation of every book it is necessary that a list of all unusual terms or proper names employed should be carefully kept. These various lists should be gradually collected and formed into a complete volume for general use as well as with a view to publication.

If this system, imperfect though it was, had been persistently adhered to, the results would have been more or less satisfactory. A tolerably complete series of lists of terms would now have been in existence instead of only the four or five already published, containing about 18,000 terms, and about the same number in manuscript. But it was too slow and tedious a process to suit the eager demand for Western knowledge, and my native colleagues could not realize its importance. Hence there is more or less confusion of terms in the books published at the Kiangnan Arsenal. This is greatly to be regretted, because the labor that would have been involved in seeking out existing terms, carefully thinking out new terms, and in making collections or vocabularies of all the terms used, would have been very small compared with the advantages to be derived.

Confusion of
terms in
Arsenal
publications.

The value of a series of scientific or other books for the Chinese, depends greatly on the extent to which definite rules for terminology are maintained throughout. This principle was evidently well understood by the Jesuit missionaries. I have sought in vain for vocabularies of their scientific terms in Latin and Chinese; but in all their works that have come under my notice the terminology is as nearly perfect as can be imagined. This, perhaps, goes far to account for the great favor with which they are still regarded by native scholars, even up to the present day.

There is one thing, however, that I cannot plead guilty of; and that is of wilfully ignoring terms that former translators have introduced, unless palpably and hopelessly absurd. Wherever I may differ from any previous translator of any repute, whose works have been published or cut on blocks previously to my own, it has been through ignorance or hurry rather than wilfulness. The right of priority on the field ought certainly to be recognized among translators, but it is, perhaps, almost as frequently disregarded as recognized.

Right of
priority should
be recognized.

Take as an instance the nomenclature in Dr. Hobson's most valuable pioneer work on natural philosophy. One would imagine that subsequent translators would adopt it, not only on account of its general excellence, but also on account of the large extent to which his works are disseminated, and the increasing demand which at present exists for them. What, therefore, was my surprise to find that the very appropriate term employed by Dr. Hobson for nitrogen—*淡氣*—was several years afterwards deliberately used by another equally eminent missionary scientist as the term for hydrogen! Imagine the difficulty that must result when a Chinaman, who has mastered Dr. Hobson's elementary work, comes to use the more elaborate treatise by the subsequent writer!

But such is human nature that each one thinks his own way the best, and that his shibboleth is the correct one. Is it too much to hope that these difficulties in establishing a nomenclature will eventually disappear, and that all who take part in this great work of giving Western science to China will eventually act in harmony, so as willingly to adopt such terms as they find in existing works in Chinese, unless positively

unsuitable? This, in fact, is what scientists do in all parts of the world, accepting each other's terms for newly-discovered species in natural history, new materials, or processes, or new appliances. What would become of science in England and America if each writer who described any new species of tree or flower should invent a fresh name for it, regardless of the name it received from its discoverer or first exponent?

II.—SOME OF THE ESSENTIAL FEATURES FOR A SYSTEM OF SCIENTIFIC NOMENCLATURE FOR CHINA.

In the foregoing remarks the basis for the discussion of a general system has been intimated. Let us now proceed to enter more fully into details by pointing out a few of what appear to be the more important requisites that have to be taken into consideration.

1. *New terms ought to be translations, where possible, and not mere transliterations.*—It is readily granted that the Chinese language is poor in technical terms and very inflexible. It does not lend itself easily to the importation of new ideas from the outside world, for it can only absorb them slowly and in its own way. Our English language has, it is true, easily absorbed a vast number of Greek and Latin terms, as well as others from modern tongues. No one can deny that the English language has been thereby vastly enriched. To express the subtleties of science in our original Saxon mother tongue would be as impossible as it would be undignified and embarrassing.

Realizing this fact, people have come to imagine that the Chinese language requires to be enriched by transliterations from Western sources, and that we have simply to give the sounds of our technical terms in the most convenient Chinese characters. The original meanings of the said characters, or the number that will be required to express an ordinary technical term, seem to such people to be matters of no importance. Instead of enriching, such a method of procedure will tend merely to rob the Chinese language of much of its historical and ideographic charm and beauty, and encumber it with a useless and profitless burden. Then, again, there are so many Western languages and so many Chinese dialects,—which shall be the standard? If there were but one Chinese dialect and only one European language it would even then be a questionable means to employ unless absolutely necessary.

The method of transliteration has been fully tried in India and found wanting. The early writers of scientific books simply transliterated the Latin terms into Sanskrit, Bengali or other vernaculars, but found no demand or use for their books.

Much energy was thrown away in these attempts, and the costly books, and plates by which they were illustrated, had to be cast aside as so much useless lumber. It was not till the learned Dr. Ballantyne, of Benares, translated a treatise on chemistry, rendering the meaning of every term in correct Sanskrit, that the way was opened. Since then the practice in making books, either in Sanskrit or the different vernaculars, has been to give the meaning rather than the sounds of European terms.

Chinese language very inflexible.

Transliteration does not enrich Chinese.

Transliteration a failure in India.

The *Calcutta School-book Society* issues over one hundred thousand volumes annually, all produced on this principle. Even the most difficult technical works will now be found written in clear and intelligible language in India, with little if any attempt at transliteration, except in proper names.

It cannot be denied, however, that living languages, generally speaking, are capable of borrowing, and assimilating what they borrow, with great benefit, till it becomes part and parcel of themselves. But the advantages are in proportion to the similarity of the languages. The further removed the language borrowed from, the fewer the advantages, till in the case of languages that are greatly dissimilar the loan becomes an incubus which has to be thrown off at the first opportunity. What would the English language do with ten thousand Chinese words introduced all at once, even if Romanized after that elaborate Peking Syllabary of Sir Thomas Wade?

Ability to
assimilate
proportionate
to similarity
of languages.

While, however, I am strongly in favor of the translation of scientific terms where practicable, I am opposed to keeping too servilely close to the original. For instance, there is a large dictionary by Dr. Lobschied, which translates "demi-god" as 半個上帝, and a missionary once puzzled his Chinese friends by calling a brother-in-law 兄弟在律法. These, of course, are extreme and ridiculous cases, but they serve to illustrate my meaning.

Translation
should not be
slavishly literal.

I have often thought, when looking over the tens of thousands of characters in Kanghi's dictionary, whether many of them might not be identified as more or less accurate equivalents of some of our technical terms. Does it not occasionally happen that we take great trouble to invent a long term to describe something which could perhaps be better represented by using a single character? For instance, what if some well-qualified medical missionary like Dr. Dudgeon should take pains to identify every term referring to the human body in the Imperial dictionary, and give its proper English equivalent? Or if some eminent botanist like Dr. Faber should give us an exhaustive list in English of the trees and plants therein mentioned? If I am correctly informed, Dr. Dudgeon has made such an attempt, but has not yet published the result.

Search for
equivalents.

It is for want of such information that cannot easily be obtained from the dictionaries in every-day use that very funny results appear in the way of translations. I remember once meeting with an extraordinary round-about rendering of the term "cubic inch" by a young consular interpreter. He had not met with the term in his course of diplomatic Chinese, and therefore had to make an elaborate and ridiculous paraphrase of over a dozen characters to express it, his Chinese writer not knowing enough of native mathematics to catch his meaning and to describe it for him as 立方寸. In the same way it no doubt often happens that even our best translators paraphrase or phoneticize where they ought to translate. For instance, one of our sinologues translates gypsum 絕不斯恩,

and granite 各拉尼脫 when a very little trouble might have given him the simple names in current use among the Chinese in his vicinity.

Here I may perhaps be allowed to remark that it would be both interesting and useful to know what the upper classes of officials actually think of some of the terms invented by foreign translators. As an instance of this kind I have just received from H.E. Li Hung-chang the subjects which he has propounded for the prize essays in connection with the *Chinese Polytechnic Institute* of Shanghai, of which I am the honorary secretary. All three subjects are strictly scientific and practical. They were published in the local Chinese newspapers on the 6th of May. The first may be roughly translated as follows:—

“Of the sixty-four elementary substances in chemistry many are frequently to be met with in China. Translators make up Chinese characters according with the foreign sounds, and use them as the actual names, employing unauthorized characters for the purpose. Chemistry having now been studied for several years, let students accurately point out what elementary substances are identical with substances known in China, and define their properties and uses.” This is an apt illustration of the desire on the part of the Chinese for translation rather than transliteration where practicable.

2.—*New terms if positively untranslatable must be transliterated by the most suitable Chinese characters obtainable.*—Where translation should end, and transliteration should begin, is a matter about which no one can lay down a hard and fast rule. Circumstances alone can determine what is best to do in each case. Some technical words, especially those derived from proper names, are so absolutely untranslatable that there is no alternative but to give them the nearest approximate sounds in the Chinese characters. Such, for example, are

“Labradorite,” “Clarkia,” etc. Then there are terms that may be rendered both ways. For instance, quinine is variously known in this part of China as 白藥, “the white medicine,” or 苦藥, “the bitter medicine,” or even as 苦白藥, “the bitter white medicine.” It is also called 痧藥, “the fever medicine.” These, as descriptive renderings, are not objectionable. But quinine is also known as 金雞那霜, “the cinchona hoar frost,” from its appearance. It is also abbreviated into 雞那 as the equivalent of our quinia or quinine. So far so good. But how are we to translate the various derivatives from quinine and cinchona? What about quincine, quinidia, quinone and all that category? Or cinchonina, cinchonine, cinchoninicini, cinchonidia, etc., etc. There seems no help for it but to establish a system for phoneticizing all such terms for the sake of distinguishing them. To use descriptive terms or paraphrases alone is out of the question. By further employing the same characters invariably for such affixes as *ic*, *ia*, *ine*, *ite*, etc., etc., when they have the same meaning, confusion may easily be avoided, and the original and distinctive root words retained.

Once allow, as we must, that transliteration is sometimes necessary for technical terms, and the question next arises as to what series of Chinese characters should be used to represent our European sounds.

Chinese desire
translations
where
practicable.

Some terms
untranslat-
able.

Establish a
system for
phoneticizing.

There are many syllabic series of characters well known to the Chinese which might be profitably employed as far as they will go. Such, for example, are the numerous lists from various Asiatic sources that are given in a work by Li Yu-wang known as the 李氏音鑑. It would, perhaps, be possible to have one set of phonetic characters for names of persons, one for names of places, and a third for technical names; so as to enable a Chinaman to see at a glance which of these classes any new term belonged to. There is a set of characters on page 408 in Doolittle's Dictionary, Vol. II., giving English syllables with Chinese equivalents, by F. H. Ewer, Esq., and which is very complete as well as extremely useful in rendering all proper names from English into Chinese. Some such list is needed for technical terms that have to be transliterated. Some years ago a list of characters was arranged by a committee in Peking for rendering proper names, and the Rev. L. D. Chapin prepared a list of geographical names in English and Chinese on that basis. It might also be a valuable aid in framing a system for phoneticizing technical terms.

One great difficulty in transliteration is the wide difference in the sound of characters in different parts of China. The characters that may be an exact rendering of the foreign sounds at Peking may be very wide of the mark at Canton, and *vice versa*. Even in cities or provinces but little removed the difficulty exists in a greater or less degree. There are also generally two sets of sounds to a character, one the local book-language sound, and the other the *patois* sound. Even if the Mandarin pronunciation is to be the standard, it is necessary to define what variety of the Mandarin: for between the Peking and Nanking Mandarin, to say nothing of the Kwei-chow, An-hwui and Ho-nan varieties, there is enough difference to make a close imitation of a foreign sound in one place but a very poor approximation in another. I believe that it is perhaps possible to find a series of characters of which the dialectical differences in sound throughout the empire would be not very serious. At any rate the experiment is worth trying: for the advantage to those who have to transliterate new terms or proper names for general use throughout China would be very great if they could know what set of characters would go furthest in representing the sound of foreign terms.

Dialectic
difference in
sound a
difficulty in
translitera-
tion.

Another difficult point to determine is, What Western language is to be the phonetic standard from which translation is to be effected. Shall it be Latin, or French, or German, or English, or Volapuk? Whichever is used as the basis ought to be kept to throughout. It will not do, for instance, to translate medical or botanical terms from Latin, and other classes of technical terms from English sounds. And even if Latin is used, shall we phoneticize according to the English or some Continental pronunciation? These and many other difficult questions that arise every day in the life of a translator, serve to show how unsatisfactory transliteration is, even though indispensable in certain cases.

What Western
language to be
the phonetic
standard.

3. *New terms ought to accord as far as possible with the general construction of the language.*—The radicals form one of the most distinctive features in the Chinese language, and new terms ought not to ignore their extensive importance. There are thousands upon thousands of Chinese characters that appear to find no place except in the dictionaries, where they are carefully arranged according to the radicals, waiting as it were to be called into active use. Of the eighty thousand or more of characters in Kanghi's dictionary, only about eight thousand are ever used, except on the most extraordinary occasions. The late Marquis Ts'eng once told me that he knew and used seven thousand and had met with but few scholars able to use so many. Shall we not unearth some of these authorized fossil characters which have only a very vague meaning,

Unearth and use authorized fossil characters. if any at all, and apply them judiciously to practical use? This has already been attempted in the case of chemical terms, and Chinese scholars seem to be generally satisfied with them. Such, for instance, are 鋅 for "zinc" and 鉀 for "potassium." These characters have the advantage of being at once descriptive and phonetic, and it would be well if such characters were always selected for new terms. The variety to select from is generally great, and they have the advantage of being authorized by Imperial authority.

Why should "coffee" be written 加非? Both are common characters in every-day use; one meaning "to add" and the other a negation." Or why, as is sometimes done, merely add the mouth radical to show that only the sound and not the meaning is intended, making it 咖啡? Why should not such old long forgotten characters with the appropriate tree radical, as 檳榔, have been selected? The only danger, if it may be called danger, is that some future Chinese philologist will look up their original meaning in some antiquated volume and declare they are incorrectly used; or else that some conservative patriot of the future will write an elaborate essay to prove that coffee was known to the ancient Chinese and introduced from China to Western countries in the same way that steam engines and telegraphs were! Whenever there is the least fear that any such misunderstanding should arise, it will be better, perhaps, to invent a new character entirely with the appropriate radical and phonetic, which may be searched for in vain in any existing Chinese dictionary. Such, for instance, are some of the terms used in translating the names of some of the elementary substances in chemistry that are now growing into general use. The great drawback for all such invented characters is that they are not authorized, and that the more fastidious among the literati object to them sometimes on that account. We have to choose between the two evils.

Or again, the popular name for a rifle is 來福, which means "coming happiness." The inventor of this term must have had a vein of dry humour in him! How much better if this word had been rendered by some real or invented characters having the metal or fire radical, and having similar sound, if a phonetic translation be necessary at all, such

for instance as 燐, and which any Chinaman that can read would pronounce at sight? And so on throughout the whole list of technical terms, which should certainly be made to conform as closely as possible to the genius and requirements of the Chinese language.

What shall we say of those teachers of mathematics who insist on substituting the Arabic numerals for the Chinese throughout their text books? Is not any Chinese figure, 三 "three," for instance, every bit as easy to read, write or print as the Arabic numeral 3? Is there any magic charm in the Arabic-figures that we must drag them into Chinese books to suit our hobbies, and to the perplexity or annoyance of the conservative Celestial mind?

Use of Arabic
numerals
condemned.

Or still worse, what shall be said of those who would turn the mathematical world upside down, as far as lies in their power, by changing the time-honored and rational system of writing vulgar fractions with the denominator above and the numerator below? Is there any valid reason why a Chinese mathematician's mind should have to bear such a shock as to see fractions turned "topsy-turvy," just to suit the whim of a foreign professor? Is the practice of ages to be upset in this arbitrary manner? As well might all mathematical books be made to read from left to right because ours do, or to read from the bottom of the page to the top, so as to come to the numerators of Chinese fractions first!

The fact is that in all such trivial points we must be willing to sink our distinctive and conventional Western practices. We must carefully avoid standing in our own light if we want the Chinese to respect our Western learning. Our systems have no more right to universal use than the Chinese. Their ancient and wonderful language, which for some reasons is more suited to become the universal language of the world than any other, must not be tampered or trifled with by those who wish to introduce Western sciences.

One point more, last but not least, in this connection, is the necessity of adding the mouth or sound radical 口 to all merely transliterated characters, just as the Chinese do. For instance, one might travel a long way to find the signboard of a piece-goods shop, where 嗶嘰 "long ells," or 呢, woollen cloth, would be seen without this prefix. One need not look far, however, in books translated or compiled by foreigners to meet with instances of this kind of omission; for the rule is more honored in the breach than in the observance. If the "mouth" radical were invariably added to all characters where the sound and not the meaning has to be taken, whether technical terms or proper names, it would save interminable confusion. It costs no more to print or read the characters with this useful radical than without it. The trouble is little even in writing; while the gain is very great. In compound words, especially where some of the characters are descriptive and some phonetic, it is of the utmost importance that those of which only the sound is used, should have this sign to distinguish them from others. The Chinese reader will feel pleased and grateful for these little marks of attention. For instance, in Dr. J. C. Thomson's "Vocabulary of Medicines" he gives

Use of mouth
radical.

辛亥加水 as the equivalent of "Seneka-infusion." It would have been but little trouble and of much benefit if he had made it 辟咳咖水.

4. *In the next place, new terms should be short and terse.* In the same way that *sesquipedalia verba* are an abomination to the unpedantic among ourselves, so will they prove among the Chinese. The fewer characters that can be used the better.

It is not necessary that a technical term should be complete in itself, and be an exhaustive description or definition. All that is wanted is one or more characters, enough to distinguish the object or action by. The salient feature is what has to be grasped as the basis, and the complete meaning must depend on the definition that is given. The longer the term the more burdensome and awkward it becomes. There is a constant tendency to abbreviation, however. For instance, 火輪船 is cut down to 輪船. Most of our newly-coined technical phrases in Chinese might be cut down with manifest advantage. Such as survive will be those that are short, or such as are capable of being shortened to make them more generally serviceable.

Technical terms, though perhaps a great evil, checking the spread of science among the masses, are yet an absolute necessity. They make a new language as it were, known only to the initiated. They give professors of science a sort of exclusiveness, and the more unintelligible they are the more the evil increases. Yet as we must have them, and cannot impart science without them, surely we should cut them down to the lowest dimensions possible, consistent with intelligibility, so as to reduce the evil to a minimum.

5. *New terms must be accurately and clearly defined.*—In whatever book or treatise they make their first appearance a careful definition should be given. Very few of our English technical terms are self-contained. They depend more on the conventional meaning that is given to them. The Chinese, as a rule, will soon get tired of reading a book where they are stopped at every page by terms they cannot understand, and which they can find defined in no dictionary. They may make a guess at the meaning, but it is as likely to be a wrong one as a right one. The native writers are very profuse in their explanations and definitions, in all important works. Some of these definitions almost amount to commentaries, and are almost always elegantly expressed. The sound and tone of any unusual character is always carefully given. If the meaning differs from the ordinary one the difference is also strictly marked so as to prevent confusion.

This is noticeable even in the very cheapest editions of the classics placed in the hands of the most rustic schoolboy. Ought not our translators to follow this very commendable example? The writer or translator of a scientific treatise who omits this most important particular cannot expect his work to be popular, and must not feel aggrieved if sooner or later it is consigned to oblivion. Of course no teacher of science can spare the time to make such comprehensive notes as those of Dr. Faber in his commentary on St. Mark's Gospel, which is everywhere well spoken of

by the Chinese literati whom I have shown it to, and is a saleable book among them. Yet too much pains cannot be taken to smooth the way for the aspiring student of Western science, to whom all is so novel and strange. A short glossary or index with an accurate definition of the new terms employed, placed either at the beginning or end of a scientific treatise, and arranged according to the radicals or any recognized Chinese system, would prove of the greatest assistance. We have only to put ourselves in the place of an ordinary native reader, to realize the difficulties he has to contend with in studying our Western learning.

Need of
glossary in
scientific
treatises.

6. *New terms must bear an analogy with all others of the class they belong to.*—There has to be something done to mark the connection. Hence in fixing a new term we must not regard it as a mere isolated unit, but as one of a class. The whole series or category it forms a part of must be taken into careful consideration, so that the connecting link or relationship may be realized.

Have a
connecting link
in every class
of terms.

For instance, whatever we take as the equivalent of γλυκύς ought to be common to all words derived from it, as glycyrrhiza, glycerine, etc., etc. If therefore we transliterate, the phonetic basis must be common to all the terms of the series. If we use descriptive terms, as I notice Dr. J. C. Thomson does, for these words, we must have the same character 甘 common to all, as he appears to do. Or take another instance pointed out to me by Dr. Mateer. If we translate "number" as 數, then a fractional number is 分數, a root number is 根數, a factor is 乘數, a multiple is 倍數, and to carry out the analogy a prime number ought to be the character 數 with something before it as a qualifying term, and not 數根, as is used in our translated or compiled arithmetics and in original Chinese ones also. Without great care in this respect it will be found that when new technical terms come to be arranged in classes they will not match. They will have to be altered and adjusted, or else the great benefit of preserving the analogy will be lost.

7.—*Lastly and briefly, new terms must be elastic.*—The same terms may perhaps have to do duty as nouns, adjectives, verbs and adverbs, according to their position in a sentence. A technical term may appear very appropriate when standing alone in a vocabulary, but when brought into actual use, may be so inconvenient and inflexible that it has to be discarded. For instance, chemistry is called 化學 or "the science of transformation," but when we come to speak of chemicals as 化學材料, "the materials of the science of transformation," it begins to grow awkward. In fact, nothing but a long and severe probation can entitle a new technical term to a permanent position in the Chinese language. Hence all vocabularies of scientific terms should be considered as merely provisional. It is no disgrace to a translator or writer to have to change his terms through finding better ones, however injurious it may be to the spread of science to have so many synonyms. We must remember that the present generation is not going to give China a permanent and final system of technical

Nomenclature
must be
elastic and
accommodating.

terms. Neither will the next, nor the next after that. The immense mass of Chinese literature and the firm hold the literary system has on this most conservative people under the sun is not to be leavened all at once by our Western sciences. A long transition state has to intervene, which only an elastic and accommodating system of nomenclature will tend to abbreviate or to bridge over.

III.—THE DISCREPANCIES ALREADY EXISTING IN TECHNICAL TERMS.

It is not at all a matter of surprise that wide differences in terms should be found in the works on technical subjects published since China was open to foreign intercourse. When all the unfavorable circumstances under which the various treatises have been produced are taken into consideration, the wonder is that these discrepancies are not greater than they are. If any one, however, will take the trouble to examine carefully he will find that things are far from being so bad that a remedy is impossible. It is well to remember that there is a tendency in evils of this sort to right themselves eventually.

Causes of
discrepancies.

Let us first inquire what are the chief *causes* of these discrepancies.

1. The want of a sufficient mastery of the Chinese language, its construction, history and resources.
2. The want of a thorough acquaintance with all the existing native technical literature and nomenclature as a basis upon which new terms and expressions can be formed.
3. The want of a comprehensive knowledge of the subjects treated. We have very few specialists in China at all, and fewer still who can translate or prepare technical books in Chinese.
4. The want of careful examination and study of what recent translators have already published, so as to know the terms they have used and follow them where favorable.
5. The want of intercourse between translators or compilers of scientific books, so as to promote an interchange of views about terms employed in works in hand.
6. The want of published lists of terms used in existing technical books in Chinese. At present only very few such lists are printed and given to the public.
7. The want of a definite and generally recognized system for rendering new terms, to which all translators or writers will give entire or partial consent.
8. The want of a properly constituted society or committee to make or collect lists of technical terms from all available sources and to frame from them a complete scientific dictionary worthy of general approval and adoption.
9. The want of a spirit of accommodation, or of willingness to accept and use terms in current use, invented by others, even though manifestly not quite so good as we could wish.

In the next place let us notice briefly the *character* of the chief discrepancies already existing:—

Character of
discrepancies.

1. There are different descriptive terms used for the same thing.
2. There are different phonetic terms used for the same thing.
3. There are descriptive terms used by some, where phonetic terms are used by others for the same thing; and *vice versa*.
4. There are different technical systems or arrangements made use of. For instance, in chemistry some use the old, and others the new, notation. Some use numerals to express the equivalent numbers, and others dots or small circles.

IV.—MEANS BY WHICH DISCREPANCIES MAY BE AVOIDED.

The experience of over twenty years in the Chinese government employ leads me to fear that nothing is likely to be completed by the government for years to come in the way of preparing a comprehensive Chinese Scientific Dictionary. Its importance is not yet sufficiently realized by the powers that be. Others, as well as myself, are working slowly in different parts of the empire preparing lists of terms in the various sciences and arts, especially of medical terms as also of proper names. But the work is too great for the leisure time of separate individuals who have their regular duties to attend to; and progress is therefore very slow. The bulk of the sciences is not yet represented at all.

It seems to me that it is necessary to have an organized committee or society, the members of which will work together in harmony, and whose united decision will be regarded as authoritative throughout China. If the leading missionary societies would each delegate one of their number best versed in science and in the Chinese language, and others not directly engaged in missionary work be invited to join them, all working under the auspices of the present Conference and dividing the task according to each man's particular experience, the work could soon begin to show satisfactory results and make rapid progress.

Authoritative
committee
or society
desirable.

With this object in view I have sketched out the following plan, which is respectfully submitted to the consideration of the present Missionary Conference.

Practical
suggestions.

1. Let the Conference appoint a committee (or society) of foreign missionaries and others, whose object shall be to promote uniformity in the use of technical terms in Chinese works. Natives having sufficient knowledge of English might also be asked to join.

2. Let the committee select the most suitable persons to draw up lists of technical terms in English and Chinese as follows:—

- (a.) Lists of all terms already published or in manuscript.
- (b.) Lists of all terms in books of native origin.
- (c.) Lists of all terms in books of the Jesuit missionaries.
- (d.) Lists of all terms in the works of all Protestant missionaries and other recent writers.

(e.) Lists of terms in current use among native officials, merchants, mechanics, etc., relating to the various branches of foreign sciences, arts

and manufactures. Not only China and Japan, but foreign countries where Chinese resort, might also furnish lists.

3. Let the committee carefully examine and compare all the above lists, and combine them alphabetically to form the basis of a general scientific dictionary for provisional use.

4. Let a system of general rules for rendering scientific terms be framed from this provisional dictionary, in such a way as to conflict as little as possible with the existing nomenclature.

5. Let as complete a Chinese scientific dictionary as possible be drawn up on the system, and rules determined upon, and published in three forms, viz. :—

Chinese
scientific
dictionary.

(a.) English and Chinese arranged alphabetically.

(b.) Chinese and English arranged alphabetically.

(c.) Chinese only, giving an accurate definition of every term.

6. Let all the writers of technical books, already published, be communicated with and asked to alter their terminology in all future editions, to conform to the fixed standard.

7. Let the committee use every endeavor to get the system they frame, and the dictionary they publish, brought before the notice of the central government at Peking and of the provincial governors, with a view to receiving Imperial authority. As the standard for government and other examinations on scientific subjects, and as an addendum to the Imperial Dictionary, the Chinese form would be of great value.

8. Let the committee be empowered by the Conference to invite subscriptions from philanthropic societies and individuals, whether native or foreign, to cover the moderate expenses which the carrying out of the above plan would involve.

Subscriptions
to be invited.

9. Let the committee be encouraged to use all due diligence so as to present the complete results of their labors to the next General Conference. Yearly accounts of their work should also be published, and copies of their lists and dictionaries offered for sale at reasonable prices, as soon as ready.

There is so much in common between the rendering of scientific terms and of proper names that it would perhaps have been better had the committee of arrangements included the latter in the subject for the present essay, or else appointed a separate essay to be written. I have but casually alluded to proper names, but many of my remarks will apply equally well to them as to technical terms. The Conference might profitably unite the two under the proposed organization.

In conclusion, and by way of emphasizing all my previous remarks,

Only the
fittest terms
will survive.

I would again point out the fact that in technical, as in other nomenclature, it is only the fittest terms that will survive.

Every new term can only stand or fall on its own merits or demerits, in popular estimation or use. If a term is radically wrong, misleading, inconvenient or inappropriate, it is certain eventually to be supplanted by a better one, never mind who invented it. It is true that the Emperor has the power to decide not only what a character shall

mean, but how it shall be written. In various instances he has forbidden characters to be written in certain ways. But he is powerless to control the changes that time and popular sentiment will work in technicology. To suppose that a series of actual terms can be arbitrarily drawn up and maintained, unless they appeal to the popular judgment, is to expect an impossibility. A Cæsar might confer the rights of Roman citizenship on a man, but an Imperial monarch cannot give a permanent place in the language to an unsuitable term.

DISCUSSION.

Rev. Y. K. Yen (A. P. E. M., Shanghai):—Mr. Fryer has mentioned one of the subjects lately given by Li Chun-tz for competitive essays, viz., the terms invented by translators of foreign scientific books. He did not quote the latter part of the same subject, which is to the effect that Chinese scholars are asked to identify the substances mentioned in foreign sciences, and now called by coined names, with those existing in China and having already proper terms. I consider this matter of terms important because I have heard the complaint made by Chinese scholars, that translators should not invent new terms for things when terms already exist in the language. That there are already Chinese terms for many of the substances and ideas, must be true, because they are scholars who have made this criticism. This being so, I would ask all translators of foreign sciences to employ *scholars*—not mere writers or teachers—who are versed in Chinese literature, and in order to secure such to pay salaries equal to their learning. On the other hand, of course, there must be ideas which do not at present exist in the Chinese mind and for which there are no terms, just as they did not exist in your countries at one time. Compare your own language before the time of Elizabeth with what it is to-day, and you will find that there are thousands of words in your present dictionaries which did not exist in the old ones. Natural sciences have largely sprung up within the last century and new words have been formed. As these sciences spread in China, our language must undergo the same enlargement. Now, in regard to such new terms, I would advise the phoneticizing of the foreign terms by Chinese characters, rather than having them translated, for in many cases the terms cannot be translated except by a string of characters, which practically amount to definitions. Phoneticizing takes well with the Chinese. For instance, during the Franco-Chinese war *ultimatum* was rendered ai-ti-mei-tun, which, though at first strange, soon became familiar to all, and represented the same meaning to a Chinese as the original word to you. In like manner, *telephone* is known as teh-li-fung.

Question of terms an important one.

In favor of phoneticizing foreign terms.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tung-chow):—I have been a member of the Committee on School and Text Books from the first, and I feel bound to say that there are two things in which the action of the committee does not represent me. First, there has been a considerable number of books published by the committee, which are not properly school books at all but tracts. I have

Differs from the committee.

always opposed the publication of these books by the committee. They are religious tracts and fall properly within the province of the religious tract societies, of which we have several in China. Second, the school books published have, as a rule, been printed in too elaborate and expensive a style. They may suit the mandarins who buy them as curiosities, but they do not suit the schools who wish to buy them for use.

I agree with Mr. Fryer's paper in the main. I certainly agree with him that a dictionary of technical terms is needed. It should not, however, be a dictionary of terms manufactured by any one man, but should rather be a thesaurus of all the terms heretofore used, rejecting only such as are ridiculously unsuitable. Nor should any attempt be made by any committee or society to impose authoritatively a set of terms upon authors or teachers. A technical term has just as much authority as its intrinsic excellence and the reputation of its author will give it, and no more. I wish to emphasize Mr. Yen's idea of phoneticizing scientific terms. Other things being equal, it is, as a rule, better to phoneticize than to translate.

Dictionary of technical terms needed.

In favor of phoneticizing.

I differ *in toto* from Mr. Fryer in regard to the Arabic numerals and mathematical nomenclature. I consider that the effort to propagate in China a system of mathematical nomenclature, different from that which prevails in the whole civilized world outside of China, is to put a block in the way of progress, and greatly to retard the advancement of modern science in China. Those who invert fractions and introduce new signs into Chinese mathematics, are the theoretical men who sit in their studies and make books. They are not the practical men who are teaching mathematics in the school room. I have yet to hear that this system is used in a single school in China. It is indeed used in the *T'ung wên* college in Peking; but then Dr. Martin says, "We do not teach mathematics in any proper sense of the word; we simply tell the students to study mathematics themselves." It takes thirteen strokes of the pen to write the Arabic numerals, and twenty-seven to write the Chinese numbers. In practice this makes an immense difference in the time consumed in performing mathematical operations, to say nothing of the endless confusion involved in writing the Chinese numbers 一, 二, 三, in perpendicular columns over each other. I feel confident that the Chinese will never practically adopt our system of mathematics in their army and navy, and in their schools, save in connection with the figures and signs which form an integral part of it.

With regard to Arabic numerals.

Rev. W. T. A. Barber (E. W. M., Wu-chang), laid emphasis on one paragraph in the report of the Editor of the School and Text Book Series Committee, in which he expressed his hope of a new committee composed chiefly of practical educationists. He also referred in terms of admiration to Mr. Fryer's paper, but begged entirely to differ from two of his statements. The writer asked two rhetorical questions, which the speaker would beg leave to answer. "What shall we say of those teachers of mathematics who insist on substituting the Arabic numerals for the Chinese?" What shall we say! That they have taught mathematics. The Arabic numerals are practically superior. Chinese boys can learn them in half an hour. He had himself advised a class of boys, in the prospect of their having to enter for native examinations, to practise using the Chinese numerals, and they had strongly remonstrated,

The Arabic numerals.

urging that the Chinese numerals were harder to write and infinitely less distinct.

Again, "Still worse, what shall be said of those who would turn the mathematical world upside down, as far as lies in their power, by changing the time-honored and natural system of writing vulgar fractions with the denominator above and the numerator below? Is there any valid reason why a Chinese mathematician's mind should have to bear such a shock as to see fractions turned 'topsy-turvy' just to suit the whim of a foreign professor? Is the practice of ages to be upset?"

The custom of ages? Of how many ages? He strongly suspected that the custom was one of comparatively recent introduction. But what shall be said? That if the world is wrong side up the sooner it's turned topsy-turvy the better. Why perpetuate the barrier dividing the mental life of China from that of the rest of the world? If China is to join the intellectual comity of nations, let the junction be complete, and let a Chinaman, who sees a foreign mathematical book, whose words he cannot understand, yet understand without confusion the symbols common to the race. "The Chinese mathematician?" How many Chinese mathematicians are there now? But a very small fraction per cent. of the population, and now, while the stream is so tiny, is the opportunity to alter the course, and to lead it into a channel of broader and more sympathetic intelligence.

Mr. J. Fryer, speaking to the Report of the School and Text Book Series Committee, said a new committee was necessary, which should form a constitution and bye-laws. He also advocated the establishment of a dépôt and depository and the employment of a general editor.

Rev. C. E. Garst (F. C. M. S., Shonai, Japan):—For the last 1,200 years the Japanese have been borrowing terms from China; now they have formed a great many scientific terms, written in the Chinese character, for themselves. The terminology of the two countries should be identical.

AFTERNOON SESSION.

ESSAY.

CHRISTIAN LITERATURE IN CHINA—ITS BUSINESS MANAGEMENT.*

Rev. Ernst Faber, *Dr. Theol.* (G. E. P. M.)

THE limitation of this paper to business management has to be kept in view. Although starting from Dr. Murdoch's Report, published in 1882 at Shanghai, any reference to Bible work is omitted, as a special day has been devoted to it. Nor can the term question, nor the relation of colloquials to *Wen-li*, receive consideration. Local and general committees we acknowledge as in existence and active; some, however, in a different way, as the rules laid down in Dr. Murdoch's report would have them.

Business in connection with literature means: Examination of manuscripts, printing and circulation.

* A discussion of Dr. J. Murdoch's Report (published at Shanghai, 1882.)

I. *Examination of Manuscripts.*

That every book or tract should be carefully examined before being published by any society, with the object of giving it the widest circulation, needs no discussion. He who publishes on his own account may do as he pleases, but societies are responsible to those who support them and must be guided by definite rules. The question only remains, *how* can societies best perform their duty of examining literary productions? Dr. Murdoch says (p. 40), "There should be a division of labor as far as practicable.

Dr. Murdoch's
plan.

In London every member of committee has a printed proof of a tract. It is in his own language and the eye glances quickly over the Roman character. The examination of a Chinese manuscript is something very different. There are only a few competent to act as examiners, and already they are perhaps the busiest men in the country. Their labor should be economized. No more opinions should be obtained than are necessary. This will vary. The manuscripts of new, and it may be young, writers require careful examination. There should be an editor. If the editor and two members of committee all approve, this might suffice, at least for the first or tentative edition of a tract. Before it is placed on the standard list, opinions might be collected after its circulation. If the editor and two members of committee disagree, it will be necessary to consult the other members, until some decision has been arrived at. If all the members of an examining committee are consulted about each manuscript, not only is there great delay, but the work is liable to be done in a perfunctory manner—each member trusting to others. Suggested changes should first be referred to another, if possible. Some writers may be willing to place their manuscripts in the hand of the committee to be dealt with as they think fit. This, on the whole, is the best course."

We find here some important points mentioned :—

Summary
of points.

1. Only a few *competent* persons should act as examiners.

2. One should have the position of *editor*.

3. *Suggested changes* should be referred to another member, in order to receive an impartial opinion on them.

4. The first should be a *tentative edition*.

Standard
list.

5. There should be a *standard list*.

6. Opinions should be collected *after* the circulation of a new work, before it is put on the standard list.

All these points appear so practical and simple that we can only express our astonishment to find them not adopted and carried into effect by every committee in China. There are at present not too many competent examiners available, and they will probably be less in a few years in spite of the great increase in number of missionaries. A thorough and methodical study of Chinese is not at all to the taste of the present generation. Though we should regret it if every missionary attempted to be a sinologue, *we need some*, and those who are not, should not pretend to be such.

As only a small number of manuscripts is presented to any committee in the course of a year, the work is still manageable and could be done well. Where the work is too much to be well attended to, the editor should avail himself of Dr. Murdoch's recommendation (pp. 40, 41) and employ a paid native assistant. In order to avoid the appearance of *favoritism*, any work written by one of the examiners could be sent to another committee for an impartial review of it.

Dr. Murdoch says (p. 43), "The criticism of tracts will be facilitated and rendered more methodical by the use of a form. The following is adapted from one issued by the Religious Tract-Society:—

Title.— Could this be improved?

Form for
criticism of
tracts.

Matter.—State the general subject and aim.

Containing Gospel?

Free from error?

Attractive?

Style.— Correct?

Simple?

For what readers?—

Recommendation.—Shall it be adopted, revised or rejected?

Date.

Signature.

Native members of examining committees may be, in some respects, better judges than foreigners. As, however, we have not first-rate Chinese scholars at our service, and seldom one with a somewhat deeper knowledge of Christianity, we have to be on our guard.

Literature in colloquial, especially Romanized, is better left in the hands of special local committees.

Though a literary department in every large mission may be productive of many desirable works, the danger will be the prominence of denominational literature. Our standard works should contain the Gospel, agreeable to all Protestant missionaries, as the expression of our union in Christian faith, love and hope, amidst all diversities of creeds and separating forms.

Standard
works should
contain the
Gospel.

II. *Printing.*

The number of Christian books and tracts already published in Chinese is unknown, but must amount to many millions of copies. We have to acknowledge that much good work has been done and that the appearance of our books is improving. Printing from blocks is still done with advantage whenever a larger work meets with continuous demand, though only a small number is needed, perhaps some hundred copies, per year. Stereotypes answer the same purpose; their cost is higher, but they last longer. Of metal type several beautiful fonts are available now. Still we have to acknowledge the fact that the printing done by some Chinese establishments is, by the use of modern processes, ahead of our mission presses. Shanghai publications for idolatrous and secular purposes excel in some respects our Christian publications. An attempt should be made to bring Christian work up to the highest standard of modern printing. I know from experience that

Printing.

beautifully got up books sell better among the majority of Chinese than other inferior editions of the same work. We need both, fine editions and cheap editions. I do not, however, recommend our imitating Chinese fancy characters and ancient forms; we should be able to offer something better than that.

Our illustrations are still very defective. We cannot do without foreign cuts and color prints, especially when we want good Scriptural illustrations. But it seems time that we should also get original Chinese pictures. These cannot be obtained before lessons in drawing, for which Chinese boys and girls have considerable talent, are better attended to in mission schools. Block-cutting, wood-engraving, lithography, zincography, etc., should be taught to Christian boys in connection with the mission presses. The Roman Catholics are wiser in their generation than Protestants. Drawing lessons would also be of advantage to our Christians in other respects. We should give all the advantages of Western progress to Christianity in China, only being careful that heathenism does not reap the benefits thereof in a way that hinders the progress of the Gospel.

Original
Chinese
pictures
of value.

III. *Distribution.*

This branch is as important as the other two, but still somewhat neglected. Better means must be employed to make our publications known among the people. Book lists are insufficient. *Every mission station* might maintain a library of Christian Chinese publications, giving the people an opportunity of seeing and buying what they like. I have sometimes met with persons in the interior who would have liked to buy some foreign publications, but did not know where and how to get them. *Colportage* might also be improved and extended. Distribution may be based on commercial principles. Scientific books, illustrated works and periodicals should pay expenses, some of them even leaving a balance to be used for religious literature. Those missionaries who still advocate free distribution should be allowed to do so by paying for it from their own pockets. Societies' funds are limited and the field to be worked is immense. *Sales* increase our funds and enable us to distribute larger numbers than would be possible otherwise. The lowest price for any publication should repay paper and printing.

The Bible societies might join the tract societies for keeping colporteurs and dépôts. Dépôts are required at all centres of trade. Business men should be in charge of them. It seems desirable to have them separate from the press. It appears that one foreign superintendent is already overburdened with too many duties. A further increase, on the other hand, of publishing places, of which already more than twenty are in existence, is certainly to no advantage, except for the reprint of leaflets and small tracts. A central dépôt would be necessary at Shanghai. In connection with this a library of all missionary publications for China should be established and a descriptive catalogue of it, in which is mentioned the place where the blocks or stereos. of each work are kept, to facilitate direct orders. Of works in

Dépôts, library,
catalogue,
required.

constant demand a reasonable stock should be kept in store at the different depôts and especially at the central depôt. I have heard many complaints that persons writing to Shanghai for certain books received the simple reply: "We have none."

If men of business are engaged to superintend all business matters, the *agents* will find sufficient time to study the language thoroughly and make themselves acquainted with the different books and tracts. They will then be able to call attention to any irregularities, make suggestions to the committees and superintend the colporteurs. There should be one *general agent*, whose principal duty would be to look after the harmonious working together of all the literary branches in China, uniformity of terms, etc. Without capable men, well up in Chinese, as agents, and a competent general agent, there is little hope of attaining union in literary work, including the Bible; the best suggestions will remain—like Dr. Murdoch's report—a *dead letter*.

Agents.

We all acknowledge the great importance of the *written Word* of God. Its relation to God's revelation is analogous to the relation of Christian literature to the work of preaching and teaching. As we, in our oral communications, should aim at transmitting what God himself has to say to the people, so we should in our writings appear as ministers of God and exponents of his inexhaustible riches of grace and divine wisdom. It is only one and the same Word of God that spoke from eternity, which is speaking through the Bible and will speak through our books, if we as writers have our individualities sanctified and controlled by his Holy Spirit. As far as this is the case, we may be sure of God's blessing through our publications on their readers. This should be kept in mind even when we have to attend to external business in connection with Christian literature. He who is born of God will *do what is right* (I. John ii. 29,) but nothing through faction or vainglory! (Phil. ii. 3.) Whatever we do, be it done in the name and for the kingdom of Jesus Christ our Lord! Therefore, only our best will appear as good enough.

The written Word.

ESSAY.

PERIODICAL LITERATURE.

Rev. J. M. W. Farnham, D.D. (A. P. M., Shanghai).

WHEN Benjamin Franklin asked the hand of the young lady who afterwards became his bride, her mother is said to have opposed the match on the ground that Benjamin was about to start a newspaper. "There is already one newspaper in America," said the good lady, "and one is enough." The American people did not endorse that sentiment, neither did Franklin. He not only married the daughter but started the paper. This is pre-eminently the age of literature,

The age of periodical literature.

especially periodical literature. In 1882, H. P. Hubbard published "A Newspaper Directory of the World," containing a list of 34,274 newspapers and other periodicals, of which nearly one-third (11,207) were published in the United States. There is one paper that claims a circulation of 200,000 copies. In proportion to its population, China has less newspapers than any other part of the globe, Central Africa excepted, where there are none.

There are at present 28 periodicals in the Chinese language. This, in proportion to the population, is about four newspapers, with a very limited circulation, to the whole of the United States. But China may proudly boast of having the first newspaper ever printed. The *Peking Gazette* is said to have been published in its present form for a thousand years, and is still issued daily with a circulation of 10,000 copies. With such a newspaper record, China is sure to have a large share in periodical literature.

What is its relation to mission work?

It will generally be admitted that the two great means for spreading the Gospel are the voice and the press. In some respects the voice has the advantage. Among an illiterate people it is the only means; books are of no more use to one who cannot read than spectacles to the blind. Personal contact, human sympathy and love awaken an interest, deeper but not more *lasting* than the pen. The voice can be heard in but one place at a time, while books are capable of indefinite multiplication and dispersion. The great improvement made in fast-printing machines within the last forty or fifty years, has served to greatly increase the annual out-turn of all kinds of literature, so that writing, printing and publishing have become so many great industries. With such increased facilities, the popular writer's influence has become more widespread and permanent than that of any other human being. Literature may be divided into two classes, books and periodicals. A book may be reprinted, with or without revision, but it is the same book, whereas a periodical contains new and entirely different matter. Though more ephemeral, it has the advantage of newness, freshness and variety—qualities well calculated to please and make it attractive. This form of literature is sure to become popular among a people so numerous and literary. The few newspapers and magazines already launched, not only find their way into distant parts of the empire, but follow the Chinese in their migrations to the Sandwich Isles, America, "The Straits," Australia and New Zealand. It is hardly a question whether the Chinese will have a periodical literature or not. We need not hesitate to say they will. Shall the missionary have a share in building and guiding the ship? Shall it be freighted in part with the Gospel? The early missionaries answered this question in the affirmative. Morrison, Milne and Medhurst all had a share in journalism. A monthly magazine was begun as early as 1815.

Here is a boat at the jetty freighted with literature to be distributed broadcast all over the empire. You go on board and examine the books. They discuss scientific and literary subjects, give the news of the day

discoveries, inventions, etc., having no connection whatever with moral and religious subjects. The party in charge generously offers to distribute gratis any amount of Bibles and Testaments, religious books and tracts. You hesitate. He offers to furnish paper and print your religious books as well as distribute them without charge. You still doubt the expediency and hold back. He points out several cases of infidel and immoral books and offers to discard them and give you complete control of the craft if you will embark in the enterprise. That boat is periodical literature. Will you take the helm or leave it to infidels?

One may ask, Should a missionary leave his proper work to conduct a periodical? Is not Christian journalism a part of the work? Let us not look upon periodical literature as antagonistic—as an enemy—but as the handmaid of religion, as an instrument which in the hands of devoted men and women may be consecrated to Christ. Let us wrest it from the hands of infidels and sceptics, and turn it against their camps. What an immense influence our Christian literature exerts in civilized and Christian lands! What it is there, by faith and prayer and hard work it may become here. Is it not rather widening than narrowing one's influence to become the editor of, or contributor to, a successful Christian journal?

The handmaid
of religion.

The subjects are more varied than can be introduced into the pulpit, and admit of a far greater variety of treatment, and the newspaper may reach a vastly larger audience than the pulpit. A well-known living minister preaches to an audience of 5,000 or 6,000, but his sermons are said to be published in 3,000 papers and are probably read by not less than a million of people.*

Whether any individual should engage in this department of work depends upon circumstances. The following considerations may lead to a conclusion as to personal duty:—The extent and importance of the work. The amount already done compared with the demands. One's own taste and fitness.

To be a successful journalist requires, in addition to the gifts and graces of the Holy Spirit, great tact and ability and indomitable push. It requires breadth of reading, education and wide experience of men and things, as all sorts of subjects come up for treatment or review. The successful editor needs to be in contact with the people, and, no less than the pastor, study their wants and seek to supply them.

Qualifications
of a successful
editor.

"To be a journalist," said Charles A. Dana, "it is not enough to possess intellect, knowledge and experience. There must be a moral endowment also. Independence of mind, good nature, unpurchasable honesty, freedom from every sort of meanness, and above all, a courage that quails before no man or party, are alike indispensable. He who has a reasonable share of these qualifications—no man is perfect enough to have them all—and is not prevented from showing them in his paper, need not fear

* Since the above was written it is rumored that this preacher has resigned his pastorate and become an editor.

a scarcity of readers nor have any anxiety about wielding his due share of influence in every department of public affairs."

Pictorial illustration, inventions, discoveries, the news of the day, figures of rhetoric, story and anecdote may all be laid under contribution to make our journals popular, and this they must be or they will not be read and our work will be in vain.

Says a learned writer:—"The power of the periodical press is as boundless as that of society. It reaches alike the throne and the cottage. It can pull down injustice, however lofty; it can raise up lowliness, however deep. Like light, it penetrates into every nook and carries healing in its beams. It nips rising abuses and stops the tide of tyranny at full flood; it concentrates upon a single point the whole moral power of society and governs without violence." Says another, "Newspapers often do a work before which the pulpit quails and falls back; it has done a peerless work in grappling with public and private corruption. The journalist's work is very much like the bread cast upon the water, but the gratification of that work is of a much higher and nobler kind than that which comes with a more direct manipulation of persons and things; a mighty power flows out through the columns of a widely circulated journal."

As Christians, and especially as missionaries, our interest in journalism must centre around those published in the interests of the kingdom of Christ. Newspapers and magazines representing science, art or literature, may do a noble work, and we rejoice to see them controlled by men imbued with the Spirit of Christ. But we have given ourselves to God's service, and the only periodical literature we can expect Him to own and bless must be baptized in faith and prayer and consecrated to the salvation of souls. Our periodicals may properly enough contain all kinds of useful information, but they must also contain saving truth, words to bring souls to Christ and to build up His people in their most holy faith.

Regarding religious periodicals as a part of our missionary machinery and work, let us seek to make them what they ought to be—make them worthy of confidence and support. Let us help to increase their circulation and make their usefulness and success a subject of prayer.

Of the appended list of seventy-six periodicals, many lived but a few years—some but a few months. Among the religious magazines the oldest are the *Church Advocate* and *Children's News*, published in Foochow for sixteen years. The next oldest are the *Child's Paper* and the *Globe Magazine*, each fifteen years. The *Child's Paper* was commenced by Dr. Kerr and published by him nearly a year in Canton, which would make it, from the beginning, nearly sixteen years old. The *Globe Magazine* was first published as the *Church News* and then changed to the *Globe Magazine*, and after having been discontinued for five years, is now published under the same editorial supervision and Chinese name, under the English name of *A Review of the Times*.

Aside from the *Peking Gazette*, the missionaries were the first to publish periodicals in the Chinese language. Previous to 1860 there were eight religious and no secular periodicals.

Of the seventy-six on the list, forty are religious and thirty-six secular. Thirty-five are monthlies, eight weeklies, twenty dailies, one semi-monthly, one once in ten days, one once in three days, one once in two days and two occasional. Five were published in the Shanghai, one in the Amoy and one in the Foochow dialect.

The *Child's Paper*, *Chinese Illustrated News* and the *Church Advocate*, Kiukiang, admit articles either in Mandarin or *Wen-li*. One—the *Ming Pao*—was published in Mandarin, all the others are in *Wen-li*.

Of the thirty-one still published, fifteen are religious and sixteen are secular.*

ESSAY.

CURRENT CHINESE LITERATURE: HOW FAR IS IT ANTAGONISTIC TO CHRISTIANITY?

Rev. Joseph Edkins, D.D.

SINCE coming back to Shanghai to live, in the spring of 1889, I have been much struck with the amount of new literature, on sale in the book shops, bearing upon foreign questions. In the literature, where it treats on religious matters, there is a division into two classes of writers. Some are liberal and wise. Others

Two classes
of writers on
foreign reli-
gious matters.

are narrow, unsympathetic and intolerant. Both these classes are Confucianist. The intolerant are not admitted to high posts, and they have little influence in the country. The wise and liberal, on the other hand, through their capacity for dealing with difficulties, are promoted to high posts, and they have much more political power in their hands than the narrow-minded party which is opposed to Christianity. If some of the men who rule the state are inclined to intolerance, circumstances compel them to be discreet. The policy of equal rights to men of all religions was really worked out by experience in the Sung dynasty † when the persecution of Buddhism and Taoism finally disappeared from history.

Religious
tolerance not
foreign to
Chinese
legislation.

* For "List of Periodicals in Chinese Language," see Appendix F.

† Sung dynasty, A.D. 960 to 1280.

Mahomedans as such at any time. The modern phrase 一視同仁 *yì shì rén* *t'ung jen*, shews this. Government documents use this phrase, "We show equal kindness to all," to indicate that the emperor looks on men of different races and religions with the same paternal love, and will rule them with the same kind and liberal consideration. The long periods during which the Shantung sects have not been persecuted, express the spirit of the Chinese legislation better than the short periods during which they were persecuted. So with the attitude of the government towards Christianity. It is better expressed by the long periods, sometimes lasting for forty years consecutively, during which there was no persecution, than by the brief periods when the spirit of intolerance prevailed. The

Literature
at one time
liberal and
at another
intolerant.

consequence of this general attitude of toleration, mixed with occasional persecution on the part of the government, is that the literature also, in its relation to Christianity, has here a liberal and there an intolerant tone. Han Wen-kung could not bear to have favor shown to Buddhism, and was led by his dislike to the foreign religion of that day even to venture on criticisms of the emperor's conduct, which were displeasing, and brought on himself banishment to Ch'au-chou. But in the Sung dynasty no such anti-Buddhist criticisms were heard. The literati of that era looked with equanimity on Buddhism. Buddhism flourished and Taoism also. It was a time of Confucianist revival, and yet the other two religions prospered without being hindered by the great leaders of opinion. Taoism was especially at that time very highly favored. The political gain in that age of growing idolatry was that toleration became an accepted principle.

Causes of
persecution
largely
political.

The reason why the vegetarians were persecuted in the Ming dynasty was that they caused political trouble, and when the Roman Catholics, in the present dynasty, have been persecuted, it has been to a large extent because they were supposed to be a political sect. This was the case last century, as the Roman Catholic accounts shew. During the present dynasty the cause of persecution has been a hatred of foreign ideas, and later a dread of foreign invasion. Last century the governing class confused the White Lily party with the Roman Catholics and thought it necessary to check the progress of a sect which was propagated by foreigners residing in secret in the country and carrying on their operations in forbidden gatherings of their adherents.

The church organisation of Christians may sometimes occasion a mistake in the minds of hostile observers. Membership in a Christian church may be regarded as equivalent to membership in a political sect. It is often difficult for inexperienced magistrates to understand the motive of stated meetings each week and ceremonies attendant on the admission of candidates. The act of admission to a Christian assembly, as a believer, is looked on as in a large degree political. The gradual spread of knowledge in China will aid in removing this difficulty. Not only has Christianity suffered much from this cause. The vegetarian

sects have often been proceeded against on political charges when they were merely influenced by religious considerations.

A writer named Yang Siang-chi, residing in Shanghai, has written a short piece which he calls "Discrepancies between Science and the Christian Religion." It is included in the collection of Essays and Memorials called *Hwang-ch'au-ching-shi-wen-sii-pien*

Yang Siang-chi on religions.

He is struck with the large place given to religions in a translated work on geography he has read. Buddhism, which came from the West, has disappeared there. Now, he says, India everywhere produces opium. It has become a country devoted to trading. The Buddhist ideas are no longer taught there. Other religions now occupy a wide space in geography. In fact, he continues, in China itself Buddhism and Taoism are professed side by side with Confucianism.

He cites a passage from Chau Yi, a great scholar and author of the 18th century, who wrote histories and critical works of good repute. Chau Yi says that Confucianism occupies a small space, just as it is with plants. The pure and beautiful parts of plants are of less size than the coverings, shells, pods and chaff which inclose them. It is not that the religion of Confucius is not equal to other religions in goodness. That is not the reason that the people follow the other religions. The Chinese scholar of the last century, in giving this explanation of the limited influence of Confucianism in the popular mind, stopped much too soon. It would have been well for him to have traced the causes one by one of the unsuitableness of Confucianism to become a popular religion. He contented himself with giving utterance to a very pretty figure of speech. There can be no doubt that the reasons why the people pay slight regard to the religion of the literati is that it does not satisfy the yearnings of the soul after God, redemption and immortality. Man longs for protection in danger, for the sympathetic aid of divine beings, for a powerful personality to whom he may pray, for guidance to a happy hereafter, for the removal of sin, for the disclosure of mysteries. The religion of Confucius does not satisfy these aspirations; Christianity does satisfy them, and other religions attempt to do so.

Confucianism—reasons for its limited spread.

Yang Siang-chi goes on to say that Buddhism, extinct in India, still lives in Tibet; there the Manchu resident minister conforms so far to the customs of the country that he addresses official despatches to the Banchan Lama with the forms of a subject addressing a suzerain, so difficult it is to change the customs of a nation. This author's way of stating the attitude adopted in Tibet by the Chinese government, shews what concessions the Manchu government is prepared to make in order to gain the willing adherence of Tibet. The official necklace, worn by all high officials, contains 108 beads, and is no other than the rosary of the Lama religion, which again was adopted from Christian missionaries in the middle ages, who used it to number their prayers to the virgin, represented by fifty beads, and for *pater nosters* five beads. Probably the present government

Lamaism favored not only for political reasons.

had a certain amount of faith in the Lama religion when the Lamaistic symbols were adopted early in the 17th century. It would not be only for political reasons that the decision was arrived at to favor the Lama religion. At Jehol and in Peking a cordon of Lama monasteries surround the imperial residence on three sides. The amount of religious faith in Lamaism, felt by the imperial family when these arrangements were made, is probably expressed in the words found in the decree of Darius to build the temple at Jerusalem, "that they may pray for the life of the king and of his sons" (Ezra vi. 10). The relation of the government to Buddhism and Taoism is that of the imperial family, and the relation of the country to these religions is that of the government. Christianity possesses a connection with the Chinese government to some extent similar to that enjoyed by the Buddhists and Taoists; and all Christians feel it a duty to pray for the life of the king and his sons. The form of prayer which it is best to use in public and private worship when the ruler of China and the governors and magistrates are the subject of supplications, should be well considered. It ought to be so framed that when the attention of men in high position is drawn to this subject they may be satisfied with the manner in which the emperor and those in high places in China are prayed for in the worshipping assemblies of the Christians.

Christianity is now one of the permitted religions, and imperial money was used in building Roman Catholic churches in Peking. In its public services prayer should be offered for the emperor and government. Should the government ever propose to have a tablet set up in the churches to represent the emperor, the course to be adopted should be to ask as an alternative that prayer should be presented to God on the emperor's behalf in public worship. The Mahomedans have consented or been compelled to admit the worshipped tablet into their mosques.

Yang Siang-chi finds a grievous stumbling-block in the incarnation and the miraculous conception. This was also objected to by the emperor Yung Cheng and by Wei Yuen in the *Hai-kwo-t'u-chi* published forty years ago. It is to the mind of the author a sufficient reason for condemning the other portions of Christianity which are of a supernatural character. Every boy of four feet high will, in his opinion, suspect the supernatural when he hears it.*

Our author then proceeds to test Christianity by the science of the West. He objects to the immateriality of its conceptions and denies the validity both of theology and of mental philosophy because reason and immaterial principles such as *li* and *tau* are not visible to the eye or in any way tangible. Solid matter in small portions he allows. He admits the existence of light, heat and air. They can be felt, or touched, or seen, but as to an immaterial heaven, or God, or spirit, or a creator independent of and outside of the visible and audible frame of things which we

Incarnation
a stumbling
block.

Christianity
tested by
Western
science.

* 五尺童子 "The boy of five feet high." A foot is eight English inches in old books. Strictly, then, the meaning is "a boy of three feet four inches high." We may say a boy of about fourteen is intended.

call the universe—he will have nothing to do with such ideas. They lack evidence and are built on emptiness. He is a full blown materialist, and does not seem to be aware that contemporary philosophers in Europe are gradually changing their ground. A full blown materialist. Herbert Spencer is now willing to leave a corner in his scheme, in which idealism is hiding for a time till another age of idealistic philosophy dawns on the world. Our Chinese materialist has the zeal of an iconoclast and would sweep off the board all moral and intellectual entities, because they cannot be detected by the senses.

This mode of viewing physical science as an exhaustive philosophy is characteristic of the present age of Chinese development. During the last two centuries nothing important has been added to philosophy. The bent of the native intellect has been towards criticism and general scholarship. Researches in history, archæology and language have been successfully pursued. The great scholars of China almost ceased to write on ethics after Wang Yang-ming in the Ming dynasty. This seems to be the reason that we find in this book such a sweeping denunciation of intellectual ideas. It is an age when the old philosophy is no longer studied with earnestness. Whatever new books are produced are in the modern spirit. No longer feeling pleasure in philosophy, they are interested in Western science and bent on physical progress. In this age, those scholars who read and think for themselves have deserted the Sung dynasty philosophy. The system of examinations, however, still requires a knowledge of that philosophy on the part of candidates, and the government is nominally in accord with Chu Fu-ts'i. We must decide, then, that this writer has gone beyond his countrymen in making this bold assertion, and that most of the scholars of his nation would shrink from his view, as incompatible with reason and with orthodox tradition. That he could venture upon it is induced by immature boldness on his part through reading scientific books too exclusively. Science without history and philosophy is not so invigorating as when combined with them. It will be necessary to supply Chinese readers with works which will render them familiar with all sorts of mental phenomena, so that they may not, by too great a preponderance of the teaching of physical phenomena, be tempted to ignore the world of mind. The opportunity will thus be given to overthrow the Yi King philosophy and that of the Sung dynasty, which constitute powerful obstacles in the way of China's progress.

This author proceeds to attack the account of the creation of heaven and earth given in the Book of Genesis. He quotes from Milner's Geography translated by Rev. W. Muirhead. It is there stated, he says, that "two great lights were made, the greater light to rule the day and the lesser light to rule the night. He made the stars also and set them in the firmament to give light on the earth." It follows from this, he says, that the sun, moon and stars were made for the sake of the earth. But, he proceeds, it appears from works of science that the sun is a star. Planets shine by borrowed light. There must be planets revolving round the fixed stars as the earth re-

Mosaic
account of
the creation.

volve round the sun. On the planets there must be mountains, rivers, men and other beings, as there are upon the earth. On this ground he condemns the account of creation in the Book of Genesis as not accordant with science.

About five and twenty years ago, I translated in an annual almanac a brief account of Milton's poem, "Paradise Lost." From this account the author selects the incident of Satan flying through space to the earth, in order to work the destruction of the first human pair. As he was on his way, he saw the sun and changed himself into an ordinary angel. He then asked the angel of the sun the way to the earth newly made by God. The angel of the sun pointed it out to him and he went to it. The author complains that heaven is described in the poem just as if the equator and ecliptic, with the other lines of the sphere, were actually there and that men could move about within them everywhere as they pleased. Now, says the author, all solids, liquids and fluids are subject to the law of gravitation. How, then, could Satan, when he was near the sun, move away again from that luminary? The attraction of the sun would have prevented this. Science, he remarks, shows that this would have been impossible. The author has mistaken a poem for Scripture and wrongly assumed that the conversation of Satan with the angel of the sun was related as if it were a real occurrence. In this way he arrives at the conclusion, as he supposes on scientific grounds, that the story of creation in the Christian's Bible is not to be received as an account of what actually took place. The interest attaching to this writer's thoughts is not on account of any importance belonging to his arguments, as such, but simply that a Chinese reader of our publications has thought and expressed himself in this manner.

He proceeds to treat the account of the ascension of our Lord in the same way. The attraction of the earth prevents and has always prevented any one from leaving this planet and going through space to any other. Nor can man exist without oxygen. At a height of 20,000 feet from the surface of the earth the supply of oxygen becomes insufficient for breathing. This, he says, is the reason that a balloon of hydrogen, having ascended 16,000 feet, those persons who are borne up by the balloon inevitably die. Thus ascension to heaven becomes a physical impossibility. In this way he continues to disprove the possibility of a voice from heaven, of a cloud of glory descending from heaven, and of the existence of angels and other spiritual beings of a different essence from ours. Astronomy, acoustics and the science of light shew that these things are practically impossible. "Of course," he adds, "the missionaries will say that these things occurred in a way that words and thinking fail to express, but if they are incomprehensible and not capable of explanation, how can they be made a part of dogma to be believed or a subject of instruction?"

This writer concludes with a supplementary note, in which he gives his opinion on the future of Christianity in Western countries. The Western religion, he remarks, rests on the Old and New Testaments as its basis. These books are held to be sacred

and all their statements are taken to be evidentially true. Every word is regarded as being as firm against an invader as a wall of adamant (*his* "metal," is his word) or a boiling lake. What these books say of heaven, earth and all things in them, is half of it made up of the traditions of men of old times. If subjected to observation and inquiry it will not be found to agree with facts. Western men are prejudiced in favor of the religion which has grown up among them and do not venture to discuss points in which it may prove to be in the wrong. From the time when science took a great spring forward and made daily progress, when mechanics, light, electricity and chemistry began to be developed day by day in more profound and complex variety, it could not be but that European students, accustomed to deep and refined researches as they are, should exchange the whole-souled faith they had in the religion of the past for a scepticism which strongly opposes it. This result will come of itself without effort or design. The progress of science is the fulcrum on which rests the prosperity and decay of the Christian religion. He who is well acquainted with science can shut the mouth of the missionaries and deprive them of their confidence. At present, says this writer, I have only made use of dynamics, *i.e.*, of the attraction of gravitation, to conquer Christianity. I have not on this occasion drawn weapons of attack from any of the other sciences.

The peculiarity noticeable in this writer in his attack on the Bible account of creation is that he objects to the statement that the heavenly bodies were made to give light to the earth. Yet there is nothing more clear from modern research than that the phenomena of light really connect the most distant parts of the universe so as to show that they are one world. There is no force in his argument, because it is by the properties of light that we learn how much closer is our connection with the life of the most distant stars than our forefathers had conceived. The plan of the universe implies interdependence of all the parts under the one Creator, and science aids revelation by explaining how broad and deep is the meaning of the old words, "Let them be for signs, and for seasons, and for days, and for years." The Christian feels that science teaches him more of God than he knew before. The sun, moon and stars still guide our ships, are essential to our agriculture, and aid us in conducting the daily business of life. That we are now learning more of the plan of the universe is a support to the old book which has been the teacher of the world in divine things for so many ages, and it is a mistake to regard science as in any way its foe.

Science not
the foe of
Christianity.

The whole value and meaning of the first eleven chapters of Genesis as the revelation commonly made to Mesopotamia and Judea is in our day becoming better appreciated. It now begins to be more plain than before how not only Judea received a revelation, but Babylonia also. The Babylonians once knew God and believed in the creation of the world by his power as we do, but they "darkened counsel by words without knowledge" and changed the truth of God into a lie. Thus it appears that as every year makes new discoveries we are called to put special value upon the early chapters of the Old Testament and to admire the divine

wisdom which causes the light of new evidence in our time to shine on all parts, even the oldest, of the sacred volume.

A former governor of Keangsoo, Sü Yen-jen, had made great attainments in mathematical science. He came to Shanghai, and, in conversation with Rev. William Muirhead, expressed the opinion that the Old Testament account of the creation was inferior to the Buddhist in probability, because it made the creation take place in days, while Buddhist books extended it over long ages. This conversation took place not very long before the capture of Soochow by the Taipings, who killed the governor, this same mathematician, and threw his body into a ditch near his judgment hall.

There has been a very considerable influence exerted by Buddhism upon the minds of scholars in this country. This instance may be referred to as showing how, when reading Buddhist books, their impressions may be more favorable, comparatively, in some one or other point than when they read the Bible. But it is only because they do not know enough about the one or the other. The Old Testament is a much older book. It is of incalculable historical value. Its literary beauty is much superior to that of the Buddhist books. Its theological and moral teaching suit the Chinese mind and conform to the instructions of the sages of China in a far greater degree than the teaching of the Buddhists. The fictitious framework of a Buddhist sutra, and the Hindoo neglect of history as a teacher, are thoroughly unlike the Chinese way of thinking. The Chinese scholar ought then to like Christianity better than Buddhism. But he is fascinated by the beautiful style in which the Buddhist books are composed and their unworldly tone of thought. Such a thoroughly uncompromising denial of knowledge imparted by the senses and of nature physical or spiritual; such a contempt of life and worldly honor set out in beautiful phrases, as is there taught; please by their paradoxical language and fertile flow of words. On this account, therefore, they praise the Buddhist sutras not seldom.

Yet the Confucianist writers of the present dynasty must not be regarded as sincerely in love with Buddhism. They despise it because of the indolent life of the priests and the doctrine of future rewards and punishments which has never been heartily accepted by China. Especially do they object to the monkish life advocated in Buddhism and in the Roman Catholic form of Christianity. In the polemical criticism of last century, the vow of chastity led the Confucianists* to charge the Christian missionaries with cleverly selecting their doctrines from Buddhist books. So far as we can see they really believed that Catholic missionaries did this. They reasoned in the following manner :

At the end of the Ming dynasty it became a fashion among writers to publish metaphysical discussions of the kind commonly selected by Chinese Buddhists in the class of works called *Yü-lu*, which are meta-

* In the 四庫全書, Chapter 125.

A mathematician's view of O. T. account of the creation.

Influence of Buddhism upon scholars.

Confucianists not in love with Buddhism.

physical essays in the form of dialogue. The Catholic missionaries gave a form to their publications, which was fashionable at the time. Their books resembled the *Yü-lu*, and they colored them with metaphysical reasoning. Such was the judgment of critics in the 18th century. According to the Confucianists the doctrine of the soul is Buddhist. To believe in the future existence of the soul is to be a Buddhist so far. Keeping these things in view it is easy to understand why the Roman Catholic form of Christianity, combining the belief in the future life with abstinence from marriage on the part of priests, should appear to the eye of Confucian critics to be largely borrowed from Buddhism.

With the late Marquis Tsêng I used frequently to converse before he went to Europe. He came to visit me occasionally, and we talked on many subjects. He was familiar with the writings of his countrymen upon philology, and knew how to appreciate them. He also admired Western science and had made a study of English. He took the attitude of a critic of the Gospels, and it was on the ground of filial piety that he made his attack. The words "Let the dead bury their dead" he held to be objectionable, and thought that these words must always be a bar to a Chinese reader's accord with the teaching of the New Testament. Of course we have to show that filial piety is placed at the head of the second table of the law that Jesus himself was a bright example of filial piety, and that it was specially insisted on in the ethical teaching of the New Testament. We have also to explain how the teaching of Jesus is pervaded, like the teaching of the Talmud, with a meaning which is enforced and made incisive by illustrations which are not to be taken literally. Jesus teaches patience and forgiveness of injuries by saying, "If thine enemy smite thee on the one cheek, turn to him the other also." The fact that eminent Chinese scholars find a stumbling-block in these words, points out the necessity for good commentaries on the New Testament and for notes in copies of the Scriptures commonly circulated.

In the journal of his travels, written in the year 1881, the Marquis says that the use of religion is to restrain the common people from crime. Wise and able men founded the religions of the world; kings and moral teachers have in all ages made use of religious sanctions to impress the common class of mankind. The teaching of heaven and hell has been different in the lips of each teacher. But the aim has uniformly been to exhort men to virtue and restrain their propensity to evil. The man of high intelligence is not himself in bondage to any hope of heaven or fear of hell. Yet he does not oppose the dogmatic statement. Future rewards and punishments ought not to be denied. The belief in future happiness and misery is a help to the government where, from any cause, present rewards and punishments are inadequate. His English secretary told him that he had read religious books when young, but afterwards abandoned what seemed false and not deserving of belief. In his own mind he disbelieved, but he would not publicly say so. In the education of his children he preferred that they should not read or learn what would make them opposed to religion.

Marquis
Tseng.
Filial piety his
ground of
attack.

On religion in
general.

The Marquis says that he approved of this sentiment and his words seem to imply that he agreed with this mode of educating children. It may be judged from this entry in his diary that the Marquis was in favor of teaching religion, while he would not himself accept its dogmas. According to his view, it is only those whose intelligence is developed who can do without religious faith.

It was this toleration which was arrived at by Su Tung-po and Chu Hi, in the 11th and 12th centuries, and it came from a careful consideration of Buddhism. The people might be Buddhists and still obey the laws. If Buddhism taught incredible things, that was not a reason sufficient for persecuting it. Confucianists learned to say nothing against the popular faith, and at the same time they retained their own sceptical attitude.

This being the attitude of scholarly men, the acceptance of Christianity by the younger generation is not so hopeless as it was.

Hope for younger generation accepting Christianity. China may become like Japan in this respect. In Japan, the son of an officer in high position may become a Christian, without objection on the part of his parents. The parents see that change is in the air. Their son will not injure his prospects materially by becoming a Christian. Even should he suffer in a worldly point of view, he may still be happy and good. Religion is an evidence of good dispositions. A wise parent in a heathen country views with pleasure his son's piety. He cannot, it may be, or thinks he cannot, share that piety himself, but he is interested in seeing it in his son and loves him too well to condemn it. Whenever the sons or daughters of rich Chinese or Japanese families go to Europe for education, it is very possible that they may be surrounded with such influences as will develop in their minds the religious spirit. If these young persons come to exhibit the characteristics of a religious life, the fond affection of their parents will, it may be hoped, allow it without displeasure.

The literati have borrowed much from the West at different times. For example, the Manchu alphabet is the result of Christian missions in Central Asia in the middle ages.

One of the signs of good at present is the spirit of rivalry in imparting moral and religious knowledge by lectures. The Confucianists take notice of the large use made of public preaching by the Christians, especially the Protestants. This leads them occasionally to make similar efforts. Probably at the beginning of the dynasty the preparation of the Sacred Edict was occasioned partly by the Christian teaching then prevalent in the Roman Catholic missions. The Sacred Edict, in its paraphrased form, consists of sixteen lectures. They are simply colloquial homilies exhorting to virtue. The Roman Catholics had then more public teaching outside of their churches than they now have. Colloquial preaching in churches they have always had. Recently, in Canton, rooms by the literati have been set apart for popular lectures, and there has been a manifest imitation of the mission-hall system of work.

Rival preaching of Confucianism a sign of good.

A writer in the Polytechnic Prize Essays for 1886 suggests that China should have a society for the spread of the Confucian religion. Its head should be the representative of the Confucian clan, the duke Yen Sheng-kung. The teaching of the Sung dynasty philosophy is adapted exclusively, he says, for the highly educated class. That philosophy is too profound for ordinary minds. For the brilliant scholar it will do. For the country clown it is not adapted. Confucianism being not popular enough to teach the ignorant classes, they become enamoured of heresies. They tread new paths and accept new teachers. This is the reason that religious sects abound. Buddhism, Taoism, Mahommedanism, Roman Catholic Christianity and Protestant Christianity have crept in by the opening thus made.

A plan for
a revival of
Confucianism.

At present, says this writer, there are, it may be estimated, a million Confucian scholars. If it be sought to educate the people by their means, so as to remove the gross ignorance which prevails, it must be conceded that this million of schoolmasters are far inferior in competence to the missionaries. This is to the shame of the school of Confucius. To correct the evil, the duke, who is at the head of the clan of Confucius, should be appointed chief of a missionary organization. In every city and village there should be a Confucian preacher. In Peking there should be a department to control the body of preachers throughout the empire. All should be under the duke, so that instruction in moral duties should be really efficient and there should be no need felt for the metempsychosis, or for future retribution in any form, in order to persuade men to goodness. This would be the best method to prevent the common people from following heretical sects. If popular preaching in every neighborhood were set up, men would, as Mencius says, everywhere revere their parents and elders, the country would be at peace and the doctrine of Yau and Shun, with the later sages, would be shielded from decay and ruin.

The same author says that it is science which has made the Western nations so powerful as they are. This has been done since Bacon's time, who lived only two centuries ago. China has but to follow the example of the Western kingdoms, and science will do just as much for her. If China were for a century to exchange ignorance for science, she might surpass the Europeans. Then Buddhism, Taoism, Lautsi, Chwangtsi, the Red and Yellow Lama religion, Mahommedanism, Judaism, Greek church, Roman church, Protestantism, could all be dispensed with. Our country would be free from these religions, and would not this be a cause of joy?

Science the
secret of
Western power.

The emperor Yung Cheng in 1726 announced to the court his views on the religions then contending against each other in China. He was a convinced Confucianist with Buddhist leanings, and his opinions on Christianity are instructive. The Western men, he says, serve the Lord of heaven. Now heaven is that power which by means of the principles of light, and darkness, and the five elements produces all things. When, then, it is said that heaven is

Yung Cheng's
views of
Christianity.

Lord, it can only mean that all things are produced by heaven. When the Western men speak of honoring heaven, this is only what all religions do. This emperor fell back on the *Yi King* and adopted its language to express his opinion on the government of the world by heaven. Then as to the Incarnation of God in order to save mankind, he denies it entirely, and charges Christians with making use of this dogma to deceive the simple and increase the number of adherents to their religion. This he characterizes as the heretical part of Christianity, reverence for and worship of heaven being the orthodox or good part from his point of view. In Buddhism he accepts in the same way the discipline of the heart which it enjoins and its protest against worldliness as good. Its want of filial piety and neglect of reverence for superiors he stigmatizes as its faults. He also rejects its teaching on moral retribution, and asserts that it tramples on the social virtues. Nothing can be better, he says, than for a man in quietness and retirement, free from the conflict of the passions, to develop what is good in himself. He praises Buddhist ascetic doctrine more than he praises Christianity. But his own faith is Confucianism. He quotes the sage with approbation on the subject of prayer. When Confucius was sick, Tsi Lu asked permission to pray for him to local divinities. In such a prayer his name would be mentioned, and the nature of his sickness and other circumstances detailed. Confucius did not desire this, saying, "I have been long praying," by which he meant, I have nothing to repent of, have no promises of amendment to make and have long been in the frame of mind which is required for such a service of prayer. This emperor, Yung Cheng, regarded the offer to pray for the sage as wrong, and the answer of the sage as right. He would not then encourage special liturgical services because they do not suit Confucian orthodoxy. The emperor may be taken as an example of modern Confucianism. He persecuted Christianity, and being fond of writing long edicts he gave his reasons. The Incarnation is to him a stumbling-block in dogma, and prayer for the special interposition of God is to him an anomaly in practice. As a Confucianist he does not feel the need of it; China has her own religion and does not require the religion of the West. Would it be possible, he asks, to spread the Chinese religion in Europe without occasioning much opposition? Some among the rich and honorable families of Peking had suffered exile or death for resisting the imperial commands a few years before. Such men, the emperor says, brought their punishment on themselves by disobedience. They are, in his opinion, much to be pitied that they believed in the religion of the Lord of heaven. Arrived at this point, he returns to the Incarnation as to a dogma which to his mind was irrational, because the Lord of heaven enthroned in the invisible, and constantly issuing his commands as supreme governor, cannot become incarnate in the world as a man. He then asks, Could a man who put on the robes of the emperor Yau, and addressed those around him in the words which the emperor Yau had used, be truly regarded as a reappearance of the emperor Yau himself?

The
incarnation his
stumbling-
block.

The emperor then praises the mathematical acumen of the Western men and their genius for mechanics, as also the devotion which the sovereigns of Western kingdoms have shewn by their letters, embassies and presents sent on various occasions to the emperors. There had been many years of peaceful intercourse. All this should not be forgotten.

Nothing at present shews any great separation of parties in politics in the newest literature except among the governing class. The newspapers favor the high officials and support the existing policy. The tone of the papers is moderately pro-foreign and every newspaper is ministerialist. Hence the subject of Christianity is not made prominent. Allusions to mission work as conducted by foreign evangelistic societies are, except when riots

Tone of
newspapers
moderately
pro-foreign.

occur, rare in the newspapers. There is among the high officials a progressive party and a conservative party. Their differences, however, are somewhat indistinct. Leading articles in the native newspapers are cautious and so far ministerialist that the writers seem to take a pleasure in praising the action of the governors and viceroys. If a thing is done by these magnates, it receives the leader writer's approval on that account. He limits his aim to exposition and does not censure. In the present state of things in China, censorious criticism would not increase the success of a newspaper. The voice of criticism is mild. The reader only wishes for information. He does not desire sharp criticism. It may be said, then, that newspaper writers, when thinking at all on the subject of Christian missions, conform their thought to what the treaties say. The government aims, in a general way, to carry out the treaties which say that the aim of Christian teaching is to make men virtuous and promise protection to foreign missionaries and their converts while they act irreproachably.

The newspapers are still under foreign management, because native capitalists do not yet feel confident that newspaper enterprises on their part would be allowed without so much interference as to render them unprofitable. The newspapers being foreign property, really independent leader writers have not yet appeared. The leaders being pro-foreign and favoring the government at the same time, do scarcely anything towards the development of distinct party lines in political thinking. But they spread a vast amount of useful knowledge in an agreeable style. They have already become in this way a potent instrument for good in the country. By spreading knowledge they pave the way for Christianity, and their columns form an excellent medium for every friend of the Chinese who wishes to place Western science, art, fact and philosophy under the eye of a large number of readers. But while advocating liberal views, they are not teachers of Christianity or of anti-Christian views. It is not, therefore, in the daily newspaper that we can find information regarding the attitude of the Chinese thinkers of this age on the subject of Christianity.

Press under
foreign
management.

The attitude of the literary class among the Chinese to the Christian religion is less hostile than it was. The people

Literary class
less hostile.

of this country have men of reading and ability among them, who now, after three centuries of injustice, feel themselves compelled to adopt a certain amount of fairness in treating of Christianity because they know that the opinions formerly held on it were very defective. The judgment they form of the religion of Christ will not be for ever unjust and marked by gross caricature. This is because the light is breaking in upon them in regard to science, geography, natural philosophy and astronomy.

Feng Kwei-fen may be referred to as a writer who, a quarter of a century ago, interested himself in political and economical questions. He was a Han-lin in Peking, who offered forty recommendations to the government, in all of them urging the adoption of a progressive policy. He was told in answer that they were good, but at that time not practicable. Among other things, he recommended the cultivation of waste lands and use of foreign methods of ploughing to save labor. "Do not think there is the least importance in Feng-shui. It is dreamy talk without a basis. No one engaged in public affairs should give it any attention." Again he says the books of the barbarians say that opium is injurious to the people. Its use ought to be prohibited. Let us take them at their word. When next there is a consultation on a new treaty let it be agreed that they shall prohibit the importation and that we shall restore the old law to put any one to death who smokes."

When this writer was busy with his forty recommendations, the word "barbarian" was still used in speaking of foreigners. Since then there has been a change. In all documents in the gazette and in new publications the occurrence of the word "I" for barbarian is extremely rare. He does not employ the word with any purpose of disparaging the foreigner, but as the effect of a certain habit of literary composition and possibly with the half thought that his advice would be rendered more palatable by the use of a disparaging word, but this is not certain. His admiration of foreign science is sincere, and he takes the condemnation of opium smoking in the publications of missionaries to be their real thought and conviction to which his pure moral sense responds. His suggestion to behead all pertinacious opium smokers shews that he regards the real difficulty in solving the opium problem to be with the smoker. What leads him to read the books of the foreigners with approval is the prominence with which they urge public morality. The moral tone being decided and correct, and practical science useful to China being also a leading feature in the books he has read, the effects on the mind and judgment of this scholar are favorable.

There are many papers by this writer in the work 皇朝經世文續編. That which I have used is in the 24th chapter.

I now proceed to make some remarks on the moral and religious attitude of Li, Viceroy of Chihli. He appears, by what he has said and done, so to combine moral and intellectual elements, that he is able to imitate foreign benevolence in establishing hospitals and opium refuges, and to accept

Feng Kwei-fen's forty recommendations.

Moral and religious attitude of Li Hsiang-chang.

foreign science of a practical character for his country's good, while at the same time he refuses his assent to all the claims of the Christian religion. His acceptance of science, as taught by foreigners, and his philanthropic institutions and schools, are very commendable. His individual holding back from the acceptance of religious truth is deeply to be regretted. Our hope of a future life strikes his mind as resting on no solid foundation. This he told me himself, and it shews that he is among those who are without spiritual self-questionings or religious conviction. To his mind, the care of a great empire and the management of foreign relations, the maintenance of internal peace, the wise conduct of the government, are all absorbing occupations which prevent his giving much thought to a subject like the claims of Christianity. His mind is engrossed with political questions, and plans for the good of his country. He is interested in the present and not in the past. He values knowledge of a practical character, and has no sympathy or not much sympathy with the work of mere scholars. If, however, he lacks interest in the past, he has a large amount of intellectual appetite for present knowledge, and he reads all that comes in his way on general science and history. He has probably the best knowledge of Europe possessed by any Chinese who has not actually been there. He owes this knowledge partly to his long experience in matters of international politics, and partly to his devouring appetite for new books.

Here might be mentioned what a friend of mine who formerly resided in Peking, and who personally superintended the setting up of gas apparatus in Viceroy Li's yamên at Tientsin, told me: "I am going home to Shansi. Much of my land there is without agricultural workers through the famine. I should be very glad to have Christian converts come and settle on my unoccupied lands; can I get them?" He said this because he was intensely interested in foreign arts and sciences, and this had taken away entirely all fear of and dislike to Christianity. He is a man of high Confucian education, a large proprietor in Ling-shi-hien, a practical photographer, possessed also of a steam sawing machine and various other mechanical apparatus imported from Europe. An enlightened man, devoted to physical and chemical studies, his mind does not move towards religion, because its attention is preoccupied by the study of the wonders of modern physical discovery. But he has no objection to Christianity among the people of his estate, and he would certainly subscribe to a village chapel for their use.

Christian
settlers
wanted.

The question of the spread of Christianity in China is looked on by living writers in intimate connection with commerce and especially with the opium trade. This is done by Chang Tsi-mu, author of the little work *Ying-hai-lun*, published about twelve years ago. It treats entirely of the relations of foreign countries to China. Errors are numerous. Thus he says the only two countries that have to do with missions and the opium trade are England and France. He also says that but for missions and the opium trade the Chinese would everywhere give a

Chang Tsi-mu.

Missions and
opium the
cause of
hostility to
foreigners.

good reception to foreigners. He thinks that local hostility to the residence of foreigners grew up entirely from these two things. In these statements there are several important mistakes. The Tientsin massacre arose, as is well known, from reports spread industriously that children's eyes and hearts were being taken out and made use of for medicine by the sisters of mercy. Sisters of mercy were massacred and some Russian merchants also. It was not Christianity that excited the hostility of the people nor was it opium. The Russians have no share in the opium trade, nor have they carried on missionary enterprise so far as to draw popular attention to it in any way. The real causes of the Tientsin massacre were popular ignorance, a tendency to believe any evil act on the part of others that floats on the wings of rumour, and the uncontrollable cruelty of roughs in a heathen city when allowed on rare occasions to do just as they please. It may be concluded, therefore, that the author is wrong in thinking that missions or opium are the real causes of the too common hatred of foreigners and of the persecution of native converts which occur in many localities widely distant from each other.

But let us hear the author as he states his opinions, erroneous though they are. "It is nothing but missions and opium that have caused hatred between the Chinese and Western men. In the reign of Kang Hi, China gladly studied their astronomy and mathematics and learned from them to make cannon and other fire arms. Their ambassadors, on arriving in Peking, were allowed to be seated and were invited to feasts. The men from afar were well treated. The missionaries were allowed to build churches. But Chinese were forbidden to follow their religion. Opium also was prohibited. In the Book of Statutes, *T'a-ching-hwei-tien*, it is stated plainly that Chen Ma-lu was beheaded for being a Christian and at the same time Sourchin (Sourniama) was punished lightly. From the time of Yung Cheng, opium was more strictly prohibited. It was possible for China at that time to act as the occasion required, China and the foreigner being then at peace. But a time came when the opium trade and missions were carried on by England and France only, and they relied on their war-ships and guns to control the Chinese authorities. They thought they could keep the people under by fear, not knowing that the people cannot be kept in submission in this way. As provocations increase they become in proportion more riotous. So they cause the Chinese to hate foreigners on account of what they heard, and even women and children were all ready to grind their teeth at them. This, England and France have brought upon themselves by their conduct. In consequence of this, the Chinese, not being able to distinguish one nation from another, look upon all with hatred. Of late years whenever there has been trouble with England or France, all the twenty countries engaged in trade at the treaty ports have been subject to fear and disaster, because it is often not easy to forecast what will happen. Opium and missions do not cause trouble to China alone, but to foreign nations at peace with us and to trade generally. England has institutions of benevolence for the good of the people. Such a dainty as opium, will the benevolent be so hard-hearted as to administer it? India

has had famines coming fast in succession and has spent millions in relieving the famishing. It is only because the best land is planted with the poppy. If she changed the poppy for grain, she would not have the people of 153 provinces, and a region of 5,000 *li* in circuit, all crying to her at once for bread. Thus opium is seen to consume England's wealth." Our author does not reflect that the great increase in population caused in India by a century of peace is one of the chief causes of famines, and that both India and China have, during the present century, probably suffered more severely from irregularity in the rain fall than ever before. A change in climatic conditions, joined to abnormal growth in populations, must cause famines. But he is a political writer and political arguments satisfy him.

He proceeds to say that the Franco-German war of 1870 was caused by the Roman Catholic church in France. He adds that Count Andrassy, Minister in Austria, taunted the French with being the slaves of the church. The Spaniards said that France was their enemy, and that she suffered grievously for protecting the church. America said that France passed through a revolution for the third time, and that she lost several millions of her population entirely through the political action of the church. Thus it appears that the religion of the Europeans has been to France the source of destruction to her people.

Catholicism
and French
politics.

The Western nations, he proceeds, prohibit opium smoking; so also do the Japanese and the nations of the south. (He probably means Java and Australia, but he does not say.) England does not prevent them from this action. The minister of Khiva, Umela, on the ground that opium is injurious to really profitable agriculture, also prohibited it. England cannot convey opium to all countries, why must she sell it to China alone?

There are, he continues, three forms of Christianity in Europe. The priests of France cannot propagate their religion in England or in Russia. English clergymen and those of Russia cannot propagate Protestantism and the Greek religion in France. It would not be allowed. India forbids the Greek church in any part of her territories. Germany has expelled 30,000 Jesuits. Portugal has appropriated the property of 6,000 monks to public uses. Spain confiscated the property of 55,000 monks because the Transmontane faction helped Don Carlos. Italy wound up the affairs of 72 monasteries and confiscated their property. The Pope sent a nuncio to Switzerland. The people struck him and sent him beyond the frontier. The French could do nothing in all these cases. The French cannot spread their religion in the different countries of the world. Why, then, should they insist on doing so in China alone?

Catholicism
and European
governments.

The foreign merchants support missions by their contributions. Several millions of taels are spent in this way annually. Thus it is on account of opium and missions that China and foreign countries are not on a good understanding. There must be ships of war provided by each commercial nation for the protection of their own merchants and trade, at a great expense. Is this really for the benefit, in the long run, of the

foreign countries themselves? Bismarck is a most famous statesman. His reputation fills the world. Yet he has made a law to prohibit the Catholic religion and has been praised for it. Gladstone, the English statesman, wrote a book against the Catholics. Legge, a famous scholar, came to China and visited the tomb of Confucius. He then returned to

Dr. Legge and
missions and
opium.

Oxford to be professor there and translated the Four Books and Five Classics to teach them to his countrymen. He is in full sympathy with us and strongly opposed both to the opium trade and to the carrying on of missions in China, as not being just.

The author does not know that Dr. Legge was himself a missionary for thirty years in China. As a political writer, he wishes to enlist on his own side the aid of every opponent of the opium trade, and wrongly takes for granted that such an opponent, having sympathy with China's difficulties, disapproves of missions also. As he thus wrongs an individual, so he misrepresents countries. He cannot divest himself of the idea that England, being a trading nation, the object of missions is to win the hearts of the people to further England's interests. He represents that the aim France has before her in China is to gain profit by the opium trade. Such mistaken views were in part caused by the war of 1860, and the union of France with England in that war.

Missionary
effort thought
to be state
policy.

The Chinese are now showing increasing fondness for political writing, and it is well to take note of their mistakes. It is difficult for them not to believe that missionary effort on the part of Englishmen and Frenchmen is state policy in both cases.

He then makes the remark that while these two nations expect to profit by the opium trade, yet trade has declined since opium was legitimized by being placed in the tariff. "So, too, while Christianity is intended to unite the people in peace, the building of churches everywhere is the signal for murderous riots daily causing trouble. Although the official authorities make strenuous efforts to calm disturbed communities, the literary class and the people still refuse to be controlled and shew their hatred of the foreigner. If peace is to be maintained between

Expulsion of
missionaries
and opium the
price of peace.

China and the West, all other nations should unite to exhort England not to send opium to China and France, nor to send missionaries. Let all agree to withdraw their armaments.

As to protecting merchants and ports where trade is conducted, let China undertake this, in respectful accordance with the acts of former emperors of our dynasty who set the example of treating strangers well, giving them all sorts of protection and help, and causing them to feel that when they came as guests it was like a joyful return to their own houses."

Foreign help
still wanted.

"We wish still that they may aid us in mining and machinery that we may become rich and powerful. We want arms and steam machinery, steamships and telegraphs. If the foreigner would help us in these, and cease both from the sale of opium and from missionary efforts, the opposition of the literary class would cease, and the tie of friendship between us and foreign nations would be

firm and indissoluble. The foreign merchants would be relieved from the expense of supporting the missions. It would be possible to withdraw gradually all the foreign ships of war and what a saving that would be of needless outlay to the various treaty powers? All nations would be harmonious and the world become one family. We do not wish all foreigners to leave us. China would still employ Western men in collecting duties, in training soldiers, in building steamers and in mining enterprises as well as in translating books and other useful occupations."

He then quotes what the emperor Yung Cheng said to the Pope when a cardinal came as ambassador, "I wish to treat all men alike. My word to Western men living in China is that they should aim at peace and be restful. So long as they comply with China's laws and commit no fault, my purpose is to show them favor and protect them."

The author of the *Ying-hai-lun* adds a remark in closing. The religions of the West are kept within limits by the governments. They do not spread everywhere according to their will. How much more should this be the case in China, the land which has been favored with the teaching of the ancient sages. At the present time, when the people hate the Christian churches, and in some cases destroy them, this is certainly done in disobedience to express edicts, and yet we have to explain these riotous proceedings as the consequence of the people having seen so little of the foreigner. In fact they do as they do, because they object to what is strange. Meanwhile we are laughed at aside by the Western nations.

This writer does not choose to think of mission work at all as the work of genuine philanthropists. It does not strike him that it is voluntary work, and that the Western governments may, in protecting traders and missionaries, have other reasons than the acquisition of gain. He understands only the politics of despotism. He knows nothing of the politics of a constitutional government. He is surely mistaken in supposing that the Chinese anti-Christian riots are caused by the opium trade or by Christian missions. But he is right at the end when he attributes them to hatred, and attributes that hatred to ignorance and want of familiarity with the motives, aims and character of the persons hated. Such views as those of this writer are regarded by an ordinary Chinese reader of mild temperament as eminently peaceful and just. Yet every candid Chinaman will admit that the hatred of the people to the foreigners is caused by want of knowledge.

Real cause of
hatred
to foreigners.

Some prejudiced writers go much farther than this author on the opposition side. There are men who love to repeat the slanders of two centuries ago. The reprints of the *Pu-tê-yi** pamphlet, of a disappointed astronomer of that period, are a proof of the difficulty of securing a decent burial for falsehood when uttered against an unpopular religion.

Many foreigners are inclined to doubt the sincerity of the high Chinese officials in their professions and their willingness to aid the foreigner when he becomes, while conducting his missionary work, an object of hatred to the people. On this

Willingness of
high officials
to help
missionaries.

* For the *Pu-tê-yi* 不得已 pamphlet by Yang Kwang-sien, containing the most hurtful slanders, see the paper by Rev. T. Richard in this volume.

point the documents prepared by Shen Pau-cheng, with a view to bring anti-Christian riots to a peaceful end, may be appealed to. In 1862 there was trouble in Kiangsi, a part of his jurisdiction. He writes to the regency in Peking, in response to a decree that the Kiangsi matter should be speedily settled, "In my opinion the people must be brought to dismiss their suspicions, so that the French missionary, in going again to Nanchang-fu, may teach his religion in peace." "It is difficult to do anything against the anger of the multitude, which rushes forward like a foaming tide, swift and strong, and such as no one can regulate or check. The missionary brings the people to accept his religion, not by force but by acting on their minds. He attracts them to him by their coming to believe in his sincerity and consenting to be his neophytes. In order to attain this end, the missionary must show himself trustworthy." The first step, says this experienced viceroy, is trustworthiness on the part of the missionary, the second is trust on the part of the people, trust leads to the yielding of the mind, which is the third step. The fourth step is acceptance. When Buddhism entered China no one believed in it. But now the scholars and the unlettered believe in it in crowds. At Shanghai, converts to the religion of the French missionaries are extremely numerous. The missionaries have been there a long time. The people see that they are trustworthy and they trust them accordingly. In Kiangsi and Hunan the missionaries have not been long resident in the localities where riots have occurred. The people do not know enough of the trustworthiness of the missionaries to confide in them, so that the more they are urged to believe, the less they believe. On the part of the missionaries it is necessary that they should continue teaching and show themselves trustworthy for a long period, and as the people see that they are trustworthy, in course of time they will believe them. Such a result is natural and sure to occur. There is a saying that if you want to get, you must give. The missionaries ought to know this. They must be well acquainted with the local situation and the feelings of the gentry and people. Their religion teaches them the love of all men. They know how to forget and forgive. They have given up home, friends and fortune to come here and teach our people. They are also liberal and charitable. Hence they will not be unwilling to concede and to suffer a trifling pecuniary loss. I judge of the missionaries that they have solely the aim of exhorting people to turn to virtue's path, and that they have been wronged. If then, in the settlement of this case, no one is condemned, we cannot command the respect of their countries when they hear of it. This wise governor concludes by advising the supreme authority to order 5,000 taels to be paid by the Taut'ai of Kiu-kiang to the French missionary as an indemnity. Let him select any property he pleases from those properties whose owners are ready to sell. As for himself, he asks to be punished for having endangered the public peace by allowing such a riot to take place in his jurisdiction. This, he says, will restore respectability of character to the missionary and lead him to recognise that we are treating him well. He will learn to appreciate the state of the popular mind and

Shen Pau-cheng
and Kiangsi
riots.

act in such a manner as not to excite opposition unnecessarily. The missionaries will thus come to act in all things on this principle, building future action upon past experience. If they find that the people do not at once believe, they should know that it is best not to foster disputation and contention. If, among their people, there should be some who, presuming on their influence as Christians cause disturbances, it is for them to issue orders forbidding these things, and not listen to one sided statements which open the way for future trouble. The people will then learn to say to one another, "The maxim of this religion to love our neighbors as ourselves is really carried out by those who profess it. They really forgive injuries as their religion requires them to do." If many persons decline to join them through fear of the consequences, let them remember that they have to show themselves worthy of trust if they would be trusted. After a sufficiently long time, the confidence of the people will certainly be secured. Let them not trust to military power to persuade the people to believe in their religion in a short time. The faith of any individual among the people cannot be forced. If all the people are of one mind, standing together as with a strong wall behind them, in opposition to the missionary, only heaven can decide who is to win and who to lose. How much more is it true when he who makes the effort is one who exhorts to virtue. He can take no other course than this. Will not the empress command the foreign board to communicate these views to the French minister in order that he may give directions to the French missionaries to act in this way?

In 1876, Shen Pau-cheng, now become Viceroy, sent another memorial to Peking on a missionary subject. It was caused by the burning down of a Roman Catholic church in Anhwei and the violent death of an aged convert. In this memorial he says that differences of religion did not begin with the Western missionaries. We do not often hear of the people having strife with the Buddhist and Taoist monks. They do not try to overcome them. This is because the Buddhists and Taoists have long been in the country and the difference is forgotten. Among the Christians the good and bad are mixed. It is to be deprecated that the missionary should listen only to the native Christians, and the magistrate listen only to the missionary and aim to please the missionary and the Christians. This, in the long run, is injurious to the missionary and his native following. When the people rise under an uncontrollable impulse to burn and slay, what can such a magistrate do even to save himself? He petitions the regency to communicate the memorial to the French minister, urging him to exhort all the missionaries of his nationality to maintain a mind bent on right doing. Let them not try to force men to become converts. Let them wait till converts come of themselves. Let them direct all their converts to abstain from treating others ill. This will be for the benefit of all, and China and the foreign nations may remain at peace.

Viceroy Shen
and Anhwei
troubles.

It is plain from these documents that Shen Pau-cheng anticipated the spread of Christianity in China to proceed in the same way as was

the case with Buddhism and Taoism in former centuries. We may take him to be the mouth-piece of the government. As the years roll on the more experienced statesmen of China expect Christianity to be as successful as Buddhism was. It is their work to keep things smooth between the people and the Christians, should trouble arise. The literary class is not capable of being separated from the governing class. The actual governors of the country are selected from the literary class. Hence the best types of the governing class are such men as Shen Pau-cheng. These men represent China in her policy in regard to Christianity. We must not trust an irresponsible bachelor of arts when he attacks Christianity with slander and calumnies. He is not a genuine type of the nation. The real governors of the country are ashamed of him.

Success of
Christianity
expected.

There is in every part of China an unscrupulous class of men who give themselves up to wild hatred and make it the object of their life to create mischief. Their great instrument in working ill is the susceptibility of the people to accept sinister rumours. A law ought to be made to restrain them, and the prompt punishment of such men, by a libel law, would probably effect much good.

In regard to a remedy for the tendency of the Chinese people to trust false rumours and in a state of frenzy unite in crowds to destroy life and property, it can only be found in the spread of knowledge. Schools, hospitals, preaching and the increasing diffusion of healthy literature ought to be promoted in every way. The extension of the missions in every part of the country is a necessity in view of the superstitions of the people and their capacity for believing what has no foundation in fact. It is this that leads them to burn down churches and massacre sisters of mercy, who love them and seek the good of their wives, their sick and their orphans. Further, the spread of knowledge is also the only effectual cure for the unreasoning hatred which leads the influential class, in some instances, still to refuse foreigners admission to their cities. More science, more newspapers, more books are wanted. More public lectures and scientific apparatus are wanted. More hospitals and more opium refuges are urgently required. There is a loud call, not only for religion, but for sound and healthy politics, for social science and for the simple truths of physical knowledge.

Spread of
knowledge
the remedy
for riots.

In this way the toleration of Christianity, which has been made the law of the land, will gradually pervade its literature, and it will become possible for every author to speak as fairly on the subject of Christianity as some of them already do.

APPENDIX.

Criticism of last century on Ricci's Treatise on the Teaching of the Lord of Heaven, *i.e.*, theology, 天主實義. Knowing that Confucian doctrine could not be opposed, the author has introduced passages from the Six Chinese Classics agreeing

Criticism of
Ricci's
theology,

with Christian teaching. He also attacks Buddhism with the aim of conquering in argument, but the Christian doctrine of heaven and hell is nearly the same as the Buddhist belief in the metempsychosis. They have changed it a little. The Christian view is the same in regard to its source.

In a criticism on other works of Ricci, this missionary is charged with borrowing the doctrine of moral retribution from Buddhism and that also of the transitoriness of life and death. The Chinese author proceeds to say that Ricci aimed to reason as a Confucianist in opposition to the metempsychosis, the prohibition to kill animals for food and the prohibition to marry, in order that he might make his teaching popular and not excite adverse argument.

Borrowing
from
Buddhism.

In a criticism on the "Seven Victories,"* of Pantoja, the treatise it is admitted, speaking generally, is good. The aim is said to be to show that God is to be honored for the sake of our own happiness. It is midway between the doctrine of Me-tsi on universal love and that of Confucius which enjoins filial piety, loyalty and fidelity. In teaching that the world of men must have an end as it had a beginning, there is an approach to Buddhism. Then why do Christians attack Buddhism?

The Syrian inscription was made use of in Roman Catholic books to show that Christianity was not new. Chinese scholars during last century investigated this subject and came to the conclusion that Christianity is closely connected with the Persian fire-worship. They cite a passage in Tu-yü's comment on the *Tso-chuen* to show that the Persian religion was practised in Honan in the sixth century before Christ, under the name Hien-shen-kiau. Passages were collected to show that there was a Persian temple in the city of Lo-yang called Hien-shen-miau. There were also traces of Persian temples in Cambodia and at Canton, erected by merchants who would come there to trade before the rise of Mahomedanism, probably from the Persian Gulf. In the temple at Canton there was great cleanliness and entire absence of images. There was also a monument inscribed with strange characters several yards high. The critic is quite sure that Christianity is the Persian religion formerly known in China. He adds that the Confucian scholars have not been wise since the end of the 16th century in devoting themselves to writing upon metaphysics 心學 *sin-hio*, and imitating the Buddhist style of authorship. "They would have done better to make researches into antiquity. If they had done this, they might have attacked the Christian advocates of depraved doctrines and checked their boldness by showing that their teaching is nothing but a revival of the Persian religion formerly taught in China."

Close connection with
Persian
fire-worship.

* 七克 *T'si-k'e*.

† All the above Appendix is from the *Si-k'u-ch'uen-shu*.

DISCUSSION.

Mr. D. S. Murray (B. & F. B. S., Shanghai):—There are a great many missionaries in the interior who have to do with the distribution of literature, and they cannot understand the difficulties which we in Shanghai see in regard to its production. I believe one great want is a Standing Committee on General Literature, similar to the School and Text Book Series Committee, which should have the power to draw up a standard list.

I have often received requests from missionaries for tracts, and the difficulty is always in their selection. In some cases rather than risk circulating a book which is unprofitable, they will publish a work of their own. There is also a great waste of time and money through lack of harmonious working. I find for example, on looking down the lists of different societies, that "*The Two Friends*" is published in four different places. It is set up four times, and a great deal of money uselessly expended on its production.

With regard to the *distribution* of books I would suggest: (1.) That teachers in schools draw the attention of their pupils to them, and endeavor to cultivate a taste amongst the young especially for periodical literature. (2.) That every school should have a lending library. (3.) That every mission should make provision in their estimates for a *dépôt* for the sale of Christian literature.

Under the head of *production*: (1.) That special men be set apart for literary work, just as we set apart educationalists for teaching. (2.) That the different tract societies have intercommunication, so that books may not be published in different places. (3.) That the Religious Tract Society should have an accredited agent in China with a central *dépôt* in Shanghai. (4.) That a standing committee of examination be formed, before whom all works should pass before being printed. I have looked at fifty or sixty of our tracts on the lists, and it is my opinion that those which are translations of foreign works are the most unsatisfactory. If we are to have good literature for China, it must not be by mere translation, at any rate not translation of the *language*. It has been said that if China is to be evangelized it must be by the natives, and we may add: if it is to have good literature it must be through the natives.

Mr. G. McIntosh (S. D. C. G. K., Shanghai):—I should like to refer to what Dr. Faber has said in his paper with regard to the printing done by some Chinese establishments being, "by the use of modern processes, ahead of our mission presses." I think this superiority is largely attributable to the use by the Chinese of photo-lithography, which is well adapted for many kinds of Chinese works. From what I have seen and heard I know that they use superior presses and material. The information I received from a printing-ink manufacturer as to the quantity and quality of goods received from Western lands, was such as to make a missionary printer feel envious. Seeing that photo-lithographic establishments have been mentioned, I would like to say that so far as my experience goes, high class books produced by this process are sold at good prices—rather above missionary rates; but those photo-lithographed books which are used for idolatrous and

superstitious purposes, and those which have a directly immoral tendency, are sold cheaply and are in great demand. When it is said (arguing from the sale of photo-lithographic publications) that missionary publications ought to pay, we must be on our guard, for we cannot pander to depraved tastes. The time has not yet come, although I hope it may come soon, when missionary books will pay. The use of photo-lithography might improve the quantity and quality of missionary literature; but, so far as I have seen, missionary printers have not had the time or opportunity to develop their present resources. Several reasons might be given for this; one will be found in the fact that the number of missionaries in the past few years has greatly increased. After some time of study, when they begin to work, they wish to sell; by and bye they want to write. The result is that the missionary printers cannot supply the demand, much less institute improvements. Their time would, however, be greatly saved, if we had Dr. Faber's suggestions as to a central Central dépôt and catalogue required. *dépôt* and complete descriptive catalogue carried out. For instance, among the requests I get for books, are many in which the person sending is not sure of the Chinese or English name, the price, or when, where, and by whom published. The result is loss of time and worry. Another reason for adopting Dr. Faber's proposals is that the number of mission presses worked by school pupils, is increasing, and will still further increase when they find how central mission presses can help them by the use of stereo-plates, etc. Had each of such presses, or bookshops, samples and descriptive catalogue, there would be fewer books produced similar to those already published, which might be obtained from the central *dépôt*; there would be less confusion of terms and prices, and less likelihood of finding, as I have found, the same book sold in one place for \$1.75 and in another for 60 cents.

Rev. F. Ohlinger (A. M. E. M., Seoul) :—I wish to emphasize a point or two in Dr. Faber's helpful paper. Giving a book occasionally may do no harm, but to make giving the rule and selling the exception, is detrimental to the work. Concerning the general appearance of books, I may say that we cannot use the cheapest books in Corea. Corean books. The Coreans get up better looking books than the Chinese. Their paper, letter-press and binding are superior. If we produced books in Corea such as you circulate largely in China, they would at once be classed with the lowest fiction, which is read only by women. They would not buy such books, because they get their cheap literature at the loan-library.

Rev. A. Williamson, LL.D. (S. U. P. M., Shanghai) :—Periodicals rule the world and will continue to do so. It is, therefore, of the very highest importance that this agency be efficiently utilized and managed in our mission work in China. And this is the more important, as there is no non-Christian country in the world so prepared for periodical literature as this empire,—because there is no country where there are so many readers, and no country where there are so many educated men who may act as editors. China prepared for periodical literature. We may, therefore, legitimately expect that periodical literature will make most rapid strides in China when once it has commenced.

Carpers say, "Expensive and tardy postal communication bars the way inland." Well, to some extent it does so, but this is improving year by year, almost month by month; and the time is not far distant when the exigencies of commerce and government will compel a change, both as to quickness and cheapness. A friend the other day remarked of a missionary, "He sees the sun before it is up." Well, there is not much wrong in that. He knew from the laws of astronomy that the sun must rise; he also knew from his own experience that it did rise day by day. So we know that a craving for news is one of the most irrepressible of the laws of human nature; and we have all witnessed the rise and spread of periodical literature in our own lands and also in India and Japan. I therefore feel perfectly justified in anticipating the time when every *Fu* and every *Hsien* in China will have its newspapers and magazines. It is ours to lead the way and show the high principles and steady aims by which all such literature should be ruled and adorned.

Rev. Gilbert Reid (A. P. M., Chi-nan Fu):—I may mention two books by natives, in addition to those referred to by Dr. Edkins in his exhaustive paper. One is a large work edited by H. E. Li Hung-chang, containing extracts from the treaties, copies of special despatches between the Tsung-li Yamên and foreign ministers, and a digest of cases between foreigners and Chinese. One volume especially deals with missionary matters. On first reading it, I thought injustice was done and our rights ignored, but on a more careful examination I came to the conclusion that the real law is contained therein. It shows one thing which is especially hopeful, and that is that the work of missionaries and the propagation of Christianity are recognized by law, and that the law on such matters is regarded as so important as to be treated in a special work issued by probably the most powerful official in China. Another work is that originally known as "The Death-blow to Corrupt Doctrines," but which is constantly appearing under different titles, notwithstanding its prohibition by the Chinese government. Many of the anonymous placards that appear, reviling Christianity, are based on this foul tract. It should be noted, however, that the formal statements of the Imperial authorities discountenance all these secret issues of lies and filth.

What, now, is the kind of literature most needed? Dr. Williamson, in his paper read this morning, says that the Chinese "are establishing schools and colleges, in which science, pure and simple, in its narrowest acceptation, is taught to the exclusion both of mental and moral science." This statement is very important. Chinese education is really mental and moral science, and I deprecate the attitude of our so-called educationalists which implies that Western education is mathematics or physics. I sometimes think that Confucianism is more of a help to Christianity in China than our Western science as here taught. Theology is the highest of all sciences, and this is the science we want to bring to this land. The work that has been done should not be despised. I once lent to a Chinese scholar Dr. Faber's learned commentary on the Gospel of Mark, and he remarked that the commentary was much better than the text. In the same way it is sometimes said that Dr. Martin's "Evidences of Christianity" is better than the Bible. In addition to such able works of these learned men, there is especially needed just now shorter books or booklets.

Postal difficulties will disappear.

Craving for news characteristic of human nature.

An important official publication.

Propagation of Christianity recognised by law.

"Death blow to Corrupt Doctrines."

Value of mental and moral science.

Busy officials have no time for these long works, while a small practical tract might be easily read and appreciated. They desire something of living import, relating to daily affairs and the present time. If we present Christianity as only dogma or as solely concerned with the future life, we miss our mark. Christianity is the highest of all ethics, and is required here and now, and on this greater emphasis should be laid. Not mere doctrinal books are needed but ethical books, teaching how men may be made righteous by the power of God, as embodied in the life and teachings of Christ.

Ethical books
required.

Rev. A. Elwin (C. M. S., Hangchow):—I hope you will all read Dr. Farnham's paper on Periodical Literature. The suggestions contained therein are most valuable. I look upon periodical literature as an important department of missionary work. Let this work be taken up prayerfully and carefully. Time must be given to it. Why have some magazines been a failure? Because those conducting them have had too much to do. Let this work be done for God and for the salvation of souls and great good will result. And now one word to those who take in these magazines and circulate them. I would say, by all means read them before you distribute them. I can assure you there have been some very strange things in some of these magazines, but missionaries have known nothing about it, simply because they have not read the papers before distributing them.

Periodical
literature.

Magazines
should be care-
fully edited.

Mr. J. Archibald (N. B. S., Hankow), said he would like the Conference to petition the I. M. Customs not to charge any duty on Christian books. Every package of Christian books has to pay a duty of one tael a picul to the I. M. Customs. Ten years ago they were free, nor is any duty now charged at any likin station under native control. Besides having to pay duty on our Christian books they are classed along with lottery tickets in the regulations: It is impossible to improve our books while this duty is charged.

Customs' duty
on books.

Rev. N. J. Plumb (A. M. E. M., Foochow):—In regard to the matter of periodical literature, I think that if Dr. Williamson had said China was *needing* rather than *prepared for* a Christian literature, he would have been more nearly correct. We are endeavoring to circulate a Christian literature and the difficulty lies in keeping up the standard, for there is no sentiment in China favorable to such a literature. We may make an extensive circulation by the sugar-coated pill method, but we must be very careful not to pander to depraved tastes. I think China is far from being prepared.

China needs
Christian
literature,

But is not
prepared for it.

There are still great obstacles to the circulation of Christian literature. One practical difficulty is the lack of postal communication. It is easy to send out papers to the post, but it is very hard to secure prompt delivery in the interior. We once employed messengers, but these were too expensive and had to be discontinued. I think that an original native Christian literature is greatly needed. Foreign preparations are not so well adapted to the

Practical
difficulties.

Chinese mind. I will mention two books which have had a very wide circulation, viz., "The Tract of Faith" and "The Ten Essentials of Salvation." The former has been extensively sold in the South and in North China. These were prepared by two of our ablest native preachers and are not translations. They have been in constant demand for many years. We should urge our preachers and Christians to prepare such works for publication.

Rev. R. T. Bryan (A. S. B. M., Chinkiang) :—We shall all be delighted if we can get rid of the duty on Christian books, but first of all some definite information as to the facts should be obtained. I am told by officials that it is not an impost on the books as books, but on the books as so much Chinese paper, and that other religious bodies have to pay it as well as ourselves. All books on foreign paper come in free of duty. In view of this, I am not sure that it would be wise to appeal to the authorities.

Rev. W. Wright, D.D. (B. & F. B. S., London), intended when he came to China to see Sir Robert Hart on this matter, but having read the Customs rule he had given up the intention. If it had been an import duty on Christian books he should have felt the time well spent in going to Peking, but he did not think an exception to the rule could be claimed for missionary books.

Mr. J. Archibald (N. B. S., Hankow), moved that a committee be appointed to enquire into the matter. (*Seconded by Rev. T. C. Fulton*).

Rev. A. P. Happer, D.D. (A. P. M., Canton), said an effort was made at Canton fifteen years ago to get rid of the duty, but Sir R. Hart declined to abolish it. (*The motion was put to the Conference and lost.*)

Rev. E. Faber, Dr. Theol. (G. E. P. M., Shanghai) :—Christian literature is a very important agency in missionary work in this country. Chinese literature is the result of 3,000 years of mental activity. All the peculiarities of the Chinese mind are revealed in the vast literature of China. We, on the other hand, represent the Western mind after 1,800 years of Christian development; all its literary products, including its antique resources, are at our disposal. Three methods may be followed in producing a Christian literature in China. The *first* is to keep the Western mind in its purity; take a standard work of our Western lands and translate it as literally as possible. This is the method of literal translation. The *second* method takes its standpoint on Chinese ground and puts more or less of Western ideas into the established Chinese modes of thinking and expressions in finished style. This is the classical method. The *third* method is a regeneration of the Chinese mind. This may be accomplished in two ways. Western education gradually changes the Chinese mind and prepares it for an understanding of Western science as far as the capacities of our students allow. The spirit of Christ, on the

Reply.
Three methods
may be adopted
in producing a
Christian
literature in
China.

other hand, effects the most thorough regeneration of the Chinese mind and enables it to reproduce Christian ideas in appropriate language. But it is not in our power to force this on the people or to hasten its growth. It will come in due time. All our difficulties about versions, scientific terminology, etc., become intelligible and appear unavoidable when looked at in this light.

He proposed the following resolution: "That a committee of twelve be appointed to consider the present state of Christian literature in China and devise plans for securing a harmonious working together of all literary efforts."

Rev. J. C. Gibson (E. P. M., Swatow), suggested that a clause should be added, instructing the proposed committee to consider the practicability of having a central depository at which all Christian books might be brought together, and from which they could be purchased. This has been often talked of, but never carried out. There are difficulties in the way, but the present state of affairs is most inconvenient, orders for books having to be sent to Canton, Amoy, Foochow, Shanghai and Hankow, not only to a variety of societies, but in some cases even to individual authors, or to the missions to which they belong.

Rev. Dr. Faber said that it would be understood that this point is included in the remit to the committee. (*The resolution was carried.*)

NINTH DAY—MORNING SESSION.

SUPPLEMENTARY REPORT OF THE COMMITTEE ON A WEN-LI VERSION.

Rev. W. Muirhead (L. M. S., Shanghai), read the Supplementary Report of the Committee on a *Wên-lí* Version of the Scriptures.

Rev. C. W. Mateer, DD., LL.D. (A. P. M., Tung-chow), said on behalf of the committee, and by way of explanation of the report, that the third section, which relates to versions to be used in preparing the new version, is based directly on the ^{Explanatory of the report.} historic facts.

In respect to the Old Testament there was no union version, hence the two versions are named by their translators, in the order of time. The delegates' version of the New Testament was a union version, both nationalities co-operating to the close, hence it is given the preference, and other versions named as supplementary thereto.

REPORT OF THE COMMITTEE ON THE SIMPLE WEN-LI VERSION.

Rev. W. Muirhead (L. M. S., Shanghai), presented the report for adoption. After some discussion, it was carried unanimously, and, on motion, Mr. Muirhead led the Conference in prayer and thanksgiving.

Rev. H. Loomis (A. B. S., Yokohama):—It gives me unspeakable pleasure to be here to-day and witness what has been accomplished. I most heartily rejoice with you in it, and I am quite sure I speak the sentiments of my society. There is one question I wish to ask the chairman of the committee. I understand it is proposed that the Bible societies should *each* put in these explanatory readings, page, chapter and sectional headings.

Rev. W. Muirhead:—It would depend entirely on individual action.

Rev. H. Loomis:—I suggest that this unity should be continued, that there should be one set of explanatory readings, page, chapter and sectional headings, and that the committee who make the translation should decide what sectional headings or explanatory readings are necessary; that there should not be two Bibles, but one Bible.

Rev. W. Muirhead:—We were led to adopt these words by the generous statement of Dr. Wright. If you, as representing the A. B. S., make the same statement, we shall be glad.

Rev. H. Loomis:—I concur entirely with every statement I have heard Dr. Wright make on this platform. The constitution of the A. B. S. was copied from that of the B. & F. B. S., and we rejoice in what has been done here. We are willing to go as far as our constitution allows.

It is the desire of the A. B. S., to assist you as far as possible in all your work; but when our constitution says that there shall not be notes and comments, we must abide by it. I have not the least question that my society will take the same position as the B. and F. B. S.

AFTERNOON SESSION.

REPORT OF THE COMMITTEE ON THE NEED OF BRIEF INTRODUCTIONS AND NOTES TO THE SCRIPTURES.

Rev. R. Graves, M.D., D.D. (A. S. B. M., Canton), presented the report for adoption.

DISCUSSION.

Mr. J. Archibald (N. B. S., Hankow):—I think we should best show our appreciation of these amended resolutions by sending them back to the committee yet another time. They are entitled, "A Report on the Need of Brief Introductions and Notes to the Scriptures," but there is nothing said in them as to the need of either the one or the other in connection with Bible society Scriptures. They state, truthfully enough, that "in view of the special and serious difficulties the heathen in China meet with in understanding the Bible."

Objects to the
report.

something should be done to help them, but what they ask for will not do very much in this direction. They request the Bible societies to publish editions with summaries and headings. Do they not know that the Bible societies publish such editions without the asking? It is true brief explanations are also requested, but, as before, the committee has carefully provided that no explanations shall be allowed, save such as can be obtained in what I believe will prove to be an impracticable way.

But what I chiefly object to is that these resolutions now shift the bearing of the whole question. They advise us to apply to the tract society for the help the heathen need. I understood that we met here as a Conference to consider all the methods used for spreading the knowledge of the Gospel in China—the Bible societies as well as others—and to suggest improvements on all. I hold it has been proved in this Conference up to the hilt that the Bible society method is not so effective as it might be made. You yourself said, Sir, that in the very first verse of the briefest and simplest of the Gospels, Mark, there were no less than five expressions over which a heathen would stumble—"Gospel," "Jesus," "Christ," "God," "Son of God"—these five would prove a perfect puzzle to him for want of a little help; and no one questioned your statement, for all knew it to be true. There was some talk of hoping it would not be published, lest it should make mischief at home. What! are the Bible Society directors, of all men in the world, the only ones who will not bear to be told the truth? I do not believe they wish to be told anything else. Let us frankly state what we know and feel about Scripture distribution in China. Let us boldly ask for all we consider necessary to render this valuable work ten-fold more fruitful than it has yet been. They will hear us with sympathy, and help us to the full extent of their power. We may not obtain all we ask, but we shall be thankful for any aid. We will keep on with the work all the same, although we get none,—it does not follow we have lost faith in it because we wish it made more efficient.

The tract society does a splendid work, for which we bless God, but its efficiency is in no small measure due to the fact that it is carried on in the line of the missionaries' ideas, and not of home regulations. But supposing the tract society had the funds as well as the will to give us all the annotated Scriptures we want, it would not make the least difference to the question before Conference. It has no colporteurs, and the Bible societies might refuse to use its annotated editions, although they got them for nothing. The 600,000 crippled portions would still circulate, and the £15,000 a year still be spent in the same way as at present.

If, however, as a Conference, you adopt these resolutions, I have one thing to ask you, and that is that the adverse criticism of the Bible societies' work, which we so frequently meet with in the pages of our periodicals, shall henceforth cease. This Conference has afforded an opportunity for you to formulate demands for whatever improvements in their methods you may consider necessary. Practically you refuse to make any demand, thus you become as much responsible for the present system of operations as the societies themselves. Personally, it would give me pleasure to see these pithless resolutions sent back again to where they came from, with the request that something, however little, be put into them about the need of brief introductions and notes to the Scriptures, and about Bible distribution.

Rev. W. Wright, D.D. (B. & F. B. S., London):—When the previous report was sent back to committee to be strengthened, in obedience to the wishes of what I considered the extreme men of the Conference, I took no further interest in it whatever. But the committee informally took me into their confidence, and, as prudent and practical men, they have formulated resolutions which they may hope to see carried into effect. I have measured carefully the strong feeling that exists in favor of helps to the understanding of the Scriptures; and I shall show my appreciation of your moderation by doing my best to further your ends. It was with great pleasure I heard Mr. Loomis, as the representative of the A. B. S., say he agreed with everything he had heard me say on this platform. Knowing the spirit of my committee, I have kept before me the interests of the missionaries and sought nothing for my Bible society to the exclusion of others. I should be unworthy of the God-fearing men who sent me if I obtruded any selfish consideration to the detriment of this cause. I am sincerely sorry that I must again appear in opposition to the policy urged upon you with great force of conviction, no doubt, by Mr. Archibald. He wishes you to ask a great deal more from the societies, and then take less if they will not give more. Now I will tell you what would happen to an application to my society, drawn up on such lines. The letter would probably come into my hands, and I would put it into a new envelope and send it to my friend, Dr. Green, of the Religious Tract Society. I should not feel justified in bringing it before my committee.

There are some here who know our committee. It consists of grave and earnest men who, at stated times, turn aside from their own enormous concerns to help in Bible work. They do not carry on the society's work in the huckster spirit of giving the least and getting the most. Their only desire is to help you to the best of their ability, and they will trust in you as loyal men not to endeavor to place them in any false position. They believe intensely in the Bible, and in a secondary way in the constitution of the Bible society. Both have been tried by time and tested by experience. Neither is of mushroom growth, and they are absolutely loyal to both.

Besides, as honorable men, they are invested with a great trust, and there is not the shadow of a shade of ground for believing that they will not administer that trust in accordance with the rules that govern it. But supposing the great ship got into the hands of pilots who knew nothing of her worth or her traditions. Supposing that sufficient influence was brought to bear on our committee to induce them to abandon the old lines and old traditions. Do you think Christian England would permit them to do so? The great heart of England would be stirred if such a thing were attempted, and if the committee did not yield to the storm, an injunction would be applied for in the Court of Queen's Bench to restrain them. The Christian people who support the Bible society are well content to send forth the Gospels of St. Matthew, St. Mark and St. John. They know these Gospels and they believe in them; but they do not know what the Gospel of St. William or St. Thomas might be, and until they do know they are justified in hoping that we will not spend their money on uncertain ventures. I trust, therefore, that you will pass this reasonable report, and if you do, I pledge myself to do everything I can to induce not only the Bible societies, but also the Religious Tract Society to carry out your wishes.

[The Report, with amendments, was adopted.]

TENTH DAY—MORNING SESSION.

AN ADDRESS TO CONFERENCE

(In reply to resolution passed.)

Rev. A. P. Happer, D.D. (A. P. M., Canton):—You will excuse my emotion at this very unexpected expression of love and esteem. From my inmost heart I thank you, brethren and sisters. Did time permit, I might rejoice to express in a word my feelings in attending this Conference, and on the wonderful contrast that has passed before me in the contemplation of the present state of mission work in China as compared with what it was forty-six years ago. There were *then* some thirty missionaries located in Hongkong, in a little section of Amoy, in a little space at Ningpo and in a little spot in Shanghai. Everywhere else in China was utterly closed to missionary operations. Now, we number over twelve hundred missionaries. *Then* there were six native converts; now we rejoice and thank God that we are able to report 37,000 who have embraced the Christian faith and are living in the practice of the teachings of our blessed Lord and Saviour. As compared with the location *then*, we are now permitted to go through the length and breadth of the land, everywhere finding an open door and ready access to the multitudes that sit in darkness. And what shall I say, brethren, of the resolutions by this Conference of Christian union, sympathy, brotherly love, and mutual prayer on the Saturday evenings for all who labor in the blessed work? This fills the measure of rejoicing. And can you estimate the feelings with which I rejoiced in the action of yesterday, that after *forty* years of separation in the prosecution of the work of giving correct translations of the sacred Scriptures to this people, we were able to agree in one united effort to give the blessed Word of God to this multitudinous people in three different yet uniform versions, adapted and designed to reach the whole population? This we may regard as the crowning work of this Conference. And as union is in the air, I may express the hope that, if we are not permitted *all* to unite in closer bonds of organic union as a Christian church in fellowship with one another and with our Lord and Saviour Jesus Christ, yet we may on our several denominational lines unite in organic union. I may report that the first step on that line has been taken by the Presbyterian bodies. Five such bodies, scattered over Manchuria, Chih-li, Shantung, Ho-nan, Kiang-su and Cheh-kiang and part of the Kwangtung province, have formed a plan of union as one body in Christ. Our Methodist brethren, from America and England, have united in one association of Methodists for conference and co-operation. Cannot the Episcopalian bodies also unite in a similar way? But I will not trespass on your time. I rejoice in this enlarged work for China. My only wish, as I look over this wide field and these openings and the existing encouragements, is that I were young again to enter upon this blessed work with those glorious opportunities, advantages and facilities. The Lord bless you, young men and women, as you are permitted to enter on these labors. I congratulate you; on all the opportunities and facilities that are before you, and may the blessing of God our Saviour rest and abide with you all and may He give you to see a yet greater measure of blessing and success than we have been permitted to see. I shall soon cross the stream, but I rejoice to

A retrospect.

Opening up
of China.

Union.

Younger
missionaries
addressed.

leave this work in such earnest hearts and hands, and pray that when you assemble in the next Conference you may see a hundred-fold the results that we are permitted to see at this time. The Lord bless you.

[The Conference united in singing the hymn, beginning,

Blest be the tie that binds

Our hearts in Christian love.]

AFTERNOON SESSION.

ESSAY.

THE DIVISION OF THE FIELD.

Rev. J. W. Stevenson (C. I. M., Shanghai).

THE importance and practical character of this subject must be apparent to every experienced missionary.

In the early stages of missionary work in this land, the various organizations sent men to all the accessible points. In course of time they were enabled to branch out from these centres and take up separate spheres of labor; these spheres were occupied to the best of their ability, as the home churches supplied men and means. Happily there has hitherto been, with rare exceptions, a good understanding among missionaries in China with regard to separate fields of labor, and in this understanding a loving and helpful spirit of co-operation has animated the various missionary societies working side by side. It can truly be said that, in the main, the conversion of the Chinese and the speedy occupation of the whole field have been kept steadily in view. This is a cause for profound thankfulness to God.

To my mind the drawbacks have been greatly exaggerated with regard to the different missionary societies and denominations working together in China. Generally speaking the effect has been to create a healthy stimulus in the common cause; and contact with fellow-workers from other countries and of different sections of the Christian church has greatly helped to promote a spirit of appreciation of the work of others, and has tended to keep the enterprise far above mere sectarian interests. This has not been without its reflex beneficial influence on the native Christians and churches.

In view of the continually expanding work and of larger numbers coming out, it is to be hoped that this spirit of forbearance and brotherly co-operation will continue and increase. Where several societies are represented, as in large centres from which it is proposed to initiate work in districts and cities as yet unoccupied, no forward movement should be taken until after full consultation with the missionaries on the spot; and this course should also be adopted by new missionaries coming into fields already partially occupied. Missionaries going into small cities and towns or districts, which are already fairly well worked, when there are adjacent districts wholly

destitute, is greatly to be deprecated. The aim should be to distribute the ground among the various agencies on the spot in such a manner as to ensure its being entirely and evenly worked. Such distribution would not only be helpful in itself, but would also be a means of avoiding friction from overlapping. This, in my opinion, is all that can reasonably be expected under the circumstances.

It would be futile, in their present state, to expect that the churches in the home-lands will all unite in one common effort.

They *will*, however, work harmoniously and strenuously on separate and distinct lines for the evangelization of China. And, with such a vast and needy field before us, let us, "endeavoring to keep the unity of the Spirit in the bond of peace," recognize that "there are diversities of workings, but it is the same God who worketh all things in all."

Unity in
diversity.

In practical missionary work, in a country like China, denominational distinctions and peculiarities become greatly modified; nevertheless, I am convinced that better service will be rendered by each keeping to their separate sphere and work as far as possible; and, by a mutual forbearance and loyal carrying out of local subdivisions of the field, much will be effected in regard to the advancement and harmony of the whole work.

Denomina-
tionalism.

It is to be devoutly hoped that this Conference will result in large extensions in the regions beyond. There are still numerous districts without any missionary; but, with a united effort of the church of God, soon every important town and village in this great empire might be reached with the Gospel. It has been seriously proposed to ask the home churches to give a thousand missionaries to China within the next five years, and not a few are uniting in prayer that this desire may be fulfilled. I would respectfully suggest that we, as a body of missionaries, consider this proposal, and if we can unitedly and successfully urge the societies to take this matter up, our Conference will have been to some purpose indeed. Who can tell what might be the outcome of a thousand consecrated men and women coming to this land from the various missionary societies? The churches at home and the societies would receive immense blessing, and multitudes of souls would be brought to Christ. I am convinced that if the home churches see that this matter is taken up earnestly by us here, we shall carry them with us,—*the thing will be done*, and God will be glorified

Large
extensions
hoped for.

In view of such a glorious eventuality, it seems to me that it would be wise for this Conference to carefully take into consideration the division of districts as yet unoccupied. In such prospective division it might be well to give each denomination a large district, grouping together those of the same family, though perhaps of different nationality. If such can unite in their corporate work, as those in some of the older fields have already done, a great step in advance will have been taken towards the union of the church of Christ in China.

Division of
unoccupied
districts.

I consider that *the speedy occupation of the field* is undoubtedly the most important point in connection with its division. Any *speedy occupation the desideratum.* artificial arrangement, made without regard to the abilities of the several societies, would be a mistake. It should be clearly understood that those who have the ground allotted to them be prepared within a reasonable period, say the next five years, to occupy such ground or to relinquish it to those who are able.

A well-considered and wise division of the field among the various missionary societies is, I humbly submit, more likely to *A means of union.* unite the whole church in a common effort for the evangelization of China than any scheme, however desirable in itself, for immediate organized co operation, for which the home churches are not at present prepared.

ESSAY.

CO-OPERATION.

Rev. John McCarthy (C. I. M., Yang-chou.)

CO-OPERATION is the natural and normal condition of the members of one body. The want of co-operation means distress and disease, and may even result in death. The members were not made to be independent or self-acting, having no connection with each other; but mutually to support, sustain and help one another, so that there might really be *one* body, and that body be able to fulfil the object of its existence.

This figure of the body is the very one used in Scripture to illustrate the union of believers with their Head and with each other. The Saviour depended on this united action as the one standing testimony to the world of the grand and important truth that He had been sent by the Father. Co-operation, therefore, is not a matter of choice or convenience; it is merely the fulfilment of the purpose of our new creation as Christians. As God counts living, no *Co-operation the purpose of the new creation.* man liveth to himself.

It seems strange, then, that anything but co-operation among Christians should ever be tolerated or maintained; stranger still that it should ever be thought that emulation and division are of God's ordering, and tend to the advancement of His work, when the Lord Himself, in presence of His cross, prayed that they all might be *one*.

This principle is important for the church at home, but how much more need is there that it should be remembered and acted upon by those who are representing Christ and His church among the heathen? If there is only *one* Spirit, *one* faith, *one* Saviour, and consequently *one* redemption and *one* body, and we come to China to make this known, is it not of the first importance that the truth should be *illustrated* as well as preached, and that the effects of the Gospel should be shown forth in a tangible form that will strike the heathen mind? Nothing could do this more clearly than a manifestation of the power of the living

God in controlling by his Spirit, and guiding to unity of action, hearts, whose plans would naturally be so diverse.

Some of us are tired of the oft used Sunday school oration illustration, which represents the various distinct missions as so many "regiments of the one great army," all having "the one grand aim in view," and fighting under "the one old flag," and a great deal more, according to the length and breadth of the various speakers' powers of imagination. But we desire to be downright honest now; and can one of us really say that this is at all a truthful illustration? Does it not rather tend to throw dust in the eyes and prevent us from seeing the great blunder that is perpetrated and perpetuated? Let us reverse the picture and suppose that earthly armies were managed as the heavenly ones are. Well then, each regiment would be composed of a few horse-soldiers and a few foot-soldiers, some sappers and miners and artillery, with a commissariat and camp-followers, besides officers and captains and a general or generals, who lead the fight without any regard to the plans or methods of those who are supposed to be fighting with them in the same battle and on the same side. Clearly "the children of this world are wiser in their generation than the children of light," for they would never adopt our methods.

An old and
often used
illustration.

We are all familiar with the fact that an imitation of this united action has often been attempted; and we know, too, how inadequate all mere outward rules and regulations are to maintain a unity of action which can only really be of any avail when it is the spontaneous outcome of the same life dwelling in the various members of the one body. Many of us are painfully conscious that the prayer of our Saviour for the harmonious and united action of His people has been too long neglected, to the sad detriment of His cause in the world; and in the deep and earnest longing after union which exists, and the drawing of the Lord's people together for united evangelistic effort, if not for closer church life, may we not hail the signs of the near approach of that time when with united front the church of the living God shall be really "terrible as an army with banners?"

Christ's prayer
for union too
long neglected.

To relegate this united action to millennial times, or later still to the eternal state, is to fail to grasp the Saviour's purpose and to misdate the time when its fulfilment is important. *While the foe is before us* we must fight, and it is in the stress of battle that *united* effort is needed. The testimony is required *now*; it will only be of value while the victims of sin *can* be rescued. The angelic hosts in glory do not need any special testimony to the value of united action; they are already convinced; and indeed when God's will is done perfectly as it is in heaven there *can* only be united and harmonious action. What is needed is that the world—the busy, restless, unsatisfied and contentious world—should see that there is a spirit which, when received into the life, can still the tumult, destroy the selfishness and make true union possible. The world does not so much need books on Theology or on the Evidences of Christianity; more than anything else

Union required
in the present
time.

it needs *the evidence* of a united and a unitedly aggressive church—separated, not from its own members, but from all that is of the devil, the world and the flesh—with one heart seeking the salvation of the lost and perishing.

We know what is so often pleaded as an excuse for the present state of things, that the *mystical* body of Christ is composed of all those who are His, from all the various branches of the church militant and those in glory. But will any one say that our Blessed Lord prayed that the world might see His *mystical* body? Will any one say that the world *could* see His mystical body, or that the fact of there being a mystical body at all can be understood by the world? The Saviour said that the world could not receive the Holy Spirit, “for it beholdeth Him not, neither knoweth Him;” and just as difficult would it be for the world to behold or know a spiritual church in which the Spirit dwelt. How, then, can a mystical body be the evidence to the world that Jesus was sent by the Father? No—inconvenient as the conclusion may be to most of us—upsetting as the truth would be, and *will certainly* become when understood by all the Lord’s people in the power of the Holy Ghost, it is a sorrowful fact that the preached Gospel still lacks the strongest credentials that Christ Himself had to bestow for commending it to the attention

The world lost
for want of
united action.

of a world lying in the wicked one. Christians lose much themselves, but the *world is being lost* because of the want of united action on their part. The Saviour really meant what He said when He taught us—his disciples—to pray, “Thy will be done on earth as it is in heaven;” and His will is, “That they may all be one, even as Thou, Father, art in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou didst send Me.”

If, instead of making excuses for failure, or insisting on the perpetuation of what cannot in the least be considered God-given arrangements, the Lord’s people would recognize the evil of separation, and, humbling themselves before God, would seek from Him the mighty working of His Spirit, it could not be long before His approval would be manifested, and even united church action be found not so impracticable as it seems at present. If the fathers in the churches, “filled with the knowledge of His will,” were bent on doing that will at *all* costs, whatever the immediate results might be, one could only expect that the purpose and prayer of the Saviour would be soon fulfilled; all would be one, and great blessing would come to our sin-cursed earth as the result.

I grant that it does seem rather out of place for us here to be considering the question of co-operation at all. As a matter of fact, if all the missionaries in China were fully convinced of the value and importance of united action, for the most part their connection with home churches would altogether prevent any practical step towards closer union or united effort; and one fails to see how it can be otherwise while missionaries represent denominational and even political differences to the Chinese, instead of only representing the Christ of God. I am not writing hurriedly in saying *political* differences as well as denominational ones, for, while missionaries holding precisely

Foreign
missionaries
fettered by
home churches.

similar views as to church government and doctrine are divided by geographical distinctions—and that on political grounds—we cannot deny that they are here representing political differences as well as denominational ones; we may seek to defend or to make apology for the position, but we cannot deny the fact. It is a fact, then, that for the most part we are at present unable to manifest that complete oneness which would be the most tangible evidence to the heathen of the love and power of a risen and exalted Christ; but in the face of the great value that such testimony would be, shall we not endeavor, more effectively than ever in the past, to do our part towards the hastening of that day when the Saviour's heart shall be satisfied, as He sees His prayer being answered in the gathering of His people closer to Himself as the great centre of attraction, and consequently closer and still closer to each other?

We know that it is only in *the truth* that such union can be of any real value; but the more loyal we are to the truth, the more prepared we shall be, if filled with Christ's spirit, to be loyal to those who hold the truth; and it will not be one particular line of truth, or one item of truth that will be considered important, but *all* God's truth alike—no part of it being out of proportion—all important, because of God.

We feel that while the missionary body in China may be unable to do much to help forward the evident desire towards closer union manifested by various bodies at home, yet that their voice should be heard and their influence felt on the side of such fellowship by those whom they represent; and that while things remain as they are in the church at home, as much as possible should be attempted in the direction of union by those in the mission field.

Arrangements made, where it is practicable, not to begin new work in fields already occupied by others, would do much to show that we are satisfied that the Gospel is being preached, and that the Gospel preached is not "another Gospel."

Of course it is recognized that while we *must* have so many separate organizations it may be needful in great centres to have bases of operations; but while China is so destitute of missionaries, and while cities and towns without the Gospel are so numerous, it will always have a prejudicial effect for a number of different missions to have their workers in the same place. It *cannot* tend towards leading the heathen to think that we are all *one*, especially if prominence be given to the countries from which we come.

Different
missions
working in
same place.

It is not a question as to whether there is not work enough for all who may be located in any one city—probably this will for a long time be quite true—but the question is, Is it best for the advancement of the whole work? And should not missionaries, of all men, be slow to use the very argument which keeps so many at home whom we think would be far more useful in the foreign field? Good workers find something to do in any place.

Another matter which materially affects co-operation is the manner in which the criticism of each other's work is conducted.

In so far as criticism is necessary at all, how much need there is that we should be careful as to its spirit. The con-

Criticism one
of another.

stant remembrance of the law of love with regard to it would spoil many a smart newspaper article and prevent many a cheaply-bought triumph, but it would gladden the Saviour's heart if His people, when they differed, showed that they were controlled by His Spirit. The world laughs, but Christ weeps, when they who are supposed to be fighting His battles, are really fighting each other, either rushing into print to expose the mistakes of an erring brother, or else plunging into the sea of newspaper strife in self-defence. All one can say is, It is not of the Father and it *is* of the world. 'Tis thus that the children of the world act; they *have* to defend themselves; they know not of One who is the Defence of His people. But for the servant of Jehovah to descend to their level in this respect is surely enough to call forth the cry, "How are the mighty fallen!" It needs no argument to show that the world never can be impressed favorably towards Christianity by such a course; yet is it not too common, to our shame and humiliation?

Are we never to differ in our opinions, and if we do, are we never to express such differences? it may be asked. To which we reply that while in the flesh we shall probably not see eye to eye about everything, and nothing but good can come from the interchange of opinion so long as the discussion is carried on on the lines of I. Cor. xiii. But it may be gravely questioned whether, if the Lord's people carried out His own instructions in their dealings with each other, it would ever be necessary, even where there might be real grievances, to fill the columns of secular or any other newspapers with matters that were better prayed over in private.

Meetings for conference and prayer—*especially* for waiting upon God—must ever have a first place as agencies for promoting the feelings which will lead to co-operation whenever practicable. Conferences are only exasperating when, after all suggestions and deliberations, we are practically compelled to go back and work exactly as though we had never conferred at all, because all our good suggestions or plans need the sanction and approval of those who have *not been* at the conference, and who are not much influenced by anything that can be said at such conferences, but by the state of feeling of the churches at home. On the other hand, united prayer and waiting upon God *must* always be helpful. I say *must*, because the mouth of the Lord hath spoken it: "They that wait upon the Lord shall renew their strength." We need renewals of spiritual power for our work, and the Saviour gives a special promise to *united* supplication. Let such meetings be maintained for their legitimate object, and all matters that affect the whole work be brought unitedly before the Lord, and let the sympathy of other workers be secured, so that, not only when together, but at other times, these matters may be made the subjects of prayer, and blessing will most certainly be the result.

Perhaps a good deal more might yet be done in the way of co-operation in the preparation of books for Christians and for general educational purposes. Much has, no doubt, been done already; but, as the work extends and the opportuni-

Meetings for
conference
and prayer.

Co-operation
in the prepar-
ation of books.

ties multiply, it will be all the more desirable that in this wide field for usefulness there should be more effort made towards the fullest co-operation, so that the native church in China may have the benefit of the best efforts of laborers in all the various missions.

The circulation of the Scriptures, too, is a work in which all may co-operate; and, whether we hold the view that the wide-spread distribution in unevangelized districts is of value or the reverse, we are all agreed that the one implement for our warfare is "the Sword of the Spirit," and will all feel at one in seeking to get the awakened, as well as the converted, to study that Word, which is able to make them wise unto salvation.

In circulating
the Bible.

It may at first seem strange, after all that has been said, that I should feel that one of the greatest hindrances to the measure of co-operation possible at present would be an undue interference by the members of one mission with the work of others. While there are different societies with well-defined plans of action marked out for their missionaries to adopt, it can only hinder harmonious working for any efforts to be made by others to turn them from their purpose.

Undue
interference
condemned.

It is specially to be deprecated that any young missionaries should be compelled to hear unkind and thoughtless criticisms of plans and methods which they have already pledged themselves to seek to carry out. If older missionaries only realized how such remarks tend to dishearten and weaken beginners, we would have less of it; but "evil is wrought by want of thought, as well as want of heart." We do well to remember that thoughtlessness is sinfulness; if men have to give account for idle words, how careful those who are set apart for the Lord's service should be to speak only words that will help and encourage. More than twenty years have passed away, but I have never forgotten the impression made on my mind by the speech of a good brother, whose praise is in all the churches, who, without a moment's thought or prayer, sought to help me (I suppose) by pointing out that the plans proposed by the mission with which I was connected would be utterly useless. I simply remarked, "I am come to China to carry them out." I could not argue with an old, experienced missionary, but if he wanted to help me to good methods he did not secure my attention, and he lost his power to influence or help me for many a day. After a careful study of the subject for a good many years, I am quite satisfied that one of the first rules for the promotion of co-operation is that each one should study to be quiet and to do his own business; not in the selfish way of each one only minding his own things, but in the self-denying way of not meddling with things about which he has no responsibility. Even where things might be improved by our brethren, we should be careful that we make suggestions to the right persons and in the right spirit.

Also thought-
less criticism.

Co-operation is impossible with those who have so little regard for the plain instructions of the Master that the church discipline of other missionaries is disregarded. If church action, when Scripturally conducted, is registered in heaven, those

Church
discipline.

on earth who ignore or deal lightly with it cannot be blameless. So long as excommunicated members of one church are not only received, but placed as teachers in other churches, any measure of co-operation will be difficult. When men or women are received without any reference to the churches or pastors where they are known, such mistakes will be sure to be made, so that great care is needed on this point.

The use of members of other churches for the purchase or rental of lands or houses, without conferring with those who know most about such persons, is to be deprecated. Those who are over them in the Lord know better than any one else whether they should be exposed to such temptation; and it cannot tend to promote good-feeling, not to say co-operation, if native Christians are induced to get entangled with magistrates and literati, and so become involved in trouble which hinders their spiritual life, because for the hope of the gain which they get as middle-men they have been induced to undertake such business.

We cannot but feel that the one thing necessary to prevent all kinds of misunderstandings and to promote co-operation, is *that* Use of members of other churches. *power* which is needed for the carrying on of the work itself—the mighty power of the Holy Spirit. Our Lord has made ample provision for the co-operation which He desires. He said to His disciples, “Ye shall be baptized with the Holy Ghost not many days hence.” That baptism was given; and how wonderful the results at Pentecost and afterwards! This same power is in the church to-day; grieved too often, alas! yet in the church, to abide with us for ever. Let us then be low before God, confessing our failures, shortcomings and sins, and seeking that the power of the Holy Ghost may be more fully manifested in our lives, and in the lives of all our brethren and sisters. The good James Hamilton used to say that when the tide was out every shrimp thought its own pool was the great ocean, but when the tide came in it found that there was a greater ocean. And so when the spiritual life is at a low ebb each little church thinks itself *the* church of God; but when the flood of God’s reviving grace flows in and brings its members into fellowship with others of the Lord’s people, they then find that there is a church *worthy of God*, far more extensive than their own sect or party. Let but the Spirit of God work mightily as of old, in answer to the humble and united prayer of His people, and there will never be any difficulty about true co-operation

DISCUSSION.

Rev. A. Elwin (C. M. S., Hang-chow):—The subjects that have been brought before us this afternoon are most important. With regard to “the division of the field” I think that is a question upon which we are all agreed. Differences of opinion arise when we enquire what is meant by “*occupation of the field*.” If a missionary settles in a town or district containing thousands of people, and then objects to any one else settling near him because

What is
“occupation
of the field?”

the field is occupied, that man is laboring under a very great mistake. We must be very careful what we mean when we say that the field is occupied. With regard to the paper on "*Co-operation*," I can only say I most strongly protest against the statements contained therein; such statements never ought to have been read at this Conference. It is *not true* to say that missionaries are sent out to "represent denominational differences." Speaking of my own society, I may say that it sends out missionaries to preach the Lord Jesus Christ to the heathen, not to lead men to the church of England, but to lead men to Christ. The first sentence of the printed instructions given to every missionary by the C. M. S. is as follows: "It cannot be too deeply impressed on the mind of every missionary that the great object of his calling is to glorify God and to win souls to Christ by the proclamation of the Gospel to the heathen." By all means let there be co-operation. Missionaries should be ready to sympathize with and help one another at all times and in every way. Especially should this be the case in time of trouble and sickness.

Protest
against Mr.
McCarthy's
paper.

Rev. W. J. Hunnex (A. S. B. M., Chinkiang):—I think Mr. McCarthy has taken a very pessimistic view of the situation. Our present meeting and the resolutions passed contradict what he has said as to our want of union. I should be sorry if this paper should give the impression that the missionaries in China are not agreed as to the methods of work on the whole. I will point out one or two passages where Mr. McCarthy has, I think, misrepresented the relationships of the missionaries in China. On the second page he says, "Christians lose much themselves, but the *world is being lost* because of the want of united action on their part." I do not know whether in saying this he refers to the Christian world at large, or whether it has specific reference to the work in China, but I am certain from my experience in China that the Chinese are not being lost because there is a want of union among the missionaries. I do not, however, in saying this, for a moment doubt that if we could draw closer together, the work would go on much faster; but I think this is an exaggerated statement, and I should be very sorry if it should be allowed to go without contradiction.

Mr. McCarthy's
paper
criticised.

Chinese not
lost from
want of union.

I agree with the writer of the paper where he says that it is a great misfortune that paragraphs should be written in the public journals and elsewhere, by missionaries, which are calculated to do great harm to the missionary body as a whole. There is, perhaps, more of this done than some might suppose. Some years ago I made a collection of the paragraphs of this nature that came under my notice, and the number that I secured was by no means inconsiderable. I do not regret that these were all destroyed in the Chinkiang riot in 1889; it was a fitting end for such exhibitions of unchristlikeness on the part of His redeemed people. Great pain has been given also to many honored servants of God by the hasty and unkind criticisms of their work that have appeared from time to time in the journals of England and America; criticisms written not by writers antagonistic to missionary work (this would matter little) but by fellow-workers, who chose this unscriptural way of pointing out to their brethren the errors of their ways. This sort of thing can only tend to hinder the harmonious working together of missionaries of different sections of the Christian church.

I think, too, that missionaries in writing to their respective denominational journals, should be careful not to disparage the work of their brethren of other denominations, or to ridicule, in any way, the beliefs and practices of those who differ from them. This sort of writing should never be indulged in by those who earnestly desire to see Christian union in the mission field. If we cannot speak in love of those who differ from us, then let us not speak at all about them.

On the fifth page, Mr. McCarthy says:—"It may at first seem strange, after all that has been said, that I should feel that one of the greatest hindrances to the measure of co-operation possible at present would, be an undue interference by the members of one mission with the work of others. While there are different societies with well-defined plans of action marked out for their missionaries to adopt, it can only hinder harmonious working for any efforts to be made by others to turn them from their purpose." This may be true, but I think if we talked more about our work with each other great good must result. We should not keep to ourselves all our hopes and aspirations for the success of the work. We need not isolate ourselves from those whose plans differ from our own, as if the success or non-success of their work were of no concern to us. Kindly discussion and criticism of our different methods of work need not be assumed to be "undue interference." They would, I believe, be productive of good. If we have success in our work, let our brethren unite with us in praise to God; if difficulty and trial await us, let the prayers of others mingle with our own. Let us rejoice with them that do rejoice and weep with them that weep. We shall be all the stronger for so doing and shall be drawn closer together in the bonds of Christian love and esteem. I think that Mr. McCarthy has somewhat misrepresented himself in his paper. I have had several conversations with him, and I believe he does desire and pray, perhaps as earnestly as any of us, that Christians should be brought closer together in every way possible. Let us not forget, however, that a great deal has already been accomplished in this direction; and, as I remarked just now, this Conference affords a striking illustration of the real unity and love which exist among the missionaries in China. The unanimity of opinion on nearly all the great subjects that have been brought forward for consideration has been remarkable, and more than once have the members of the Conference been called upon to praise God from whom all blessings flow, as an expression of the joy which they have experienced because of the evident oneness of heart, and mind, and purpose, which have characterized our deliberations from day to day.

Rev. J. Hudson Taylor (C. I. M.):—With regard to the division of the field, if we could come to some definite arrangement by which certain societies or individuals would definitely undertake to extend in certain directions so that we could divide up the whole of China into large parishes, the rapid evangelization of China would soon be accomplished. As to the question of intrusion, I think it would be wise if missionaries on finding a mission was doing work in a small district—a *hien* or county—while other counties around were totally unoccupied, were to go to the unoccupied *hien* and *fu* cities.

Rev. A. Williamson, LL.D. (S. U. P. M., Shanghai):—There are two different kinds of division of the field. There is (1.) the hard and fast division, and (2.) the “living division,” to use a Chinese term, adapting itself to the exigencies of the case. Division of the field.

The first delimitates: “This is my place, that is yours; you do not come to me and I do not go to you.” I do not believe in that division of the field at all; for that clearly is keeping up our divisions and perpetuating denominationalism, and in my opinion should be entirely discouraged.

The other division of the field is made so as to overtake the whole field. And my idea is that local associations should consider the province in which they are stationed, look about them and see what places are most in need of missionaries, and so arrange the division of the field and the work that the *whole* of the province should be overtaken. I should be inclined to say: do not touch existing stations at all; let the missionaries in the different localities consult and, if possible, strengthen each other's hands; and if there are outlying districts not yet overtaken, let arrangements be made by local missionaries that the field be so divided that the whole shall be overtaken. That is the division of the field that I feel an interest in. Also, that when one mission is short-handed the other missions help. I would further say that the ulterior object to be kept before us all, in all cases, is the establishment and extension of the church of God in China—not this or that denomination; and by utilizing the best points in each polity we may be able to guide the Chinese to an ecclesiastical organization, which may be eminently adapted to China.

ELEVENTH DAY—MORNING SESSION.

ESSAY.

HOW FAR SHOULD CHRISTIANS BE REQUIRED TO ABANDON NATIVE CUSTOMS.

Rev. F. Ohlinger (A. M. E. M., Seoul)

NOTHING arrests our attention and invites attack sooner than the manners and customs of a people. This, it is safe to say, is due chiefly to the religious significance of those that differ most materially from our own. Customs invite attack. Every religion has its citadel and sentinels in the customs of its devotees. These may guard and pronounce a living creed or point to a neglected shrine. Our habits, says Uhlhorn, stick closer than our creed. They are often the pall-bearers of our religion and linger to demand at least a decent burial for our faith. The German's call for “bad weather” is incense to his former deity; his recollection of a religious rite in the same breath, reveals a newer creed. In the names we give to the days of the week we all bow to the perennial vitality of religious customs. This in itself has a tendency to stimulate opposition to them. The sturdy oak invites the axe of the aged statesman (Gladstone), while an acre of mushrooms cannot tempt the wooden sword of our four-year-old.

Then there is the desire to do something that will tell, and to do it early. There need be no unworthy motive at the bottom of this desire. To change, improve or abolish a single religious or social custom is sufficient to immortalize a man. The Emperor Kanghi tried to abolish foot-binding and failed. The good he tried to do makes of the meanest

Urgent need to
change debas-
ing customs
of Asiatics.

peasant who emulates him a nobleman. No one can fail to see, almost the moment he lands on these Asiatic shores the urgent need of changing or abolishing the customs that hamper, torment and debase these heathen peoples. The missionary who can remain unmoved by the cruelty and wickedness of these customs has lost his divine call to the work, if he ever had one; he who can assume a neutral attitude and be content to wait until others have brought about a change for the better, is simply missionary driftwood. But missionaries, as a class, are not much inclined to the driftwood category; they are the true sons of those who have ever been accused of turning the world upside down, and still consider it a sufficient answer to tell their accusers that the world is awfully downside up. Yet there may be a zeal without knowledge. The spirit of wholesale condemnation may get the upper hand here and there and work incalculable mischief. Our converts and heathen neighbors will not fail to discover whether it is this spirit or the spirit of Him who went about doing good, that moves us. They are wonderfully amenable to instruction, and even to "rules," so long as we can make them feel that we love them.

Taking for granted that we have this desire to do good to our fellow-men, there are a few things it is always well to bear in mind when dealing with the customs of a people.

(1.) We ought to bear in mind that the only means of getting people to abstain from at least some of their customs, is to persuade them of something better. "Thou shalt" and "Thou shalt not" do not come with much effectiveness from the lips of man.

Persuade of
something
better.

(2.) It is well to bear in mind that many of the customs that invite our serious attention are not only the expression, but the teachers and guardians of the civilization of these nations. Should they yield prematurely, barbarism, and not Christianity, would, at least for a short period, be the result. Heine says the duration of religions has ever been dependent on human need for them. The same is undoubtedly true of many customs, especially of the religious ones. It is well that they hold their own until positively crowded aside. It is well that the stars shine until the sun bids them retire.

Barbarism
the result of
premature
abolition of
many customs.

(3.) It will also be desirable to remember that our own customs are not in every respect what they ought to be. While we pity the Chinese lovers because custom does not allow them a proper courtship, we are obliged to confess that in our own lands many seem to like our custom of courtship simply because they can abuse it. The custom that shuts the door on the male physician in heathen lands is but a little remove from the custom that

Western
customs not
always what
they ought
to be.

until recently has persisted in telling the trembling sufferer that the only one sufficiently educated and skilled to deal with her case was a man,—a stranger, a debauchee perchance. How long has Western—of course I cannot say Christian—custom thus trampled upon woman's modesty, and even now ventures to sneer at the woman who knows as much of the human body and its ailments as her brothers? It will moderate our zeal to remember that we owe it largely to the cruelly one-sided custom that provides a doctor for the man only, that we are at last on the way toward that golden mean which gives every one the choice between a male and a female doctor. It will give our zeal a healthy tone to think of the drinking customs we have been unable,—I had almost said, unwilling—to abolish; of the tobacco custom that befouls the very air we breathe; of that custom which is as much more cruel than foot-binding as a stab at the heart is more villainous than breaking the legs of a victim. Women's feet are not the only victims of the cruel bandage.

(4.) Finally, let us bear in mind that these civilized though heathen nations have some good customs; others, though strange to us, that are in themselves innocent, and again many, though at first sight utterly wrong, that are nevertheless a necessity, or appear, on closer study, to be the lesser of two evils. I quote from an eminent authority: "The fortress of time-honored customs and supernatural beliefs in which the soul of the heathen is, as it were, entrenched, must be explored and studied; if any atom of adamant truth has survived, it must be respected, and the assault against ignorance and falsehood must be made by the united forces of wisdom and truth." These considerations will check that ardor which would drive roughshod over everything that has no place in our own code.

Heathen
nations
have some
good customs.

But let us be convinced in our own minds, and then lay down the line that is to constitute the boundary between church member and outsider, in the spirit of fearless candor. We are safe in requiring of the native Christians that they wholly abandon:—

1st. All idolatrous customs, all customs that recognize any being as worthy of worship aside from the true God. This brings us face to face with the whole ritual relating to the worship of ancestors, that worship which constitutes as it were both altar and sacrifice, invocation and benediction, in these Asiatic cults. Whatever latitude Romanism may grant to its adherents, Protestantism can make no compromise with it or with anything that relates to it. To the heathen and to the partially instructed Christians, this undoubtedly seems like making a very literal application of the Saviour's words about leaving father and mother, etc., and scores of times when I asked some one in my audience, whom I knew to be familiar with the tenets of the religion I was preaching, why he did not become a Christian, has come the reply: I cannot forsake my parents. Yet it is not often filial regard that leads the heathen to the performance of the foolish and expensive ceremonies of ancestral worship; it is usually the slavish fear of incurring the displeasure

All idolatrous
customs must
be wholly
abandoned.

No compromise
with ancestral
worship.

of the dead and of thus bringing calamities upon themselves. I have found it a good plan to remind my heathen audiences of the kind forgiving words of their parents in their last illness, and have rarely failed to get them to confess that suspecting a father or mother of such malignity as to bring sickness and losses upon their children was the most unfilial conduct of which they could be guilty. "We all love to have our children think well of us." As to the Christians, who in the hour of special temptation show a leaning toward this element of their former religion, it is usually sufficient to remind them of their faith in God to bring from them the confession of their bondage to a religious custom, that has no religion in it whatever for them. They usually plead their sense of indebtedness to the dead for temporal prosperity, as their only excuse for participating in any of these ceremonies at all. I recollect that the first member of the Methodist Church who took a degree in the competitive examinations, urged as an excuse for having worshipped at his ancestors' tomb, this feeling of obligation, and the absence of any prescribed ceremony or act by which he could satisfy the demands of his overflowing heart.

I fear that many of the native Christians, shirking the cross of a very public confession of their faith before their heathen neighbors and friends, and yet unwilling to break with the church, tacitly allow some unbaptized relative to act as master of ceremonies. In some families all the sons but one are urged to become Christians, because of the restraint from vice they have discovered in a connection with the church, the son who is kept back being jealously guarded against all Christian influences in order that he may perform the heathen ceremonies at the grave of the parents. We meet men who are kept out of the church because an approaching idolatrous anniversary, on which they are to perform a prominent part, holds out a small fortune to them. Thank God, we also meet with not a few who count both the honor and the gain but dross that they may win Christ. I do not think that the church members who are received with a proper degree of care, are often guilty of open idolatry, but I do fear that there is often a highly injurious compromise with it. I had the sad privilege of burying our first church member in Foochow. The man had long stood as a pillar of the church, and had been a fair sample of an unpaid Christian. His wife, a woman of considerable intelligence, had been employed as our first Bible reader. There seemed to be more than usual at stake; Christianity itself, it seemed to me, was on trial the day that man was buried. Yet from the beginning to the end of the ceremony, notwithstanding all remonstrances, the fire crackers, mock-money, incense and rice-cakes were a far more prominent feature than the Bible, Christian hymns and prayers. The widow claimed that in the absence of her sons the brothers of the deceased had sole control of the burial ceremonies. At the next meeting of the officary of the church she was tried and expelled from the church. This grieved and surprised us almost as much as her offence, yet I have heard no one say that the punishment was unjust.

A case in point.

The tendency to compromise with idolatry cannot be too closely watched, nor too thoroughly rooted out.

The worship of heaven and earth comes next in importance after the worship of ancestors. If the latter is the enemy's capitol, the former is his chief citadel. If the one is really in our possession, the other will not offer much resistance. But Worship of heaven and earth. herein may lie a serious danger. A foe is not harmless simply because he is weaker than another one. We do not guard our weddings and joyful occasions as carefully as we guard our funerals. I fear our converts are not so fully on their guard on these occasions as at other times. Many of the native expressions of joy or gratitude have a religious element in them, which is almost invariably idolatrous or grossly superstitious. I cite the case of our first Christian graduate once more. On the opening or completion of some great enterprise, the beginning or completion of a house, when a son is born in the family, on their anniversaries, when they graduate or take a degree—on all these occasions they will seek for some fitting, visible, as well as audible expression of their feelings. They are, after all, wonderfully like ourselves, and I fear, in our enthusiasm to enlarge the borders of our beloved Zion, we have overlooked this fact and have not given sufficient attention to the internal finish of our structure. Some years ago the Methodist conference at Foochow appointed one of its senior native members to draw up an order of exercises for the more Provide with something better. frequent occasions. The plan was to examine his work, and, if found suitable, to continue in the matter until the whole field should have been covered and no excuse left for any one to resort to doubtful practices. The relief afforded by his work was so great, however, that nothing further was done. Why could not committees be appointed at each port or central station, consisting of one foreign and one native representative from each denomination to take up this important work and give the native church something uniform and comprehensive? This would be one of the many ways in which we can show forth that beautiful oneness for which our blessed Master prayed. I am strongly inclined to give a very short answer to the question before us, so far as the customs we have considered are concerned; it is this: Christians shall be required to abandon native customs in so far as they have been supplied with something better.

2nd. Christians should be required to abandon all cruel customs. Here I would emphasize the word "abandon;" we are not called upon to provide substitutes for these customs. And Cruel customs, abandon and condemn. while our church members utterly abandon these customs, we should teach and direct them in a pronounced condemnation of the same. Let every one become a preacher of the gospel of humaneness. Let the refined cruelty of foot-binding and of selling children away from their parents, at an age when they feel it most, never be mentioned as becoming followers of the loving Saviour. I have heard cries of anguish from the victims of both these customs that might have moved the very rocks to pity. O, the cruelty of heathenism! Would that the lukewarm

friends of missions in Christian lands could but once see half of it! But it is not sufficient to testify against these cruel customs. We must prayerfully search for means to abolish them. Here, as everywhere, the Gospel is our chief weapon. The well-equipped soldier, however, carries more than a musket. The female children of these heathen peoples are, with rare exceptions, the victims of these customs, and when the higher education of Christian girls was a very live question in a certain mission, the native brethren plead with much force: "Help us,—to educate our girls and we shall soon convince our heathen friends that girls are not intended to be sold like domestic animals, and that they need feet as well as hands." Female education will not only aid the Christians in wholly abandoning these customs, but also help them in convincing their neighbors of the wickedness and folly of these practices. We may be led to still further means by studying the source and channels of this cruelty. It undoubtedly originates in the natural wickedness of the human heart, finding fresh occasion and stimulus in the daily course of national and social life. A year's war is sufficient to graduate a whole generation in both old and new barbarisms. The government itself often goes beyond its soldiers in the treatment of prisoners and their innocent children. I beg to inquire whether this body could not institute a plan by which the united Christian sentiment of missionaries, foreign merchants and native Christians, could be brought to bear upon the government when these atrocities are contemplated. So long as the government finds satisfaction in the mutilation of children who have the misfortune to be the sons of brave though unsuccessful men, so long will the heart of the people show that rocky hardness which imposes nameless cruelties upon the unfortunate and helpless.

3rd. Christians should be required to abandon all customs that are in themselves vicious or that lead to vice. Such are opium

Opium smoking, drinking, gambling, fighting, etc.

smoking, the drinking of intoxicants, gambling in its numberless forms, village fighting, the brawl-room (鬧房) in connection with weddings, and many others that follow in the train of these. It may not always be an easy matter to convince our adherents that these things are wrong in themselves or lead to wrong doing, but it ought not to be difficult to convince them that they do wisely in entirely abstaining from them. The rule forbidding participation in village and clan fights is the only one I have known to be seriously questioned by the native Christians. To refuse to fight, sometimes means nothing less than the destruction of their property, prolonged persecution, and even banishment from their homes. I have known them to yield to the threats of their neighbors and take up arms; I have also known them, when led by their devoted native pastors, to stand by their convictions of right and take gladly the spoiling of their goods, so that they might witness a good confession before the world. With regard to the opium curse, there is, so far as my observation goes, but one short, definite rule among the native Christians: Touch not, taste not, handle not. I have never known a native pastor or church officary to condone the violation of this rule. They have, on the contrary, in a few cases

that I can recall, been severe and relentless; yet I have always felt assured that they understood the disease better than I did and ought to be allowed to choose the remedy.

With regard to the use of intoxicants, there is as yet no very pronounced sentiment. This is due, chiefly, to the unspeakable evils of the opium curse which absorb all our attention. In Korea, where there is but little opium, drunkenness prevails to a frightful extent and will be a fruitful topic for sermons, tracts and church rules. I know of no heathen community in which gambling does not exist. It is the chameleon in the nest of reptiles we have labeled vicious customs. We have barely more than laid down the rule concerning it in one form, when it turns up in another. It seems to be our chief duty here to help our people to discriminate between a proper spirit of thrift and enterprise, and the subtle disguises in which the temptation to gambling approaches them. They must be taught to look with suspicion on everything and everybody that promises gain without requiring an equivalent in return. The so-called brawl-room at their weddings is a temporary reaction from that rigid custom which forbids the commingling of the sexes. It consists of different degrees and forms of rudeness, immorality and lewdness in different places. It is not always known by the same name. I believe it is always objectionable.

Finally, let us not forget in all our legislation for the native church to point faithfully to the great Master and Pattern. Though the Baptist felt unworthy to stoop down and unloose our Saviour's shoe-latchet, there came from the lips of infinite wisdom the words, "Suffer it now, for thus it becometh us to fulfil all righteousness." For the customs that had, under the guise of religious zeal, insinuated themselves into the sanctuary and turned the house of the Lord into a den of thieves, a scourge of small cords in his hand was not too severe; for the performance of a civil duty, and lest He should "cause them to stumble," the shekel from the fish's mouth was not too miraculous.

ESSAY.

HOW FAR SHOULD CHRISTIANS BE REQUIRED TO ABANDON NATIVE CUSTOMS?

Rev. H. V. Noyes (A. P. M., Canton).

WE understand the word "Christians," in this question, to mean *Chinese* Christians, and the word "Required," to refer to the requirement of the church. The question then is, "What native customs shall the church in China require its members to abandon?" The question stated.

"The Christian church," as Professor Kurtz defines it, "is that divine institution for the salvation of man, which Jesus Christ has founded on earth." This institution has resulted in organizations, with powers

of government and rules of discipline. The object of these organizations, if they agree with the divine institution, is the salvation of man, and their head is Jesus Christ. His revealed will is their unchanging law. It is evident, therefore, that the Christian church, though founded on the same general principles as the Jewish church, fulfilling the prophecies and completing the purposes of that church, is not the same in all particulars.

The Jewish church was a national church, *one* chosen nation; the Christian church is composed of *individuals* dwelling in the midst of *all* nations. The kingdom of Christ, though having a place in all earthly kingdoms, and designed, in the end, to dominate them all, wears, itself, no national badge. The distinguishing mark of its subjects is, that they are "redeemed from all iniquity;" "a peculiar people zealous of good works."

The *light* of the new dispensation is greater than that of the old. "Life and immortality are brought to light in the Gospel." The members of the Christian church are, therefore, on a higher plane of privilege, and of duty, than were the members of the Jewish church.

We must bear this in mind as we proceed, and not fall into the error of supposing that because anything existed, or was tolerated in the Jewish church, it must, therefore, necessarily exist or be tolerated in the Christian church.

Two classes
not involved in
the discussion.

There are, at least, two classes of customs that need not enter into this discussion:—

1. Those that are national, or local, rather than religious. Such, for example, as relate to food, dress, dwellings, etc. In fact, all that are matters of taste or expediency, rather than of religious requirement or prohibition. "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

2. Those which directly involve idolatrous worship. These are manifestly condemned by the Word of God, and must, of course, be abandoned.

We shall, therefore, only examine:—

Customs
considered.

First.—Those customs in regard to which there may be a difference of opinion, as to how far they are idolatrous, and whether a Christian may not observe them, in part, without countenancing the idolatry connected with them.

Second.—Those which, though not idolatrous, are acknowledged to be objectionable, and yet admit of a question as to what should be the requirement of the church in regard to them.

We begin with China's stronghold.

Ancestral
worship.

Ancestral Worship.—On the first of last May, a grand procession paraded the streets of New York city. Military officers of high rank, on richly caparisoned horses, led long columns of men, who, during the civil war, had known the hardships of a soldier's life. Veterans with white heads, and cripples on staves, joined the procession, which, on that stormy day, marched through the streets of the city, and then for miles up the bank of the Hudson River, to lay a well-deserved tribute of affectionate

"Decoration
day."

remembrance on General Grant's tomb. This tribute was expressed in the language of flowers.

Not only so, but throughout the land, whole communities gathered at the cemeteries, whose marble tablets are inscribed as sacred to the memory of kindred, there to place chaplets of flowers on their dead soldiers' graves. And this has been an annual custom, for more than twenty years.

Change these bands of soldiers to great ancestral clans, let the graves be those of their fathers and mothers; suppose, what we can neither affirm nor deny, that the spirits of the dead know what takes place in this world; add to this the belief that these spirits can either benefit or injure the living, as well as themselves receive benefit from them, and we have the ideas of Chinese ancestral worship.

It will easily be seen that it is a mixture of good and bad. It is just as evident that the Christian, who wishes to make an efficient protest against those features which are bad, has an exceedingly difficult task before him, especially when we remember how this worship is connected with all the important affairs of family life, reaching from the cradle to the grave, performed at times of birth, of betrothal, of marriage, and of death, on every joyful occasion, and regularly on the first and fifteenth of every month.

And then it is so thoroughly a national, as well as a family custom, that he who refuses to take part in it must face the fact of being considered an ingrate wretch, who, following the leading of outside barbarians, has turned his back on his country, his clan, and his own family, on the father who begat him, and the mother who bore him, and therefore deserves to forfeit all share in the paternal estate, and to be an outcast on the face of the earth.

What shall Christians do? No one who appreciates their difficulties would wish to lay upon them a single unnecessary burden.

The Jesuits, 200 years ago, gave one side of the question. They held that the ancestral rites were "merely civil and secular, and as such might be tolerated in their converts." In a memorial to the emperor, in 1699, they say, "We believe that the ancestral rites are only observed in order to exhibit the love felt for them [the ancestors] and to hallow the remembrance of the good received from them during their life." In regard to which, Sir John Davis says, "Such are the harmless, if not meritorious forms of respect for the dead, which the Jesuits wisely tolerated in their converts, knowing the consequences of outraging their most cherished prejudices; but the crowds of ignorant monks, who flocked to the breach which those scientific and able men had opened, jealous perhaps of their success, brought this as a charge against them until the point became one of serious controversy and reference to the Pope. His Holiness espoused the bigoted and wiser part, which led to the expulsion of the monks of all varieties." Elsewhere he says, "The worship paid to ancestors is not exactly idolatrous, for they sacrifice to the invisible spirit, and not to any representation of it, in the form of an idol."

Jesuits'
attitude of
toleration.

The opposite view is given by Dr. S. Wells Williams, as follows :

The opposite view. "That the worship rendered to their ancestors, by the Chinese, is idolatrous, cannot be doubted, and it forms one of the subtlest phases of idolatry, essentially evil with the guise of goodness, ever established among men."

Undoubtedly idolatrous. We think Dr. Williams' position is undoubtedly correct, for the same Chinese word is used to designate this worship and the worship of idols ; the same forms of worship are observed ; the prostrations, the burning of incense and candles and the offerings of food. Were farther proof needed, it might be found in the following extracts from a prayer of Taokwang, April, 1832 : "I presume to come before the grave of my ancestors . . . Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate, I pray that you will come and be present, and that you will grant to your posterity that they may be prosperous and illustrious . . . Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice."

Dr. Yates on evils of ancestral worship.

Dr. Yates presents the following among the evils coming from ancestral worship, aside from its idolatry :—

"1. The betrothal of children at an early age, by which millions are made miserable for life.

"2. Polygamy, the fruitful source of so much anguish and death by suicide.

"3. The heavy tax in support of this worship."

He estimates that "about one-half of the females of China devote the time not occupied in domestic duties, to making articles for ancestral worship ; also that there is expended annually in this worship, and the public charities connected with it, the enormous sum of \$151,752,000," and that "there is not a tithe of the money expended, or thought bestowed, on Buddhism and Confucianism combined that there is on ancestral worship."

Not to be tolerated by the church. In view of all this, we believe that the church should require its members to set their faces, like a flint, against this form of false worship and take no part in its sacrifices. And when church members ask if they may not join their clans in the annual visit made to the tombs in the spring, if only they decline to bow down and worship, the answer should be, Go home to your native villages if you wish, and if you can resist the pressure to worship. Assist in putting in order the tombs, if you so desire, but on no account be present when the sacrifice is offered. Your presence will practically countenance the worship, while your absence will give the strong protest you ought to make against it. Confucius says, "*Consider my not being present at the sacrifice as if I did not sacrifice.*"

It is hardly necessary to add that, while standing thoroughly clear of ancestral worship, Christians should be specially careful, in all proper ways, to honor their parents and show their affectionate remembrance of the dead.

Worship of Confucius and the sages.—Like the worship of ancestors, this, too, is more than simply a manifestation of respect for the ancient sages. It also offers to men that worship which is due to God alone. It must, therefore, be considered idolatrous, and as such be forbidden. We know the difficulties that this involves. The worship of emperors and sages, as well as other idolatrous worship, which officers of government must perform, effectually bars the sincere native convert from holding office in China. The school teacher also will generally lose his place or at least most of his scholars, when he takes down the name of the god of literature from the wall and protests against, or even omits, the accustomed worship which parents expect will be paid to this god by both teachers and scholars. And yet this name must be taken down whenever the teacher has control, and he must stand clear of any countenance whatever of the worship of the sages.

Worship of
sages should
be forbidden.

Reverence for lettered paper.—At a meeting of the American Presbyterian Synod at Chefoo in 1874, the only matter of business proposed by the Chinese members was a request that some action be taken urging missionaries to refrain from the irreverent use of lettered paper. The earnestness with which the native brethren spoke on the subject seemed to indicate that they were not entirely free from the superstitious regard which the Chinese have for lettered paper. And yet it would not be fair to say that this induced them to bring the subject before the synod. It was put on the ground that the lack of reverence, on the part of missionaries, gave the heathen an unnecessary occasion to find fault with the Gospel.

Reverence
for lettered
paper.

As in ancestral worship, so there is in this reverence, that which is good and that which is not. As far as it indicates devotion to learning, it is commendable, but the Chinese need to learn that such devotion, and a superstitious and foolish regard for the paper on which letters are printed or written, are as wide apart as the East is from the West.

The gathering together of scraps of lettered paper, burning them and preserving the ashes until, with due ceremony and sometimes with burning of incense, they can be borne away and cast into the water of the river, or the ocean, may not be exactly a form of worship, but it is certainly such an approach to idolatry that Christians should by no means countenance it. How can they give support to a superstitious belief which makes it a sin, to be punished in the next world, to kindle a fire with lettered paper; which makes the crime of misusing this paper equal to that of drowning an infant; and asserts that "he who goes about and collects, washes and burns this lettered paper, has five thousand merits, adds twelve years to his life, will become honored and wealthy, and his children and grand-children will be virtuous and filial?"

A superstition
not to be
countenanced.

We hardly suppose that, generally, any church legislation is needed in this matter, but Christians ought to understand that while regard for learning is commendable, reverence for lettered paper, even if not regarded as quite idolatrous, is, to say the least, foolishly superstitious and ought to be abandoned.

Eating meats offered to idols.—As in times of old, the question whether it is right to eat that which has been offered in sacrifice to idols, meets the Chinese Christian to-day. Fortunately we have this whole subject discussed and settled by the Apostle Paul more than eighteen hundred years ago. No better answer can be given than is found in the eighth and tenth chapters of first Corinthians.

Bowing down before officials.—Native converts sometimes inquire whether they should refuse to bow down before officials, when called into their presence, either as witnesses, or to answer charges made against them. This bowing down seems only to indicate the respect which national custom requires to be paid to rulers. While more abject than is usual in Western lands, it does not seem to be of the nature of religious worship, and therefore may be observed, trusting that, in due time, the influence of Christianity on the nation will soften the demands of rulers for such servile forms of respect.

Let us now notice some customs which, though not idolatrous, are wrong and ought to be abandoned.

Polygamy.—Concubinage is a more correct term to designate the custom among the Chinese often referred to as polygamy; for: 1. In taking a second partner, the prescribed formalities are not necessary; nothing is needed but a contract with her parents. 2. The act is deemed discreditable, except in the case of the wife bearing no sons. 3. The sons which the second woman bears are not legally her own, but belong to the wife. 4. The degradation of the wife to the second place, or the elevation of the second woman to the first place, are alike illegal and void.

No one holds that a person who is already a church member should be allowed to take either a second wife or a concubine.

The question, then, which we have to meet in China is this: Shall applicants for baptism, who have concubines, be received into the church without being required to put them away? We think not. Within the limits of this paper, only an outline of the reasons can be given:—

1. So far as the custom of taking concubines is legal, the root is found in ancestral worship. If the wife bears no son, the husband may, by Chinese custom, take a concubine, in order that husband and wife may both, after death, have male posterity to worship at their graves. Not to have such worship is deemed a great calamity. If we require applicants for baptism to abandon ancestral worship, we should also require them to abandon this custom, so closely linked with it. If the root be unholy, so also are the branches. Root and branch must both be put away.

2. But the reason which ought to settle the question forever, is, that we have no right to depart from the law of marriage which Christ Himself has laid down. See Matt. xix. 4, 5, 9, "Have ye not read that he which made them at the beginning,

made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? . . . And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

Neither by word or act, so far as the record goes, did our Saviour ever relax one iota this absolute and unqualified requirement that marriage must be between one man and one woman; and because this was the original, and is the permanent and universal law of marriage, He calls things by their right names, and tells us that, except for one named cause, the man who puts away his wife and marries another, commits adultery. Much more then is he an adulterer who, retaining his wife, takes another woman, without even the usual formalities of the marriage ceremony.

If Christ's language means anything, the simple question to be decided is: Shall a man who, while a heathen, lived in adultery, be allowed to join the Christian church while continuing that adultery? It would seem that there could be but one answer to such a question. Wherever the apostles refer to the marriage relation, and the duties arising from it, their language always implies that the union is between one man and one woman. If they refer to polygamy at all, which is a matter of doubt, it is only to *forbid* it; a poor reason indeed for *allowing* it now. Even if we admit that it had crept into the church, we have not the shadow of evidence that it came there by apostolic authority.

The law of the New Testament was the law established at the beginning of the world. Down to the time of the flood, 1,656 years, only one polygamist is mentioned, and he appears to have been a murderer as well as an adulterer. If men drifted away from their original knowledge and practice of duty into idolatry, and ancestral worship, and polygamy, that does not make it right that these things should continue, and especially that we ourselves may assume the high prerogative of authorizing their continuance. Because sentence against an evil work is not executed speedily, it does not follow that such evil is right.

We have looked over a labored argument in favor of admitting polygamists to church membership. The reasons given, with some amplification, are: 1. Abraham took concubines without God's disapproval. 2. Moses allowed polygamy. 3. It would be a hardship amounting to a wrong, to require a man to break up a relation, of long standing, involving also the happiness of women and children.

Argument for
admitting
polygamists.

Even if proved that God permitted an exception to the permanent law of marriage, in the case of some in the Jewish church, it does not follow that we can, in the face of Christ's affirmation of the original law, assume our Maker's authority and permit this exception in the Christian church. God's permission, being an exception to the universal law, was surely limited to the time when, and the persons to whom, it was given.

But as to the facts:—

1. Did God countenance Abraham's concubinage? He, who eventually became the father of the faithful, so far lacked faith in God's promise that he should have an heir, that he deemed it necessary to take measures of his own for its fulfillment.

The fruit of the plan was not the promised seed "in whom all the families of the earth should be blessed," but "a wild man, whose hand was against every man." The wandering Arabs in Africa to-day, with reckless cruelty burning villages by wholesale, murdering the men and remorselessly selling the women and children into hopeless slavery, are a standing testimony to the fearful mistake which Abraham made when he took Hagar, his maid-servant, for his concubine. Where can we find in history an act upon which God has more indelibly set the stamp of His righteous displeasure, than upon this unhallowed union?—visiting the iniquity of the father upon the children, not to the third and fourth generation only, but down to the hundredth generation; and still Ishmael is "a wild man, his hand against every man, and every man's hand against him."

2. Did Moses legalize polygamy? We have no proof that he did. The passage quoted is Deuteronomy xxi. 15, 17, which requires a man who has two wives, to deal impartially with his children, without touching the question whether it is right to have two wives. Surely this is a very slender thread with which to introduce polygamy into the Christian church. Moreover, both old and new translations of the Scriptures give two interpretations of Lev. xviii. 18. One is, "Neither shalt thou take one wife to another to vex her."

So far then from Moses having given legal sanction to polygamy, no one can say positively that he did not absolutely forbid it, without going in the face of those two large companies of learned men who made the "King James' version" and the "New Revision."

3. The hardship of breaking up a long standing relation is certainly a serious difficulty, but to argue that therefore polygamy or concubinage ought not to be meddled with in the case of a Chinese inquirer, proves too much. It equally proves that such relation, once formed, should never be broken up, for this difficulty always exists. It holds just as good for the Mormon polygamist, as for the Chinese polygamist. It certainly did not prevent Ezra from requiring a large number of Jews to put away their strange wives.

A great many difficulties meet the Chinaman who wishes to keep the law of God; but these difficulties give him an opportunity of making his testimony to the truth all the stronger, if he faithfully overcomes them. Of course, in separating from his concubine, it is a man's duty to see that she and her children are properly cared for.

Dr. Charles Hodge, who was, by general consent, one of the greatest theologians of the present century, says: "That polygamy was not allowed in the apostolic church, is shown from the fact that it has never been tolerated in any subsequent age. All Christians (individuals excepted) have regarded polygamy as contrary to the will of Christ, and therefore it has never been tolerated in any Christian church. The fact

alone has with me great weight. It would be deplorable if now, in the nineteenth century, evangelical churches should be established among the heathen, teaching that a man may be a [Christian, *i.e.*, obedient to the law of Christ, and yet be a polygamist, contrary to the teaching of the saints in all ages since the advent of Christ."

Smoking or eating opium.—In regard to the abandonment of this habit as a requisite to either joining or remaining in the Christian church, there is probably little, if any, difference of opinion. The habit is, to say the least, as inveterate and ruinous as drunkenness. Though not directly mentioned in the Bible, not being a vice indulged in by the Jews, it is so manifestly in the same category with drunkenness, that it should bar admission to the Christian church. Especially so when even the Chinese who are heathen universally condemn it.

The Sabbath question.—Shall native Christians be required to give up working on the Sabbath, on account of the great difficulty of doing it?

Twenty years ago, the question was put in the following form by a missionary in Hankow: "Engaged in the practical management of a native church, I find myself on the horns of a dilemma as to how I should act in reference to the observance of the Lord's day. Shall I insist on a rigid *bonâ fide* observance of the fourth commandment, not admitting to church fellowship any but those who will solemnly promise so to keep it, and expelling all who fail to keep such promise? or shall I be content with something much lower, but more practicable than this, being satisfied if I can but secure the attendance on divine worship once or twice on the Lord's day, of all the members of our church?"

What saith the Scripture? What saith the Lord of the Sabbath day? "*The Sabbath was made for man.*"

The Sabbath question.

Sabbath made for man.

It was not that *God was tired* with the work of creation that he appointed a day of rest. For vast as the work was, he had only to speak, and it was done: to command, and it stood fast. His thoughts were about the *welfare of man*.

Nor was the Sabbath made first, with arbitrary arrangements, to which man coming after, was required to conform. No, "the Sabbath was made for man, not man for the Sabbath." Man was made first and then the Sabbath, because man needed it; made to meet the necessities of his physical, intellectual and spiritual being. As these constitutional necessities are always and everywhere the same, it follows, as a matter of course, that the Sabbath was made, not for any particular class of men or age of the world, but for man in all ages, and all places, and all conditions.

It is also a sacred memorial of what concerns all men, *i.e.*, the power and love of God manifested in creation. It is more than this. It is a foretaste of the "rest that remaineth for the people of God."

And so when God said to Adam, "In the sweat of thy face shalt thou eat bread till thou return unto the ground," he held back the

curse from the Sabbath day, that through all the centuries of human existence it might be a perpetual reminder of that coming time when the curse shall be known and feared no more, and of that place where no shadow ever falls; that like a bright bow of promise it might span the long dark cloud of earthly sin and sorrow, and join the paradise that is past with the paradise that is to come. "The Sabbath was made for man." It was one of God's thoughts of mercy towards our race. We must remember, however, that only by keeping it shall we receive its benefits.

What a blessed day was that Sabbath which crowned God's work of creation and began the history of man? The peaceful earth rejoiced beneath the smiling heaven. The trees of paradise were green with leaves and bright with blossoms. All the animate creation was jubilant with new life. Man, unstained by sin, had loving communion with the author of his being, lifted up his voice in reverent worship and glad thanksgiving. The morning stars sang together, and all the sons of God shouted for joy—

"Blest day, so calm, so bright,
The bridal of the earth and sky."

It was because God *loved* the world that he said, "Remember the Sabbath day to keep it holy." Who then would wish, with base ingratitude, to lay a sacrilegious hand upon it and degrade it? Who would dare to tell the Chinese convert that he need not keep it? The question whether the native convert shall be required to abandon the habit of working on the Sabbath day, is simply a question whether he should be required to obey a plainly revealed command of God, enjoined from a loving regard to the welfare of man. It ought not to take a Christian very long to answer that question.

Observance
a plain
command.

Binding feet.—This inhuman custom ought, of course, to be abandoned. We must receive into the church those with bound feet, and parents whose children have bound feet, but this should all disappear with the first generation. It ought to be insisted on by the church, that members shall not bind their children's feet. There may be some difference of opinion as to how this end can best be accomplished, but it ought to be accomplished in some way. Probably, in most cases, clear instruction and earnest exhortation will be sufficient, where the conscience of the member does not of itself lead him to do what is right.

There are other customs which might be referred to, and the question of their abandonment would be determined by the same principles as are applied to the foregoing. If they are in conflict with the fairly interpreted teaching of God's Word, the church ought to require their abandonment.

Two lines of policy may be marked out for Christ's church in heathen lands. One is to lay down such requirements, and only such, as have been laid down by the head of the church, or which may be fairly inferred from his teaching, and then making the difficulties yield to the requirements, overcoming them, in

Two lines of
policy.

the name of Christ, coming off more than conquerors through Him that loved us.

The other line of policy is a series of compromises. Finding great difficulties lying across the path of strictly keeping God's law, the attempt is made to tone down the law to meet the difficulties, thus producing a sort of hybrid between Christianity and heathenism, or what has sometimes been termed "baptized heathenism."

I have in this paper advocated the first line of policy, believing that triumphing over sin, in spite of all difficulties, strengthens the individual and strengthens the church, while yielding is not only a confession of weakness, but also produces weakness.

We must build the church squarely on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, if we wish the building to stand so firm that the gates of hell shall not prevail against it. We must keep the church pure and the garments of her members clean and white, if we would have her stand before an ungodly world, "fair as the moon, clear as the sun," and to every form of wickedness "terrible as an army with banners."

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man."

ESSAY.

THE WORSHIP OF ANCESTORS—A PLEA FOR TOLERATION.

Rev. W. A. P. Martin, D.D., LL.D. (Peking).

If I were called on to name the most serious impediment to the conversion of the Chinese, I should without hesitation point to the worship of ancestors. Gathering into itself all that is deemed most sacred in family or state, it rises before us like a mountain barrier, hoary with age and buttressed on the bed-rock of the empire.

Most serious
impediment to
conversion of
China.

Strong in faith, the missionary may summon it to surrender in the words of the prophet, "Who art thou, O great mountain! before Zerubbabel thou shalt become a plain." But if he employ no other tactics than those of direct and undisguised attack, he will have to look to the distant future for the fulfilment of his expectations. Chinese legend tells us of a man who, feeling annoyed by the presence of a hill in front of his dwelling, resolved to remove the obstacle instead of shifting his habitation. After exhausting his own life in the enterprise, he bequeathed the task to his posterity who, after many generations, saw its accomplishment. His procedure is cited as an illustration of perseverance, but not of wisdom.

Undisguised
attack futile.

A better example of the latter is afforded by the construction of the first railway tunnel through the Alps. When the engineers of France and Italy desired to unite the railway systems of the two countries, they found themselves confronted by an Alpine range. To drive a tunnel through its bowels would involve many years of delay and the expenditure of an immense capital. What was to be done in the meantime?

Seeking out the lowest available pass, they ran a spiral track up the mountain side and approached the summit by a gradual ascent. The two countries were connected by rail, and the road itself yielded the funds for the construction of a shorter route. Is there not in this a

Latitude for
discretion.

lesson for the missionary, who is called to build in China a highway for the Lord and to make His paths straight?

Has he not some latitude for the exercise of discretion? and is there not still room for the wise adaptation of means to ends in contending with this giant difficulty?

We think there is, but before proceeding to indicate the means for overcoming it, it will not be out of place to take a survey of the ground with a view to ascertaining the length and breadth of the obstacle in question.

I. The worship of ancestors springs from some of the best principles of human nature. The first conception of a life beyond the grave was, it is thought, suggested by a desire to commune with deceased parents. And if it is natural that children should follow them with their thoughts and affections, is it not equally natural that they should seek to call them back by the offering of such things as they required while living?

Springs
from best
principles of
human nature.

How touchingly Virgil depicts the devotion of Æneas to his aged father. Not only does he bear him on his shoulders through the flames of Troy, but when Anchises dies in the course of the voyage, the pious hero celebrates games in his honor and offers libations to his spirit. He even follows his father to the nether world, in order to consult him as to the future of the Roman State.

Æneas.

In this last proceeding the Roman epic treads in the footsteps of its Greek prototype, for had not Ulysses penetrated the region of Cimmerian darkness to find and consult the shade of Laertes?

Antiquity as
an established
cult.

Earlier than the earliest of these dates, far back at a period anterior to the calling of Abraham—we find the worship of ancestors existing in China as an organized and established cult.

The earliest recorded instance of it is the rite of adoption, by which Shun, the son of a blind peasant, is received into the family of the Emperor Yao and acknowledged as heir to the throne, B.C. 2200.

Of the ceremonial employed on this occasion we have no details; the statement that the "concluding rites" were performed in the temple of Wen Tsu, the ancestor of Yao, is all that the historian has vouchsafed to communicate. Yet how much is implied in this laconic record!

It implies on the part of Yao an announcement to the spirits of his forefathers of his purpose to effect a change in the line of succession.

On the part of Shun it implies a reverential acceptance of Yao's ancestors in place of his own, and the assumption in their presence of vows of fidelity in the discharge of his high functions.

When the Emperor now on the throne was adopted as the son of his uncle Hien Fung, a similar ceremony was performed by proxy in the temple of the deceased sovereign. On that occasion a fanatical censor, Wu K'o-tu, protested against the affiliation to Hien Fung, contended that it was doing dishonor to the last Emperor Tung Chih to leave him without a son, and, in order to give emphasis to his remonstrance, he sealed it with his blood, sacrificing his life before the tomb of the latter sovereign.

This occurrence, illustrating as it does what took place 4,000 years ago, is of itself sufficient to prove that in the China of to-day the worship of ancestors is not a dead form, but a living faith.

A living faith
to-day.

Not only is the adoption of an heir to the throne thus formally announced to the ancestors of the reigning house; every case of regular succession is solemnly notified by a similar ceremonial.

The occupant of the throne holds himself responsible to those from whom he received it, and there are numerous instances in the history of this country in which a sovereign rejects humiliating conditions offered by an enemy, with the indignant exclamation, "How could I dare to face my ancestors were I to submit to such disgrace?" The force of such a motive, fortified by the precedents of a hundred generations, it is not easy to over-estimate.

Not longer ago than last year we saw it resorted to as affording a solemn sanction to an oath taken by the Emperor of Japan.

On granting to his people a new constitution, he swore by his ancestors to maintain it inviolate. This, the Mikado learned from the Chinese; why did he not learn from them that their homage is not restricted to their personal ancestors? Over and above them all they recognize a divinity, whom they call *Shang-ti*, the ruler supreme and king of kings. To him their ancestors are subordinate, and in his high court they are held to be ministerial spirits. At the Temple of Heaven the tablet of *Shang-ti* occupies the central space, while those of deceased sovereigns are ranged on either hand, in humble acknowledgment that "by him kings reign and princes decree justice."

Emperor of
Japan
swearing by
ancestors.

In the *Shu-king*, the oldest of the books of history, there are numerous references to the cult of ancestors, but I refrain from citing more than one or two additional.

References in
Shu-king.

In the 12th century before our era, Wu Wong overturned the house of Shang and founded the dynasty of Chow. In the terrible indictment which, to justify his rebellion, he brings against the degenerate occupant of the throne, he begins by charging him with neglecting the service of *Shang-ti* and subordinate deities and even neglecting to sacrifice at the altars of his own ancestors.

In a second manifesto he refers to his deceased father Wen Wong and adds, "If I gain the victory, it will not be through my own prowess,

but through the merits of my father. If I am beaten, it will not be from any fault in my father, but solely from the want of virtue in me." He warns his soldiers that if they are brave they will be "rewarded publicly in the temple of his ancestors, but if cowardly they will be slain at the altars of earth-gods."

Such was the place held by the worship of ancestors at the dawn of history, along with that of Shang-ti and a host of inferior divinities. And at the present day no one can visit the magnificent monuments of the Ming Emperors, or witness the vast sums expended on the mausolea of the reigning house without a profound conviction that the cult of ancestors has lost nothing of its ancient sanctity.

Lost nothing
of ancient
sanctity.

Scarcely a month has elapsed since the reigning Emperor and the Dowager Empress made a solemn pilgrimage to the tombs of their fathers; the former to report in person his marriage and full accession to imperial power; the latter to give account of her exercise of delegated authority during her long regency. What stronger proof could be required of the important position which the worship of ancestors still occupies in the religion of the State?

Important
place in
State religion.

It is not, however, as might be inferred from our references to historical precedent and official usage, an observance restricted to the ruling classes. It forms, without doubt, the leading element in the religion of the people.

It is in fact the only form of religion which the government takes the trouble to propagate among its subjects. This it does, not merely by upholding the authority of those classical books in which it is consecrated, but by giving to the worship of ancestors a prominent place in the popular teaching of morality enjoined on the magistrate of every district.

Only religion
propagated
by government.

In the collection of discourses known as the Sacred Edict a large space is assigned to the duties of filial piety. This work was composed by Yung Cheng, the first of the persecuting Emperors, and in imitation of Christian preaching required to be expounded to the people, partly with a view to checking the spread of Christianity. It takes the worship of ancestors for granted as the basis of morals, and does not treat the subject in detail, but it is significant that while it denounces Buddhism and Taoism, as well as Christianity, it insists on the service of one's parents as better than that of the gods.

Sacred Edict
and ancestral
worship.

The second of the discourses makes the "building of a family temple for the worship of ancestors and the founding of a family school for the instruction of the young" to be the principal ways in which the rich can manifest a fellow feeling for their kindred. An official comment, at the end of the seventh discourse, says, "If instead of worshipping the gods, you will serve and honor your parents, and if instead of giving alms to Buddhist and Taoist monks, you will succor your kindred and assist your neighbors, false doctrines will of themselves cease to be believed." This is what is required to be proclaimed in the hearing of the people twice in each revolving moon.

Two maxims that take the form of proverbs express the spirit of these instructions. The first is that, "To stay at home and serve your parents is better than to go far to offer incense at a sacred place." The other, that "It is better to offer a chicken to your living parents than an ox to your dead ancestors,"—not disparaging the latter class of duties but insisting on the paramount obligation of the former.

Every household has somewhere within its doors a small shrine, sometimes resembling a cupboard, sometimes representing a miniature temple. Here are deposited the tablets of ancestors and of all deceased members of the family who had passed the age of infancy.

Ancestral
shrine.

Each clan has its ancestral temple, which forms a rallying point for all who belong to the common stock. In these, as in the smaller shrines of the household, the objects of reverence are not images but tablets—slips of wood inscribed with the name of the deceased, together with the dates of birth and death. In these, according to popular belief, dwell the spirits of the dead. Before these ascends the smoke of daily incense, and twice in the month offerings of fruits and other eatables are presented, accompanied by solemn prostrations.

Ancestral
temples.

In some cases, particularly during a period of mourning, the members of the family salute the dead morning and evening as they do the living, and on special occasions, such as a marriage or a funeral, there are religious services of a more elaborate character, accompanied sometimes by feasts and theatrical shows.

Rites.

Besides worship in presence of the representative tablet, periodical rites are performed at the family cemetery. In spring and autumn, when the mildness of the air is such as to invite excursions, city families are wont to choose a day for visiting the resting places of their dead. Clearing away the grass and covering the tombs with a layer of fresh earth, they present offerings and perform acts of worship. This done, they pass the rest of the day in enjoying the scenery of the country.

In all these observances, whether as practiced by the rulers of the State or by their humbler subjects, there is unquestionably a large intermixture of superstition and idolatry. Yet there is also in them much that may claim our approving sympathy.

Much to claim
approving
sympathy.

They tend strongly to cherish some of the better sentiments of humanity, binding together the members of a family or clan as the roots of a tree hold in compact unity the grains of sand, which might otherwise be dissolved and swept away by flowing waters. Meeting at the shrine of a common ancestor, the widely severed members are reminded of their blood relationship, and it is perhaps owing to this that the tender appellations of brother and sister find among the Chinese a wider application than among us.

Strengthens
bond of
family union.

Nor is this recognition of kindred an empty form. The more prosperous are accustomed to show kindness in many ways to their less

avored relatives. From time to time we hear of the endowment of clan schools, clan cemeteries and clan refuges for the aged poor; the aim of these laudable charities being to secure that no child who bears the family name shall be deprived of that best of birth-rights—a right to the advantages of education—that no aged person shall suffer the pangs of hunger, and that no one, when his race is run, shall want the honors of a decent burial,

Stimulates
to active
charity.

What Fan-wen-cheng-kung did for his kindred at Soochow is done every day by some rich man in some part of the empire. It detracts something from the credit of this magnificence that it is always followed by marks of Imperial favor, but it cannot be denied that the existence of such an institution as the family temple, has a powerful tendency to foster the sentiments that lead to these acts of generosity.

To be a member of such a fraternity exerts, moreover, a moral influence of no mean quality on every man who is capable of the sentiment of self-respect. By every meeting with his kindred, and by every act of worship, he is reminded that their ancestors are his; that the good name of the founders of the family is in some sort entrusted to his keeping; and that if he may not add to its lustre, he is bound to refrain from staining it by disgraceful conduct. Poor he may be, but he still possesses a conscious dignity as the offspring of such parentage.

Cherishes
self-respect.

Imposes
moral
restraint.

The restraining influence of this feeling is enhanced by the fact that those who are guilty of infamous crimes are liable to the pains of excommunication, a sentence of terrible import, and one which it requires immense fortitude in a Christian to incur by refusing to join in the worship of his ancestors.

If the system of ancestral worship is tinged with idolatry and complicated with the absurdities of geomancy, it must, as an offset, be credited with having rendered at least one important service to the cause of religion. Notwithstanding their proclivity to scepticism, it has done much to keep alive, among the Chinese people, a conviction that the soul survives the decay of the body. Every rite implies or affirms it.

Keeps alive
faith in a
future life.

The souls of the departed are invited to partake of the finer essences of viands destined to supply a feast—a kind of *agape*—for their living kindred. They are addressed as still retaining consciousness and affection in full measure.

The philosopher Han Wen-kung distinguished himself by opposition to Buddhism, a religion which has done much to strengthen the spiritual beliefs of the Chinese people. Yet this doubter betrays in a touching manner his latent faith in a conscious existence after death. Among his remains is found a letter, full of feeling, addressed to a deceased nephew. In that epistle he recounts recent changes in the family, just as he might have done in writing to a relation across the seas, and appears to look forward to joining him beyond the grave. He does indeed give passing expression to doubts and fears, but for all that he still clings lovingly to the better hope.

Confucius, by his silence on this point, left room for both hope and doubt. In answer to one of his disciples, he said "We know not life, how can we know death!" and to another, "If we fail in our service to the living, how can we expect to render acceptable service to the dead!" He is even reported to have weighed the consequences of a decision and to have hesitated to give it. "If I should say the soul does survive, I fear that persons of pious temperament might forsake their living parents in order to serve their dead ancestors; if on the other hand I should say the soul does not survive, I fear the unfilial might throw away the bodies of their parents and leave them unburied." The sage did not decide the question, but the worship of ancestors, which he enjoined on his disciples, strongly disposes all his followers to incline to the side of faith in a future life.

In contemplating this system, with its three-fold tendency—(1.) To strengthen the bonds of family union and stimulate to active charity; (2.) To cherish self-respect and impose moral restraint; and (3.) To keep alive a sort of faith in the reality of a spirit-world; let us ask ourselves whether, if we had the power by a penstroke to sweep it all away, we should dare to incur the responsibility of doing so?

II. Let us then, instead of proposing to abolish the system, ask ourselves the further question, whether it is not capable of being modified in such a way as to bring it into harmony with the requirements of the Christian faith?

May it be
modified into
harmony with
Christianity?

This is a question of the gravest import for every missionary body that is free to act; to those, I say, that are free to act, because from some their freedom of action has been taken away by the intervention of an infallible authority. If there is no question more grave in its import, there is none, the consideration of which requires more care, in order to free the mind from the influence of prejudice and to distinguish the essentials of substance from the disguises of form.

In dealing with this as a practical question there is, as I conceive, but one rule by which the missionary is bound to be guided, viz., to avoid giving countenance to anything that can fairly be construed as idolatry, a thing forbidden alike by the letter and by the spirit of our Christian Scriptures. That ancestral worship, as commonly practiced, is liable to objection on this ground, I am far from denying, but I maintain that its objectionable features are its excess, not its essence. To prune off such excrescences, preserving the good and eliminating the evil, I believe to be altogether feasible; and if so, is that not preferable to the quixotic attempt to destroy the system root and branch?

The one rule
for guidance.

The question
stated.

Let us examine the matter with reference to this single point.

The word "worship" must not be taken as evidence. It signifies etymologically nothing more than to assign worth to an object. In the antiquated English of our Scriptures it is often used to indicate a respectful salutation, and it is still used as an honorific appellation in our law courts and masonic fraternities. Equally vague and comprehensive are the Chinese words which it

The word
"worship"
misleading.

represents—拜, 敬, and 祭. The essential elements of ancestral worship are three—posture, invocation and offerings—and these are nearly the same, whether the worship is performed at the family shrine or at the tombs of the deceased.

The posture is always that of kneeling, alternated with prostrations—in the worship of the most exalted divinity there is

(1.) Posture.

no other—but it does not in itself form an act of idolatry, because the same posture is employed to show respect to the living. Children fall on knees and face before their parents; subjects before their sovereign; officials of every rank before those above them; and common people before their magistrates. Beggars in the street assume that attitude in asking alms.

Considered as a mode of salutation, it merits our contempt as a fit expression of the abject condition of most oriental nations, but it is not sinful, and we have no right to place it under the ban of ecclesiastical censure. As a mark of respect to the dead, is there any reason for seeing in it anything more than a continuation of the sentiments with which they were regarded while living?

It is not merely those who are ancestors in the ascending line who are thus honored; the same demonstrations are made to all who stand nearer than the worshipper to the root of the genealogical tree, and they are sometimes rendered to those of equal grade. I have seen a Russian widow kneel in the street and bow her head in the dust before the coffin that contained the remains of her husband. In that act there was nothing idolatrous, or even religious—the deceased not being a calendar saint. Why should the same posture be construed in a different sense when enjoined by Chinese rites?

Whether the invocation is an act of idolatry depends on the attributes ascribed to the deceased. If, as often happens, they

(2.) Invocation.

are looked on as tutelar powers, to whom the family is indebted for peace and prosperity, the ascription of this kind of patronage detracts from the honor that belongs to God alone, and is so far tinged with idolatry.

The ascription of such attributes is not, however, universal, even among those who are unenlightened by the teachings of Christianity. In many of the forms laid down in the books, these objectionable features do not exist, and where they do exist, their omission would leave the service intact.

The following are some of the occasions on which formal addresses are made to the spirits of ancestors. When a youth dons the

Occasions of invocation.

cap of manhood he is taken to the ancestral temple, where his father invokes for him the guardian care of his forefathers, “that he may be a complete man, and not fall below their standard of excellence.” The rite is extremely impressive, and it would lose nothing of its solemnity if in lieu of the invocation of the dead, the blessing of the living God was invoked.

When a son or daughter is betrothed, the parents simply notify their ancestors of it, much as they do their living kindred, but without asking for tutelar care. When a youth goes to fetch home his bride, the father "reverentially announces the fact to his ancestors, with offerings of fruits and wine." The same is done in the case of a bride departing for her new home.

Betrothal.

In the marriage ceremony, the bridegroom presents his wife to his ancestors as a new member of the family, and invokes for her their "paternal blessing."

Marriage.

In none of the forms connected with funerals is there any petition for blessing or protection, the language being that of a simple announcement, accompanied by an expression of profound sorrow.

But in the periodical services at the family cemetery this objectionable element shows itself, the worshipper saying, "We have come to sweep your tombs to show our gratitude for your protecting care, and now we beseech you to accept our offerings and make our posterity prosperous and happy." With the alteration of a few words, these so-called prayers would be reduced to mere expressions of natural affection. If after such retrenchment they are still in contravention of Christianity, then must we not condemn that most pathetic effusion of a filial heart—Cowper's address to his mother's picture?

Services at cemetery.

"My mother, when I knew that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?"

In *Hernani*, that noble tragedy of Victor Hugo, one of the most impressive scenes is an act of worship at the tomb of an ancestor.

Don Carlos, afterwards Charles V., on the eve of election to the throne of the German empire, enters the mausoleum of Charlemagne at Aix la Chapelle, and throwing himself on his knees before the tomb of the great monarch, whom he claims for ancestor, pours out this prayer:—"Pour into my heart something of thy own sublime spirit; speak, for thy son is waiting to hear. Thou dwellest in light; oh! send some rays upon his pathway."

This, it may be said, is poetry, not religion; while the worship of the Chinese is religion with very little poetry.

The third essential of Chinese ancestral worship is the offering.

(3.) The offering.

This has, I confess, an idolatrous aspect, but it is the object of worship, not the offering that constitutes idolatry. In our native land no one finds fault with the presentation of floral offerings at funerals, or at the graves of the departed, and if it is legitimate to deck a grave with flowers, why is it not so to offer fruits or meats? The idea of offering food to the dead is not in accordance with our habits of thought, but it cannot be denied that such offering may be made the vehicle of an innocent and beautiful sentiment. It means that the spirit still remembers its kindred and joins them in their commemorative feast.

Are we entitled, from the absence of these usages among ourselves, to forbid them among the Chinese? If so, what are we to say to the recent practice of setting apart a special day for the decoration of our soldiers' graves?

Thus we find that of the three essentials of ancestral worship, no one of necessity implies an act of idolatry. It follows, therefore, that instead of being compelled to condemn the system as a whole, we are left at liberty to deal with it in detail, according to the dictates of Christian prudence. Even after eliminating everything that partakes of idolatry, there will still remain much that is repugnant to our ways of thinking and feeling.

The practice of keeping up any kind of connection with the dead is, we confess, out of harmony with our Protestant theology. It sternly discountenances prayers to or for the dead. It glories in its logic, and sings, or used to sing, such cheerful effusions as this:—

“The living know that they must die,
But all the dead forgotten lie;
Their memory and their sense are gone
Alike unknowing and unknown:
They have no part in all that's done,
Beneath the circuit of the sun.”

This is a dreary creed, and borrows its expression from that older dispensation under which the hope of immortality was faint and uncertain. Far more humane is the Catholic custom of keeping alive their affections by praying for the dead. Many a time I have had a little billet come to me from beyond the sea, informing me of the decease of some member of a family known to me, and concluding with the request, “*Priez pour elle*” or “*priez pour lui*,” a request that always touches me deeply. I never comply with it, but I confess that I should like to do so. To breathe a prayer for the repose of a soul is a very different thing from the *opus operatum* of a vicarious mass. Dr. Samuel Johnson was as sturdy a Protestant as any of us, yet for twenty-eight years he tells us he never failed to offer a daily prayer for the soul of his beloved Hetty. The poet Coleridge was in his later life a champion of orthodoxy, yet in his epitaph, written by himself a few days before his death, he says:—

“Stop, Christian passer-by; stop, child of God,
And read with gentle breast, Beneath this clod
A poet lies, or that which one seemed he,
O lift a thought in prayer for S. T. C.”

These are sporadic expressions of what since that day has become a widespread feeling. The violence that attended their rupture with the other church, unavoidably carried Protestants to an opposite extreme, leading them to abandon many graceful observances, in themselves as innocent as the painted windows which Puritan soldiers took such pleasure in smashing. Now that a reaction is setting in, relaxing the severity of Puritan theology, is it incumbent on us to extinguish among our converts expressions of

None of the
three essentials
necessarily
implies
idolatry.

Out of
harmony with
Protestant
theology.

Catholic
custom of
praying for
the dead.

Protestant
sentiments
unavoidably
extreme.

natural affection by which they seek to bind themselves to those who have gone before? In a matter of this kind, is it not admissible to have one rule for the West and another for the East? The venerable usages of a civilized people should be judged by their own merits, and it is to be borne in mind that our aim is not to Europeanize the Chinese, but to make them Christians.

If it be objected that the tendencies of the system are to be guarded against—the human mind being liable almost unconsciously to transform a ghost into a God—I admit the tendency and acknowledge the necessity for preventive measures. But is it not better by the exercise of a wise forbearance to keep the way open for counteractive teaching, than by proclaiming an uncompromising conflict to close the ears of the better class to all good influences?

Wise
forbearance.

A missionary relates that a catechism which he was distributing was always well received and often perused with interest as far as a question on ancestral worship. It was then thrown down with a gesture of disgust, because what the reader deemed the most sacred of moral duties was abruptly forbidden.

Protestant missions in China are still in the morning of their existence. Some of them have shown sufficient independence to reconsider the decision of a Pope as to the word to be employed for the name of God, reverting to the usage of those early pioneers who understood the wants of the people and the demands of the times. I should like to see them reconsider another of the decisions of the same infallible authority, viz., that which condemned the worship of ancestors, as if the forms of reverence with which Chinese are taught to honor their dead were not as consonant with reason and Scripture as the worship of that pantheon of saints whom Rome has seen fit to canonize.

Should
reconsider
papal
decisions.

There is good reason for believing that by those two decisions—but chiefly by the latter—China was lost to the church of Rome; a loss immense, and perhaps irreparable, to our common Christendom.

China lost
to Rome.

For a time the great K'anghi appeared inclined to become the Constantine of this empire, patronizing missionaries and encouraging them in their efforts to convert his people. But when the Apostles of the Faith became divided into hostile camps, and when the Head of the church condemned the party which he had favored, the emperor turned his back upon the cross. It was not long before his successors were seen trampling that sacred symbol in the dust.

The quiet obedience with which the losing party submitted to a decree that ordered them to assail an impregnable battery in front, instead of taking it by a flank movement, is worthy of all praise. Even though they knew

*"Some one had blundered,
Their's not to make reply;
Their's not to reason why;
Their's but to do and die."*

From that day to this they have toiled with sublime fidelity, but without the slightest prospect of regaining their lost ground. For them there is no alternative, but to obey orders and to persevere in their hopeless task.

Happily Protestants are not bound by any such arbitrary authority. The magnificent opportunity thrown away by the Popes is not likely to offer itself in the experience of any denomination of Protestants. It would be folly for them to trim their sails with a view to catching the breath of imperial favor, but is it folly to seek to conciliate the literati, who are the real rulers of the empire?

About a year ago two eminent officials with whom I was conversing (one of them, now deceased, was president of the highest of the Six Boards,) introduced the subject of missionary methods.

Criticism by
two eminent
officials.

They took it for granted that the various societies would persist in their efforts to convert the people, but they anticipated for them but a small measure of success while proceeding on their present lines.

The facility with which bad characters find admission to the fold; the readiness of missionaries to hold a shield over the heads of their erring converts; and, lastly, their rejection of ancestral worship, formed the staple of the criticism. "Why," they asked, insisting specially on the third point, "cannot Christian missionaries adopt this native institution as did the propagators of Buddhism?" I answered that "for myself" (and I wish I could have answered for all the teachers of Christianity) "I do not object to ancestral worship as a system, but solely to those parts of it which ascribe divine attributes to the souls of the dead."

If any considerable body of missionaries were to take up this position, they might, I believe, initiate a movement which would in a few years result in more success than has been achieved thus far by the united—or disunited—efforts of all.

A highway
to success.

How many of those who are disposed to accept the higher truths of the Gospel, draw back when they find that in marriage they must conform to unrecognized and repulsive rites, while they are required to renounce the sacred privilege of presenting their brides to their ancestors in the family temple! How many are precluded from embracing Christianity by holding a pecuniary interest in lands connected with a temple of ancestors! But not to enumerate classes, does not every man who feels the value of family ties, as soon as he begins to weigh the claims of Christianity, at once throw into the other scale his duty to his progenitors, living or dead; and is it not a thousand to one that his incipient convictions will be stifled before they ripen into practical conversion?

As long as missionaries manifest a determination to pluck the keystone out of China's social fabric, so long will the innumerable clans that form the nation, rallying round the altars of their forefathers, form an impenetrable phalanx, barring at every point the ingress of a disintegrating doctrine. As long as the neophyte is called on, like Caius Torranus, to prove his devotion by betraying his fathers, so long will the Christian

community continue to be a despised caste, apart from the life of the people, and receiving accessions chiefly from pariahs, who set no value on family connections.

In conclusion, I respectfully suggest that missionaries refrain from any interference with the native mode of honoring ancestors, and leave the reformation of the system to the influence of the divine truth, when it gets a firmer hold on the national mind.

Conclusion.

ESSAY.

THE ATTITUDE OF CHRISTIANITY TOWARD ANCESTRAL WORSHIP.

Rev. H. Blodget, D.D. (A. B. C. F. M., Peking).

ANCESTRAL worship has struck its roots deeply into the Chinese mind, and is fastened firmly in the usages of Chinese society. The first act of worship recorded in Chinese history is the worship of ancestors. "The Emperor Shun on his accession to the throne of Yao, worshipped in the Temple of the Accomplished Ancestor."

Deeply rooted
in Chinese
mind.

Ancestral worship in the Book of History.

There are in the *Shu King*, the earliest authentic history of China, not less than twenty-one places in which ancestral worship, in one form or another, is brought to the notice of the reader. In almost every case the worship is that of deceased emperors; the worship of their subordinate princes and magistrates, and of the common people, being only incidentally alluded to. This is quite in accordance with the general nature of the book, and is by no means to be taken as evidence that ancestral worship among the common people did not at that time exist.

In the
Shu King.

First.—From these notices in the *Shu King* it is evident that ancestral worship was practiced at the dawn of Chinese history.

Second.—That at its first appearance it was not some local usage, just making its way into favor, but a well-established religious cult, having temples, prescribed rites, times and manner of worship, persons also, duly designated, by whom this worship was to be performed.

Established
religious cult.

Third.—That this worship was a very prominent part of the state religion, as is indicated by the fact that it gave the name to the minister of worship, who was called 秩宗, "The Arranger of the Ancestral Temple," as, at the present day, an honorable designation of the President of the Board of Rites is 大宗伯, "Chief of the Ancestral Temple."

Fourth.—That offerings of bullocks, sheep, swine and cereals, with libations of spirits, were made in the ancestral temples.

Fifth.—That the deceased ancestors were regarded as having a real existence, and as being able to receive prayers and offerings, as also to participate actively in human affairs.

Deceased
ancestors.

Sixth.—That the deceased emperors were very early, if not from the first, elevated in rank so as to be *p'ei wei* (配位), associated in worship with *Shangti* or heaven, and with the earth, in the suburban sacrifices at the summer and winter solstices.

Worship of
deceased
emperors.

The antiquity of this elevation in rank of the deceased emperors to associate worship with *Shangti*, is attested by a passage in the *Yih King*, or Book of Changes, from Chow Kung, about B.C. 1100, in which he says, "By the *Yü* diagram the ancient kings invented music, lauded virtue, and offered numerous sacrifices to *Shangti*, with whom they paired their own ancestors" (先王以作樂崇德殷薦之上帝以配祖考.) The words "Ancient Kings" might naturally carry us back to the times of Yao and Shun, B.C. 2205, or, even earlier, to the times when music was invented. As used by Chow Kung, they could not be referred to a time later than the beginning of the Shang dynasty, B.C. 1766. Thus it would seem that the two hundred and forty-two emperors, more or less, of the twenty-four dynasties of Chinese history, have each in his own dynasty, with perhaps a few exceptions, been associated in worship as equal in rank—*p'ei wei* (配位)—with *Shangti* or heaven, and with the earth, at the suburban sacrifices.

After the fall of any dynasty its emperors were no longer worshipped with such honors. Those of them who had not incurred the reprobation of posterity, were still worshipped, as now, by the reigning emperors; their tablets being placed in the temple for the worship of the deceased emperors* of all past dynasties—the *Ti wang miao* (帝王廟).

Seventh.—The deceased emperors were regarded as still attended by the high magistrates, who had served them while living, and who also enjoyed the offerings presented to their sovereigns, as is the case at the present day in the worship in the Imperial Ancestral Temple—*T'ai miao* (太廟), and in the temple for the emperors of past dynasties—*Ti wang miao* (帝王廟). Thus the order and rank of the nether world, as seen in the state ancestral worship, were a reproduction of the imperial state in the upper world.

Eighth.—Deceased emperors and their ministers approved, or disapproved, of the measures and conduct of the reigning emperors and their ministers; and these deceased emperors were regarded as having power to protect and confer blessings upon their posterity, and on the kingdoms over which they ruled; also as having power to punish and destroy.

Ninth.—This power extended even to preserving, or taking, the lives of their descendants. The deceased ministers of these sovereigns also had power over their living descendants, the ministers of the reigning sovereign, and the people, when dead, over the people still living.

Thus the famous Chow Kung prayed to his father, grandfather, and great-grandfather, to spare the life of his brother King Woo, and offered to them to die in his stead; and P'an Kêng threatens his ministers and people with the vengeance of his royal ancestors, in which their ancestors also would participate.

* There are in this temple shrines for the worship of 183 emperors and 79 renowned ministers of past dynasties.

Tenth.—The deceased emperors could be prevailed upon, by the prayers and offerings of their living descendants, to avert calamities, save life and send down blessings.

Eleventh.—As to the times of such worship, this took place on the accession of each new emperor to the throne, on going forth from and returning to the palace, whether on military expeditions or tours of inspection, and on all extraordinary occasions; also at the end of each year. In military expeditions the tablets were taken with the emperor, to be worshipped as occasion might require. We are not to suppose that these above mentioned were the only times when such worship was offered.

Twelfth.—The pious king would be very faithful and reverent in the performance of the duty of ancestral worship, while its neglect was the mark of an impious and unworthy sovereign.

Ancestral worship in the Book of Changes.

The *Yih King*, or Book of Changes, has little to say of ancestral worship. Besides the passage already quoted, there are but two other diagrams—the *Ts'ue* (萃) and the *Hwan* (渙)—under which mention is made of its rites, it being implied, however, in each case, that this worship held a well-established place in the Imperial cult. The object of its mention in this most ancient book of divination is, to point out the times when the emperor, in addition to his stated worship, might on extraordinary occasions resort to the temple of his ancestors and sacrifice to them.

In Book
of Changes.

Ancestral worship in the Book of Odes.

The Book of Odes contains frequent allusions to ancestral worship. The last part of the book, "Part Fourth," is wholly taken up with the sacrificial odes of the Chow and Shang dynasties, and of the kingdom of Lu. Beside these there are some twenty odes containing more or less direct mention of this subject. Some of these odes are in praise of deceased ancestors, magnifying their virtues, extolling their lofty deeds and tracing back their origin to the gods by a miraculous birth, as when Chow Kung, in the ode entitled *Shêng Min* (生民), narrates the birth of his remote ancestor, How Tsih, the progenitor of the Chow dynasty from Kiang Yuan and *Shàngti*; and the unknown author of the ode *Hsuen Niao* (玄鳥) traces the birth of Sueh, the progenitor of the Shang dynasty, to a bird descending from heaven. Others of the odes throw the charm of poetry about various rites and ceremonies of the worship, the preparation of the offerings, in which dutiful wives joined their husbands with reverent assiduity and describe the joyous feasts by which the worship was followed. Many of these odes were designed to be sung at the time of the worship.

In Book of
Odes.

An extract from the ode entitled *Pih Kung* (閟宮) may illustrate this worship.

"In autumn comes the sacrifice of the season ;

"In summer the horns of the (sacrificial) bulls have been capped ;

- "There are the white bull and red;
 "There stands the richly carved goblet for libation;
 "There are the viands all carefully prepared for offerings;
 "The vessels of bamboo and wood, and the large stand,
 "And the dancers all in readiness,
 "The filial descendant will be blessed;
 "Your ancestors will make you gloriously prosperous;
 "They will make you long-lived and good;
 "To preserve this eastern region,
 "Unwaning, unfallen,
 "Unshaken, undisturbed."

A dark shade in the history of China appears in the ode *Hwong Niao* (黃鳥) B.C. 620. There with touching tenderness is described the heart-sickening scene at the grave of Duke Muh, of the kingdom of Ts'in. His faithful officers, Yen-seih and his two brothers, were put to death to be buried with him, three out of one hundred and seventy who were all thus buried.

- "They flit about, those yellow birds,
 "And rest upon the jujube trees.
 "Who followed Duke Muh to the grave?
 "It was Tsze-ken, Yen-sieh.
 "And this Yen-sieh
 "Was a man above a hundred.
 "When he came to the grave,
 "We looked terrified and trembled.
 "Thou azure heaven!
 "Thou art destroying our good men
 "Could he have been redeemed.
 "We should have given a hundred lives for him."

This stanza is thrice repeated, each time with the name of one of the three brothers.

Allusion is frequently made in the odes to what is called the personator of the dead. It was common in the time of the Personator of the dead. Chow dynasty to select some one of a lower generation, often a child belonging to the same clan, perhaps the nephew, or the grandson, never the own son, of a deceased ancestor, to personate or represent him at the time of the worship. The spirit of the deceased ancestor was supposed to descend and possess this person, so that he was for the time the living representative of the dead. He partook of the wine of the libations, and of the various offerings, signifying the acceptance of the same by the ancestor, and pronouncing his blessings upon his posterity. Each ancestor must have his own personator. The custom seems to have prevailed in regard to the worship of the gods, as well as in regard to ancestors. It ceased after the time of the Chow dynasty.

As in the Book of History, so in the Odes, the ancestral worship described is that of the emperor and high rulers only, not that of the common people.

Ancestral worship in the Book of Rites.

In the Book of Rites a large place is occupied with ancestral worship and things which pertain to the burial of, and mourning for, the dead. Scattered up and down in these books are found numerous directions as to what is to be done in almost all conceivable circumstances in regard to those who have departed this life. Here are minute directions as to conduct at the time of death; the preparation of the body for interment; the vestments in which it should be attired; preparing coffins beforehand, while yet in the full vigor of life; the thickness of the coffin and of the case to enclose it; the materials of which these should be made; the carrying of them to the place of interment; letting them down into the grave, and the number of ropes to be used for this purpose; the catafalque, its construction and adornments; the food of various kinds, drink and other things to be placed inside the coffin; the case of rain, or of an eclipse, occurring during the time of burying the dead; wailing for the dead, beating the breasts, and stamping, jumping or leaping as signs of grief; visits of condolence from friends, relatives and officials of different grades; sacrificial vessels and robes, their shape and adornments, with the materials of which they are made; what is to be done with these when worn out; the various offerings of flesh, cereals and libations of wine; diviners to find fortunate days for offices to the dead by using the tortoise shell and divining stalks; the times proper for stated sacrifices, and the persons by whom these sacrifices were to be offered; the personators of the dead, whether men, women or even little children; the music and its instruments; directions as to all these and every other conceivable thing that regards the burial of, mourning for, and sacrifices to, the dead. And these directions descend to the most minute particulars. Even the aspect of the countenance proper to be taken on by the filial son is carefully described; the aspect when the parent has just died; the aspect when the corpse has been put into the coffin; the aspect when the interment has taken place; the aspect at the end of the first year's mourning and that at the end of the second year's mourning.

In Book of Rites.

Directions as to the dead.

As in the Book of History, the Book of Changes, and in the Odes, so in the Book of Rites, what is said relates principally to the royal families, to nobles and to magistrates of higher and lower degree. Comparatively little has to do with the common people. However, the discussion of the general principles, laws and benefits of ancestral worship are intended to be of universal application, the common people following the examples of their rulers so far as their ability and the rites allow.

Principles of universal application.

Several points of historical interest in this book are worthy of notice. The plaintive cry uttered in calling back the soul of one who has just died, which may at this day be heard from the roof of some cottage in one of the hamlets about Shanghai, might also have been heard at least 630 years before Christ among the

Calling back the soul.

Chinese living at that time, the crier then, as now, ascending to the roof of some house and facing the north. Doubtless the custom came down from much earlier times.

The ancestral tablet, of which mention will again be made in another part of this paper, is seen to have been in use in the Yin (or Shang) dynasty, B.C. 1766 to 1154, and, for aught that appears, it may have been used also in the Hsia dynasty, and from the dawn of Chinese history.

It has been seen in the Book of History that deceased emperors were very early exalted in worship to be *p'ei wei*, associated with—equal to—heaven or *Shangti*. A passage in the Book of Rites, contained in the chapter on the "Law of Sacrifices," carries us back to the worship in the beginnings of Chinese history, and confirms the view derived from the Book of History and the Book of Changes that this exaltation of deceased emperors existed from the first. The passage reads, "According to the law of sacrifices (*shun*), the sovereign of the line of Yü, at the great associate sacrifices gave the place of honor to Hwangti, and at the border (suburban) sacrifice (the sacrifice to heaven or *Shangti*) made K'uh the correlate of heaven (that is, the *p'ei wei*, or associate of heaven in receiving the worship). He sacrificed also to Chuan Hsü as his ancestor (on the throne) and to Yao, as his honored predecessor."

"The sovereigns of Hsia at the corresponding sacrifice gave the place of honor to Hwangti, and made Kwun the correlate (that is, the *p'ei wei*, the tablet associated to, or mated with, heaven) at the border (suburban) sacrifice (the sacrifice to heaven). He sacrificed also to Chuan Hsü as his ancestor (on the throne), and to Yü as his honored predecessor." 祭法有虞氏禘黃帝而郊嚳祖顓頊而宗堯夏后氏亦禘黃帝而郊鯀祖顓頊而宗禹。

It would thus appear that from the earliest times in Chinese history of which we have any record, deceased emperors were not only worshipped in ancestral temples, but were associated in worship with heaven or *Shangti*, as *p'ei wei*, mated tablets, as now in the solsticial sacrifices.

Summary of the paper of the late Dr. Yates.

A very full and carefully prepared statement of the theory, usages and effects of ancestral worship, as now prevalent among the masses of the Chinese people, may be found in the Records of the Shanghai Conference of 1877. This paper was written by the late Dr. Yates, whose long and unusually extensive acquaintance with the customs of the Chinese, made him an authority on this subject.

Exceptions have been taken to the views there presented, as giving the unfavorable side only of ancestral worship, and as overstating its evils. Certainly, as depicted by Dr. Yates, ancestral worship wears a very different aspect from that which it has in the works of the Jesuit Du Halde, and in the writings of Sir John Davis and others.

Setting aside all partisan views, it is quite possible that those who have lived more in books, and less among men, should fail to see the

Ancestral
tablet.

Antiquity of
worship of
deceased
emperors.

Dr. Yates'
paper.

darker shades of this subject. The statements of Dr. Yates must be verified, or shown to be incorrect, by impartial comparison with the facts of daily life. That a student in his study has not seen such things will not be regarded as sufficient proof that they do not exist.

Dr. Yates, in the article referred to, has stated with minuteness the usages of the Chinese at deaths and at funerals; he has described the worship of ancestors before the tablets, both in the home and in the ancestral hall, at the tombs and at the temple of the city god; he has delineated the government of the Chinese Hades, in which the rulers of district, department, provincial and capital cities, with their assistants and subordinates, form the counterpart of the Chinese government on the earth, and has shown that at death all the Chinese are brought under this government; he has shown how these rulers in Hades are represented on earth by the city gods of these four grades of cities; that in their temples the rest and happiness of deceased ancestors may be secured by prayers and offerings of the living; also that such prayers and offerings are rewarded, while the neglect of them is punished by the dead in their treatment of the living; he has described the offices of the doctors of geomancy, and of the Buddhist and Taoist priests in delivering from suffering and giving rest to the dead, and thus securing the welfare of the living; and has stated the immense expenditure of money and delineated the evil effects of this system upon the social, moral and political condition of the Chinese, as also its sinfulness in the sight of God.

Summary of
Dr. Yates'
paper.

To this account of Dr. Yates I add a single incident to show the power of the sentiment of ancestral worship in China. There occurs in the Annals of the Province of Chih-li (畿輔通志), prepared under the direction of the renowned Viceroy Li Hung-chang, the following instance of filial piety: An uneducated working man, living in a small hamlet near the city of Paoting-fu, was possessed of this virtue in so high a degree that after the death of his father he always slept by his grave, and offered food to him day by day. After the death of his mother, he never returned to the house, but took his food by day at the grave of his parents, and slept there by night. Before taking his meals he offered them to his parents, accompanying the oblation with singing some rustic ditty for their delight, and bewailing them bitterly while taking the food himself. Through neglect, owing to the illness of his wife, he lost his life by starvation and was found dead by the grave of his parents. As he was placed in his coffin his countenance was like life, and an unwonted fragrance filled the air. During the fifth year of the reign of T'ung Chih, the Viceroy of Chih-li, Liu Ch'ang-yin, accompanied by magistrates of high and low degree, the literary gentry and people of the place, repaired to the tomb and offered sacrifices to this man, erecting there also an ancestral hall, with the inscription, "The law of heaven and goodness of earth." (天經地義.)

An incident
of ancestral
worship.

In no other country could such things have occurred. In no other country could such conduct be regarded as other than that of a man

bereft of his senses; while in China this poor countryman is presented as an ideal of filial piety.

Enough has been said to show how deeply ancestral worship is embedded in the classical literature of China, and how it enters into and pervades the life of the entire nation. Rulers and people are alike under its sway. And thus it has been from the times of their earliest historical records.

Embedded in
classical
literature.

Attitude of Christianity toward ancestral worship.

Attitude of
Christianity
towards it.

What is to be the attitude of the Christian church towards this hoary institution?

Christianity not about to commence a crusade against ancestral worship.

I. It will be safe to say, in the first place, that Christianity is not about to single out this one evil, ancestral worship, and commence a crusade against it among the unevangelized masses of China. To them her message will be to repent and turn to God and embrace His Gospel. Those who give heed to this message and become Christians, she will carefully instruct in all points of Christian duty, not omitting their duty in reference to ancestral worship. As for those who do not receive her message, the instructions of the church on this, as on other points of duty and morality, will have but little weight.

Christianity will not interfere with any harmless and beautiful custom.

II. It may be said with equal certainty, in the second place, that in the case of those who have embraced its tenets, the Christian faith will not interfere with any harmless and beautiful custom. Duty and affection towards parents, while living, as well as the grounds of such duty and affection, will be carefully inculcated, while new and most powerful motives will be urged for its performance. When dead, all tender regard

What not
interfere with.

for their memory will be cherished. Not only will Christianity not forbid the natural expressions of grief and sorrow, the providing of a suitable coffin and cemetery, all decent and becoming arrangements for the last obsequies, such religious services as may be for the honor of God and the comfort and welfare of the living, care for the place in which those who have gone before sleep their last sleep, with tasteful adornments of the same, the erection there of headstones and monuments in Christian taste, and with Christian inscriptions, and such loving visits to the spot as the necessities of life and a healthful regard for duties to the living may permit, or the carefully kept family record, whether within or without the folds of the sacred volume; but it will promote and encourage all these things.

It will enjoin also interment at the proper time, without regard to the superstitions of geomancy and divination for lucky days, and notwithstanding pecuniary difficulties, which its charity will assist to remove. It will teach the decent burial of the poor, of children and of the childless. In the Christian cemeteries of China little children and their older sisters and brothers, whether unmarried or married and without posterity, will sleep side by side with

What enjoin.

the parents who gave them birth, and not, as now, be cast into the "potter's field," or buried in some other spot or in the outside corners of the family burying-ground. Sorrow for them, and submissive mourning, will not be contrary to the precepts of Christ. At the same time, Christianity will seek to restrain those lavish and unreasonable expenditures, both among the rich and the poor, which also the sages of China have uniformly condemned.

Christianity opposed to ancestral worship.

III. In the third place, it may now be affirmed more positively that the Christian faith will, among its adherents, uniformly and persistently set itself against all superstitious and sinful practices in their treatment of the dead, such as the preparation and use of the ancestral tablet; all geomancy and divination, whether at the time of the burial or after that time in succeeding years; all reciting of prayers by Buddhist and Taoist priests; all burnings for the dead, whether of things made of paper, as money, servants, animals, utensils, or of clothes considered necessary for their use in the under world; all prostrations, libations, offerings, prayers, thanksgivings to the dead, whether before the coffin, or in the ancestral hall at the various times for such worship each year, or at the tombs on the occasion of the annual festival called the *Ch'ing-ming*.

What
denounce.

Ancestral worship in other countries.

IV. That this course in regard to ancestral worship among Christians in China is proper and right, may be argued from the attitude which Christianity has taken toward ancestral worship in other countries and at other times.

Attitude of
church
in other
countries.

This custom prevailed very extensively among the ancient Egyptians, by whom prayers and offerings were made to their departed ancestors: it prevailed also among the Greeks and Romans.

In South Africa, the natives, both north and south of the Zambesi River, believe in the continued existence of their ancestors and in their agency in inflicting calamities, or sending down blessings, upon their posterity, and they worship them accordingly. The Indian tribes in North and South America have the same belief.

Among the Papuan tribes, which constituted the first layer of population in the islands south-east of Asia, this custom of ancestral worship still prevails. Some of the oceanic negroes, as the Ajetas of the Philippine Islands, assemble annually at the tombs of their ancestors in order to deposit there fresh offerings of betel and tobacco.

Among the Maori of New Zealand, and in other islands of the South Pacific, ancestral worship but recently prevailed. The hopes and fears of the people hung upon the favor, or trembled under the displeasure, of departed ancestors.

Among all these peoples the Christian church, so far as is known to us, has brought to an end among its adherents, both ancestral worship and all superstitious practices in regard to the interment of the dead. Why should it not do the same in China?

Eradicated the
practice.

An objection may exist in the minds of some against comparing the degrading customs of uncivilized tribes, as regards ancestral worship, with the attractive ritual of the cultured Chinese.

This same objection might be brought against comparing the hideous idols and fetiches of these peoples with the skilfully-wrought images of more refined nations. But it is necessary to look at the reality of things. Man is man under whatever form, and the attributing to any other than to God his Creator powers and attributes which belong to Him alone, with its consequent worship of created beings, may be even more offensive among cultured nations than among rude savage tribes. A costly gilded tablet of the Chinese, into which a human spirit is brought by certain ceremonies and imposing the dot, and before which libations and offerings are made, may be as offensive to God as a piece of the skull of his ancestor, hung up in the dwelling of a rude savage of the South Sea Islands, to be regarded with superstitious veneration and worshipped with debasing rites. The same principles which guide the missionary in the treatment of the one must also guide him in his treatment of the other.

Ancestral worship opposed by the Mahommedans.

V. This course of entirely doing away with ancestral worship among Chinese Christians may be argued again from the attitude of the Mahommedans in regard to this worship. Certainly, Christianity cannot be more tolerant of idolatry and superstition than is Mahommedanism. Vain will be the effort to win the followers of the false prophet to the true faith, if they see tolerated among Christians rites and ceremonies which they regard as belonging only to those whom they term Caffres.

The Mahommedans in China allow no ancestral worship. They discard the use of the tablet, all burnings for the use of the dead, libations, offerings, prayers, thanksgivings, prostrations, and they do not observe the festival of *Ch'ing-ming*.

Not allowed by
Mahommedans.

Ancestral worship opposed by the Roman Catholics.

VI. But a much stronger and more effective argument may be brought from the experiences of the Roman Catholic church in China. It is to be remembered that the relations of Christianity to ancestral worship are not now for the first time under consideration. The Latin church was agitated for a long time, and most deeply, by discussions on this and kindred subjects, and there is much to be learned from these discussions.

Opposed
by Catholics.

It is important to note at the outset two points in regard to this long controversy.

First, all the interests of that church, nay its very existence in China at that time, seemed to human view to rest upon three concessions to the Confucian school: the allowing of ancestral worship, the worship of Confucius and the use of *Shangti* and *T'ien* for God. The power of Western nations was then unknown in China. No representative of Spain or France, or Portugal, or of any

Three conces-
sions desired.

other Christian power, could speak a friendly word for the teacher of the new religion. His stay in Peking, and in China, rested solely upon the favor of the emperor. A word from this potentate might cause his departure and the cessation of his labors. How manifest it is that, had the Roman church from the first taken the high ground on these subjects which it subsequently took, it could never have made its way to Peking, and its early successes in the capital and in the various provinces of China would have been impossible! Every conceivable inducement of a prudential nature was on the side of conceding these three points. This is to be taken into the account in estimating the value of the decisions.

The second point to be observed is, that the three questions,—that of the worship of deceased ancestors, of Confucius and use of *Shangti* and *T'ien* for God,—were always joined together in the discussions and in the decisions. Two reasons may be assigned for this fact; the one, that the three things, the worship of deceased ancestors, of Confucius and the use of *Shangti* and *T'ien*, were so associated in the Chinese mind, that a negative decision on any one of them would have been equally offensive to the Chinese literary classes, with a negative decision on the other two. The three must stand or fall together. The other, that there exists an inner and logical connection between these questions, so that the same principles which would tend to an affirmative, or negative decision, in one, would also do so in the other two.

Intimate
relation of
the three.

Some illustration of the connection may be taken from a supposed case in regard to the religion of the Hebrews. Let it be supposed that they had been taught to worship Jehovah in the use of a tablet from the earliest times, and had always associated with Him in worship their line of kings, as David, Solomon, Asa, Jehoshaphat and others, their tablets being placed side by side as *p'ei wei*, or of equal grade with that of Jehovah; the tablet to Moses also, their great lawgiver, standing in its own temple, and being regarded in the same light; and suppose also that along with this the worship of deceased ancestors had existed from the earliest times, and that the messengers of Jehovah, the whole line of prophets, had not only not prohibited such worship, or even intimated that there was anything wrong in it, but had been scrupulously careful to practice it themselves, and with one voice had urged and enforced it,—then, in this state of things, as is easily seen, the worship of deceased ancestors, the worship of Moses and the worship of Jehovah, would be closely bound together into one system, so that questions as to the right or wrong of such worship would be classed together.

The case
illustrated.

Turning now to the controversy itself, we find that it arose in the Jesuit order, when in the full tide of its prosperity, and when, but for conscientious reasons, it would have been madness to introduce such questions. Longobardi, whom Ricci had appointed to succeed himself as superior of the Jesuit missions in China, felt misgivings as to the correctness of the position of Ricci

The
controversy.

on these questions, and after careful study, took the opposite ground on each of the three points at issue.

The controversy thus opened after the death of Ricci, which took place in 1610, was not definitely ended until the time of Pope Benedict XIV., 1740 to 1758. The greater part of the Jesuits sided with Ricci, rather than with Longobardi; yet there was much strife in that order, and we find the very learned Visdelou, a Jesuit, as late as 1709, ninety-nine years after the death of Ricci, involved in difficulties on account of his adherence to the principles of Longobardi, and obliged on this account to leave his mission in China for another field in India. The missionaries of the three other orders, and those of the "Society of Foreign Missions," who belonged to no order, all took sides against the Jesuits in this controversy. Two efforts were made to adjust these questions among the missionaries themselves, both of which were without success. The first of these was made by the Jesuit order in 1628, before the arrival of the other orders; but, though it continued for a month, it proved unavailing. The second was made by all the orders when banished to Macao in 1665.

There may be said to have been seven decisions, or decrees, on these questions, five of them by five different Popes, and two additional by Clement XI. one of the five, the first decision having been made in 1645, by Pope Innocent X., the last by Benedict XIV., in 1742, thus covering a period of almost one hundred years, while the discussion
Papal decisions.
 had continued one hundred and thirty-two years. The first decision was adverse to the Jesuits; the second, eleven years later, in 1656, by Alexander VII., was favorable to them. The third in 1669 by Innocent XI., was very guarded. This Pope appointed a Congregation, or Board of Special Judges to examine the controversy, and report. The remaining four decisions were all of them adverse to the Jesuits, and each of them increasing in stringency, until at last an oath of obedience was exacted of every Roman Catholic missionary entering the Chinese missions. In looking back upon these decisions, of five different Popes, covering a period of one hundred years, it may seem that the first three were hastily made, while one can scarcely avoid the conviction that the later decisions were only given after the most patient and careful examination of the subject, made jointly by missionaries from China, and learned men in Europe, and that these decisions expressed the results arrived at after such investigation.

It remains to be considered by Protestant missions of our day whether the providence of God was not using the discussions in the Roman church, though not unmingled with that heat and animosity of feeling which is apt to be produced by such controversies, and the decisions of so many Popes, for the most part so carefully taken, to indicate to His people in after times the proper course amid these very difficult questions which meet the Christian missionary in China.

The decisions of the Popes of Rome have just so much of force, as they have of truth and reason in their favor. If they are correctly formed judgments, agreeable to the Sacred Scriptures, and commending

themselves to the reason and conscience, they will stand. Prejudice should not deter us from giving them a careful and candid examination.

These decisions, so far as relate to ancestral worship, declare "That it cannot be in any way, or for any cause, permitted to Christians to preside or serve, minister or assist, in the solemn sacrifices or oblations that it has been customary to offer to Confucius, and to ancestors, at the time of each equinox,—such practices being imbued with superstition."

Adverse to
ancestral
worship.

"That moreover, it must not be permitted to Christians to make the less solemn oblations to their ancestors in temples or buildings dedicated to them, nor to serve or minister at such oblations in any manner whatever, nor to render them any worship, or perform any ceremonies to their honor."

"That Christians must be forbidden to practice this worship, or these oblations or ceremonies, in the presence of the small tablets of ancestors in private houses, or at their tombs, or before interring the dead in the manner that is customary, either separately or conjointly with the pagans, or to serve or assist at them in any manner whatever."

"To which it must be added, that after having weighed maturely, and carefully considered all that has been stated in regard to these ceremonies, we have found that in the manner in which they are performed they cannot be freed from superstition, and therefore cannot be permitted to those who make profession of the Christian religion, even though they should make, secretly or publicly, a protest that they do not practice these rites to the dead by way of religious worship, but solely as a political and civil honor, and that they do not ask or hope anything from such ancestors."

"That it is not meant, nevertheless, by these decisions to condemn any one for being present, or offering purely material assistance, as it sometimes happens to Christians to witness the performance of superstitious acts by pagans, provided there be not on the part of the faithful any approbation expressed, or understood, of what is passing, and that they do not exercise any office of ministry in them, and that they cannot otherwise avoid hatred and hostility; and after having made, if it can be done conveniently, a confession of their faith, and if they are out of all danger of relapsing to idolatry."

"That, finally, it cannot be permitted to Christians to keep in their private houses the small tablets to deceased relatives, bearing, according to the custom of the country, a Chinese inscription signifying that it is the throne or seat of the spirit or soul of such a one; nor with another inscription, signifying simply seat or throne, which, though much more abridged than the first, seems to have the same meaning. That small tablets, bearing nothing whatever but the name of the deceased, may be tolerated, provided always that they are connected with no superstition, and give no scandal; that is to say, provided that the Chinese who are not yet Christians may not suppose

Tablets not
allowed.

that those who keep them are of the same mind as the pagans; and if, moreover, there be placed by the side of such tablets a declaration of the Christian faith in regard to the dead, and of what is genuine filial piety in children and descendants toward parents and ancestors."

"That nevertheless it is not intended by all that has been said, to forbid any other ceremonies with respect to the dead, which are customary, and which (if there are such) are free from superstition, and restrained within the limits of civil and political ceremonies." Here follow directions for ascertaining what ceremonies, if any, are of such a nature.

The above is all of the famous constitution of Clement XI., which relates especially to ancestral worship. It shows the intensity of the strife existing at the time, and the care with which the subject had been investigated before the final decision was reached; the difficulty also of bringing all to unite in this decision.

Mosheim in his valuable monograph on this subject, says of this bull, "There is not one among all the decrees of the bishop of Rome so accurately and cautiously worded, or so minutely guarded against every possible exception and evasion. The lawyers who prepared it exhausted their whole stock of such words as might be effectual to disarm those that study to transgress under the color of law."

Mosheim on
this bull of
Clement XI.

These decisions not too strict.

The question here may arise in the minds of some, "Need these decisions have been so severe? Was there not some milder course, some *via media*, through these most difficult places?"

Happily for the admonition of those who come after, that course was proposed at the time, and the results are on record. The Papal Legate Mezzabarba, who brought the bull to China to present it to the emperor, and ask his permission to enforce it among the Christians as superior of all the missionaries, finding himself in the midst of the greatest difficulties, granted eight permissions, which he hoped would accommodate existing difficulties and promote peace. These permissions were as follows:—

Mezzabarba's
eight
permissions.

I. "Chinese Christians are to be allowed to place in their houses tablets inscribed with the names of deceased persons, provided that there be placed beside them the above-mentioned declaration, and that all superstitions and whatever might occasion scandal, be avoided.

II. "Chinese ceremonies, which are not imbued with superstition, nor liable to superstition, but purely civil, may be tolerated.

III. "Homage purely civil may be rendered to Confucius, provided that his tablet be purified from any superstitious inscription, and the prescribed declaration added; and it is also even permitted that lights should be kindled, perfumes burnt and viands placed before the tablet of this philosopher.

IV. "It is permitted, under the aforesaid protest, to perform genuflections and prostrations before the tablets of deceased persons, or their coffins, and to present wax lights for the funeral ceremony.

V. "It is permitted to prepare tables with fruits and viands fit to be eaten, before the tablet or the coffin; provided always that it is done under the aforesaid protest, that everything of a superstitious character be avoided, and that these ceremonies are performed solely in a spirit of gratitude towards the deceased.

VI. "It is permitted to make before the tablet, when duly corrected, the prostrations customary at the commencement of the Chinese year and at other seasons.

VII. "Perfumes and wax lights may be burned before the tablets, the prescribed protest being made.

VIII. "The same thing may be done before the tombs, and tables with fruits and viands may be placed there, if the prescribed corrections be not omitted."

What was the effect of these concessions? They were rejected by the emperor K'ang Hi very peremptorily. He knew what ancestral worship was; he knew what was its prohibition; but he did not know what to make of these new rites, surrounded by all sorts of restrictions. They brought no peace to the missions but only opened the way to new contests and antagonism more violent than before.

Rejected by
K'ang Hi.

In Rome, this message of toleration met with no favor. Pope Clement died while the new overtures were under consideration. Pope Benedict XIV. rejected the eight permissions, as contrary to the decree, and by every possible method enforced its observance. This ended the long controversy.

Rejected by
Benedict XIV.

Well will it be for Protestant missions if in the future, as in the past, no concessions are made to ancestral worship. The Chinese proverb tersely has it, "Let those who follow after take warning from the mistakes of those who went before." *Ts'ien chü fuh, hou chü chien* (前車覆後車鑑.)

Mosheim writes of the last decision, that by Benedict XIV., "The language of it is strong, edifying, pathetic, apostolical, and well worthy of a great prelate." "We hope in God," he says among other things, "that the preachers of the Gospel in China will banish from their breasts that groundless apprehension that the conversion of infidels will be in the least retarded by a strict observance of our decrees. The conversion of the heathen depends principally upon the grace of God; and the grace of God will infallibly assist the labors of those ministers of the Gospel who preach the truths of the Christian religion boldly, and in that purity in which they are delivered to them by the Apostolical See," (*would that that See always taught the Gospel in its purity*), "being ready to lay down their lives for the honor of the Gospel, according to the example of the holy apostles and other eminent martyrs, whose blood, so far from retarding the progress of Christianity, rather improved the vineyard, and produced a plentiful harvest of believers."

Mosheim on
decision of
Benedict XIV.

Ancestral worship founded in a distorted view of filial piety.

VII. If, now, it is necessary to bring into review the grounds upon which this action of the Roman church was taken, it may be said in the first place that ancestral worship is founded in a distorted view of filial piety. The Christian is taught that he must love God supremely, and that all human relations are determined by a regard to His will. Love and honor to his parents, and love to all men, spring out of love to God. But the Chinese are taught that *filial piety* is the basis of all other virtues. Practically the parent is to the Chinese his god. The origin of his being is derived from his parents. To serve his parents while living, and to worship them when dead, is the one duty of his life. This is filial piety. From this all other duties are derived, even that of reverence to heaven and earth. The sovereign, as well as the meanest of his people, is bound by this one rule. Here is the foundation of all social and relative duties, and all aspirations to high endeavor are prompted by the desire to reflect honor on one's parents.

Although "heaven and earth" are acknowledged as the remoter origin of all things, yet this origin is so obscured by materialistic pantheism that the soul is not brought by it into personal relations of duty and obedience. It turns rather to the two living divinities which are found within its own home. *Parents, two living divinities,* "Having already in the family two living Buddhas, worthy of all honor, why go and worship on the hills, or pray to those molten or carved images for happiness?" This passage from the Sacred Edict sets the worship of false gods in opposition, not to the worship of the true God, but to the reverence due to one's parents. It is a fair subject of inquiry how far this excessive veneration for parents is seen in the saying of Confucius that the son should not live under the same sky with the murderer of his father or his mother;* also in the Chinese law of punishing by death with extreme torture the son who has killed his parent, even though it were done in a state of insanity, or by accident; and in exacting so light a punishment from the father who has taken the life of his child.

Be this as it may, it is certain that in this view of filial piety is based by Chinese writers the duty of ancestral worship, which again culminates in making the father equal to heaven or *Shangti*. Thus Confucius in the Classic on Filial Piety says: "Of all things which derive their nature from heaven and earth, man is the most noble; and of all the duties incumbent on man, none is greater than filial piety. In filial piety nothing is more essential than to reverence (or exalt) one's father. One cannot exalt one's father higher than to make him the equal of heaven. Thus did the Duke of Chow. Formerly he sacrificed on the round altar to Heu Tsih (his remote ancestor) as equal to heaven; and in the state hall to King Wên (his father) as equal to *Shangti*."

* "He should sleep on straw, with his shield for a pillow; he should not take office; he must be determined not to live with the slayer under the same heaven. If he meet with him in the market place or the court, he should not have to go back for his weapon, but (instantly) fight with him."

How manifest it is that among those who receive the Christian teaching such erroneous views of filial piety will give place to a more just conception of the relation between parents and children, and that with the departure of those views, the ancestral worship founded upon them, whether among the common people or those who bear rule over them, will also disappear. Nothing could be more abhorrent to a Christian parent than the thought of being worshipped by his children after his death. He will strive to be worthy to be held by them in love and honor, and to leave them an example of Christian virtue. Their duty will be to exhibit their tender affection and loyal regard to his memory by all excellence of character, noble deeds and diligent preparation to meet him in the higher and better life.

Must disappear
before
Christianity.

The Christian parent wills not that his son be lingering among the tombs, vainly seeking by prostrations of the body, libations of wine and manifold oblations, to shadow forth the relations of a life which has passed, and thus to assure either the dead, or the living, of the continued existence of his filial piety. The parent wills rather that his son be up and doing for God and his fellow men, cheerfully bearing the burdens of life, and exhibiting his filial piety by filling up and excelling the measures of the lives that have gone before, and this with all tender memories of those lives.

Worship of the ancestral tablet idolatrous.

VIII. When filial piety has been thus set in its place as one of the Christian virtues, commended by God, there will be no use for the ancestral tablet. This singular device of the Chinese, so early and so universally employed in the worship of ancestors, demands a few words in explanation of its history, its consecration and its uses.

Ancestral
tablet.

The time when the ancestral tablet first appeared in China, and the manner of its origin, are buried in obscurity. No mention is made of it in the Book of History, nor is any mention there found of the custom prevalent in the Chow dynasty of using a young child to personate the deceased ancestor. The Book of Odes also contains no mention of the ancestral tablet. Yet the commentators upon the speech at Kan (B.C. 2149), recorded in the Book of History, quote Confucius as saying that the emperor, in his tours of inspection, took with him the tablets of his ancestors; and they infer that at that time also the tablets were taken by king Ch'i, in his war against the prince of Hu. If this inference be correct, the ancestral tablet must have existed from the beginning of Chinese history. Traditional accounts assign its origin to the latter part of the Chow dynasty (B.C. 1125 to 255), or to the former Han dynasty (B.C. 206 to A.D. 25). Whatever may have been the time or manner in which it first came to be employed in the worship of the dead, its use is now universal.

History.

The tablet consists of two small upright pieces of wood, fitted to each other, and placed on a wooden pedestal. These pieces of wood present two outer and two inner surfaces. The writing is upon the front outer surface and the front inner surface.

Description.

This latter has written upon it the dates of the birth and death of the deceased, his surname, name and title, with the additional characters *shén chu* (神主), which have been rendered, "the lodging place of his spirit," or, "the place in which his spirit bears rule, or exercises lordship." This inscription relates especially to the family.

The former, that is the front outer surface, has an inscription which bears some relation to the government, and states both the age of the deceased and what honors he may have received, or hoped for, ending with the words *shén wei*, or *ling wei* (神位, 靈位) "The seat or throne of his spirit."

These two inscriptions, when first written, are both incomplete.

The point, or dot upon the *chu* (主) on the inside surface, and Consecration. that upon the *wei* (位) on the outside surface, are both omitted. To impose the dots upon these two characters is the great ceremony in consecrating the tablet, which is thus vivified, and made an object of worship. The usual time for this ceremony is the day before the burial of the dead.

In writing the first and incomplete inscription upon the tablet, it is common to seek for a member of the national academy, or, among the common people, a literary graduate of the second degree, thereby, as it were, giving to the writing the imperial sanction. After this, to perform the important act of dotting the tablet, a mandarin of higher grade is invited to be present, or, in the case of the common people, a literary graduate. He comes invested with the authority of the emperor, who, as the son of heaven and bearing rule by the decree of heaven, is at the head of the national cult, and directs what gods are, and what gods are not, to be worshipped; and deifies, and appoints to their place, those whom he judges worthy of this honor. Thus, in a small way which bears some resemblance to the appointment of the national gods, the ancestors of the people are also made gods, objects of worship, and enthroned in each household.

Along with this chief personage, four other mandarins of lesser grade are also invited to be present and assist in the ceremony. The time having arrived for dotting the tablet, the five magistrates take their places, one at the head, two on either side of the table upon which the tablet is lying, all in a standing posture. The master of ceremonies cries out, "Hand up the vermilion pencil." One of the subordinate magistrates hands up the vermilion pencil to his chief. The master of ceremonies, now addressing himself to the chief, says, "May it please our distinguished guest to turn toward the east and receive the breath of life"—*Sheng chi* (生氣). The chief magistrate thereupon, with his pencil in hand, turns toward the east, and emits a slight breath upon the tip of his pencil. The master of ceremonies then cries out, "Impose the red dot." The chief mandarin, still standing with his pencil in hand, first bows to the four inferior magistrates standing by the sides of the table, as if unworthy to perform this act, and then imposes the dots, first on the inside surface to complete the character *chu* (主) lord, then on the

outside surface to complete the character *wei* (位) throne or seat. The red dots are now imposed. These red dots are then covered with dots of black ink by the same person, and with the same ceremonies which have just been described. The consecration of the tablet being now finished, it is returned to its casket, which is then closed.

The chief mourner, after this, takes the tablet from one of the attendant magistrates in both hands, in a very reverential manner, and sets it upright upon a small table in front of the coffin. The magistrate who has imposed the dots then comes forward with his four associates, and, while all are kneeling on a mat before the tablet, pours out three chalices of wine as a libation, after which the five prostrate themselves three times before the tablet, bringing the head each time to the ground. Then all retire, their duty being accomplished.

The tablet thus consecrated is carried out the next day to the cemetery upon a pavilion, adorned with hangings of silk, its place in the funeral procession being some distance in front of the catafalque. At evening it is returned to the home of the eldest son, where incense is burned before it morning and evening, and the customary offerings are made during the three years of mourning. When these are finished, the tablet is transferred to the ancestral hall to be worshipped with the other tablets of the clan, with the customary libations and offerings on the 1st, 3rd and 15th of the 1st moon; at the festival called *Ch'ing-ming* about the 6th of April; at the festivals on the 5th day of the 5th moon, the 15th of the 7th moon, the 15th of the 8th moon; on the 1st day of the 10th moon, and on the last day of the year. Such is the ancestral tablet in its consecration and uses. Among the common people there is less of ceremony and expenditure of money, while the rich and those high in rank, lavish their wealth on this and on all that pertains to funeral rites. The customs above described vary in different parts of the country, but the essential things are the same. There is a kind of incorporation of the spirit in the tablet as its visible home, where it receives offerings and prayers, and manifests its goodwill or disapprobation. This is implied throughout in the preparation and uses of the tablet. The question whether the ancestral tablet is or is not properly a fetich* (as some eminent writers have asserted), belongs rather to those who study the various national religions from a scientific point of view. It is sufficient for the Christian to know that tablet worship is idolatry, and inconsistent with the Christian faith. This ancestral tablet will no longer be retained by the Christian Chinese.

Idolatry in the larger use of the term covers not only the worship of idols, strictly so called, as images and anything made by hand, but also the worship of anything that is not God. It embraces what is forbidden under the first commandment, "Thou shalt have no other Gods before me," as well as what is forbidden under

* "It is now agreed to define Fetichism as belief in the possession of special inanimate subjects by invisible agents, more or less dependent on the interest and care of the believer." [Oriental Religions, China, Samuel Johnson, p, 695.]

the second, "Thou shalt not make unto thee any graven image," etc. A very large, perhaps the largest part, of the idolatry of China is idolatry without images. Such is the worship of the frame of nature as a whole, and of the different parts of the frame of nature, whether in the use of tablets or without them. Such is the worship of the dead, whether of the same kindred, or of other times and places, whether benefactors in the natural order of family life, or as renowned heroes, statesmen, scholars, inventors, artizans, whether in the use of images and tablets, or without either.

Christianity disallows in its followers both the worship of such objects, and the image, or the fetich, which is associated with it. If the disciple is weak in faith, and still retains "a conscience of the idol," it will become a snare to him to lead him into sin. If he be strong in faith, and knows that his tablet is "nothing in the world," still it will be offensive to him, as bringing into remembrance his former idolatry, and he will wish to put it out of the way on his own account, as well as on account of his weak brother, and on account of the heathen also, who still worship it, and would suppose it to be retained by him, if retained, for the same purpose.

Offerings and prayers to the dead.

IX. It seems hardly necessary to speak of libations and offerings to the dead, of prostrations, prayers and thanksgivings. The Chinese who thus worship their deceased ancestors may be divided into four classes.

Four classes
who worship
ancestors.

First.—Those who do this in the belief that their ancestors still exist, that they have power for good or evil over their descendants, and that they may be appeased by offerings, or offended by the withholding of them. Such persons are likely also to believe in the doctrines of geomancy, and in the prayers and chantings of Buddhist and Taoist priests.

Second.—Those who are agnostic in regard to these points, who not only do not profess to know, but who think nothing can be known, in regard to deceased ancestors, and their relations to the living. If such persons be asked why then they sacrifice to the dead, they will reply that they do this to manifest their filial piety. As they gladly ministered to the wants of their parents when living, so when dead they manifest by these offerings their continued willingness to do the same.

Third.—Those who deny the continued existence of their deceased ancestors, and all objective reality in their worship. Their reason for maintaining such worship would be the same as that just mentioned: to manifest in these outward acts the continuance of their filial piety.

Fourth.—The fourth, and by far the largest class, is composed of those who worship their ancestors without inquiry or thought as to the reasonableness of such worship, simply because it is the national and hereditary custom.

These four classes would all hold themselves bound to act in accordance with the rule of Confucius, "Sacrifice (to departed ancestors) as though they were present, sacrifice to the gods (or spirits) as though the gods were present." If really present, the ancestors should, on every account, be sacrificed to as though present. If their presence were uncertain, or if they were not really present, still it would be necessary to regard them as present, in order to sincerity in worship, and the perfect exercise of filial piety. Confucius has so worded this rule for worship, that all may follow it, whatever their belief or want of belief. He is silent as to the existence or non-existence of the dead. On this point he does not encourage enquiry. His language is, "While you do not know about life, how can you know about death?" "If I were to say that the dead have knowledge of what takes place I fear lest filial sons and dutiful grandsons would neglect the living to serve the dead; if I were to say that the dead have no knowledge of what takes place, I am afraid lest unfilial sons would leave their parents unburied. You need not wish to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know for yourself." In such ignorance as regards the future he lived himself, and in such ignorance he left his followers.

Confucian
teaching.

However ancestral worship may differ in intent, as in the four classes above described, yet it is manifest that in no case can it be allowed among those who profess the Christian faith. There is implied in all that pertains to it an intercommunication between the living and the dead, which is foreign to the tenets of Christianity. Even though the avowed aim be declared to be purely subjective, and without any reference to good or evil imparted to, or received from, the dead, yet that which is done, as prostrations, libations, offerings, prayers, one or all of them imply, in their natural and obvious meaning, communication with some external object. Without this they are like a dumb show, or senseless pantomime, which should be condemned, not only as foolish and unbecoming the dignity of the Christian, but as idolatrous in its idea, and likely to lead to idolatry, also as causing scandal among unbelievers. No Christian can perform such rites without endangering the purity of his faith. Entire severance from the evil is the only safe course. Christianity knows nothing of dramatic worship, acted only for its effect upon the living, even though the object of such worship be the truly existent One who is able to confer all blessings; how much less when those to whom the worship is offered are but men, who have passed out of this life without the knowledge of His revealed will.

Not permis-
sible among
Christians.

Geomancy and the priests of Buddha.

X. The bare mention of the dark ways of the doctors of geomancy, the diviners for lucky days, the manifold tricks of Buddhist and Taoist priests, their insensate prayers and incantations, their torturing by fears the poor victims of their superstition and wringing from them immense sums of money, often bringing the rich to poverty, and the poor to extreme destitution, suggests the magnitude of

Geomancy.

the benefits conferred upon Christians by their deliverance from the bondage of ancestral worship. Speed the day when rulers and people shall all alike enjoy this freedom!

Some years ago a family of no large income, living next door to the writer of this paper, expended seven hundred ounces of silver for the funeral of their father; and, after a short time, five hundred ounces of silver for that of their mother. A large part of this sum went to the priests of Buddhism and Lamaism. If we reckon the value of money in China in accordance with the rates of day labor as one seventh of that in Western nations, the whole amount might be estimated at nine thousand dollars in gold. The family was ruined and obliged to sell their house and move away.

This incident was mentioned to a Chinese scribe, who, so far from manifesting any surprise, replied: "It cost two thousand ounces of silver to bury my grandparents." This man is now in poverty.

Among the lower classes, in many instances, expenses are relatively great, and many sell or mortgage their lands, or incur heavy debts at exorbitant rates of interest, for the interment of their dead and subsequent funeral rites.

The pilgrimages of the emperor of China year by year to the tombs of his deceased ancestors, one hundred miles from the capital, to worship at their shrines during the *Ch'ing-ming* festival, are immensely expensive. A proverb of the people regarding this journey has it thus: "Every step taken by the horse of the emperor costs fifty ounces of silver."

Evils of ancestral worship.

XI. The effects of any form of ancestral worship upon Christians
Deleterious. must be deleterious.

The Holy Scriptures teach us that Christians, whether Chinese or of other nations, have been engrafted into the Israel of God. They have Abraham as their father, and with him a host of noble ancestors in patriarchs, prophets, apostles, confessors and martyrs. They have pious kings and statesmen, and lofty examples of virtue in every walk of life. Though they may not worship these by prayers, thanksgivings, incense, offerings and libations, yet they know their worth, and are bound to hold them in honor, and by a noble emulation to seek to attain their virtues.

How incongruous for such men to be worshipping their ancestors!

Incongruous. By the light of God's revealed will they have come to know what men unrenewed by His grace really are. Their worthiness, or their want of it, is but too painfully known. The Chinese Christian sees, in ancestral worship, the worship of all the dead, *without regard to character* except in rare instances. He sees men like Yew and Lee (幽, 厲), 'whose evil fame a hundred generations of pious descendants would not suffice to change', worshipping their ancestors and worshipped in turn by their posterity; he sees in a son that in which there is no wrong, the being without posterity regarded, because of ancestral worship, as evincing the greatest lack of filial piety; he sees divorce and polygamy, so that a son may be obliged to worship before the tablets of

more than one wife of his father; and his sovereign may, as now in the *Tai Miao*, worship four wives of one ancestor, three of another, two of a third; and he recognizes all these things as inhering in, and not to be separated from, ancestral worship.

He sees in this worship an enchainment to the past, to that level of character and to those institutions which have been reached by men living in the darkness of natural religion; and he is persuaded that, however the system may have operated in other times among those who had not the Gospel, for him, and for Christians now, it would be debasing and demoralizing. While he will abate nothing from dutiful affection to his parents when living, and dutiful regard to their obsequies when dead, always holding them in tender remembrance, yet he has passed out of that state in which, living or dead, they are to him objects of worship—gods.

Debasing and demoralizing.

Ancestral worship uniformly opposed by Protestant Christians.

XII. This prohibition of ancestral worship in every form has been the course Protestant missions have taken generally in China.

Why should any change be made in this respect? No wrong is done to any natural feelings or instincts. A kindly regard is always paid to filial affection, and to the respect due from younger generations to those who have gone before. Christianity can concede nothing to idolatry. It would not only be wrong in itself, but fatal to its own vitality, fatal also to its progress. Chinese Christians are satisfied with what they have been taught and now hold in regard to ancestral worship. They would not know what to make of any change. It would of necessity seem to them a giving up of the position already won, and falling back to uncertainty and doubt. They would lose confidence in their leaders, and be in danger of lapsing from the faith.

Uniformly opposed by Protestants.

A word of caution.

XIII. While the Christian church cannot be too strenuous in keeping itself free from ancestral worship, it may not be amiss to add a word of caution against giving offence to those who are not Christians, by meeting them at the first with sweeping denunciations of the worship not only of their ancestors, but of national sages, heroes and worthies. The Saviour taught men as they could bear and receive teaching. The Apostle Paul commended the Athenians for their reverence, and seized upon the happy circumstance of their confession of ignorance by the altar to the unknown god, to declare unto them the true God and His Gospel in Jesus Christ. So, while greatly shocked at the impiety of the men of Lycaonia, he is very gentle in his reproof, and leads them to the knowledge of the true God.

A word of caution.

Yet in instructing Christians his language is very strong:—"The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." "Ye cannot drink the cup of the Lord and the cup of devils." There needs gentleness and skill in detaching the tendrils of human affection from the old, and trailing them around the new. First of all the thoughts must be lifted from the earthly to the heavenly parent, and to

His unspeakable gift in Christ Jesus. When these have once entered the heart, ancestral worship and the worship of the idols will easily and naturally be displaced. It is not unlikely that the cause of truth has been hindered by the failure to observe this order in its presentation.

But, however, in dealing with the non-Christian Chinese, these subjects may be approached with judicious care, so as not to repel those whom we would win to Christ; none the less must there be in Christians a complete separation from ancestral worship in all its forms. Nothing which savors of idolatry and supersitition can be allowed to remain in the Christian church.

Judicious care
in dealing
with non-
Christians.

Conclusion.

XIV. One of the last injunctions of the aged Apostle John to the early Christians was, "Little children, keep yourselves from idols." When a child, I used to wonder that he should have thought it necessary thus to exhort those to whom he wrote. I do not wonder now. The little band of believers, going forth into the midst of the idolatry of the Roman empire, to win that empire and all the world to the worship and service of the only true God and His Son Jesus Christ, needed such an injunction. They were in danger, if not from the grosser forms of idolatry, yet from those more subtle and insidious.

The church now, in India and China still needs to give heed to the same injunction. When we see an accomplished scholar employing his fine poetical gifts to embellish the Buddhist religion and set it before the Christian nations, and hear him say to a Buddhistic nation that Christianity has nothing to offer them superior to Buddhism except the sermon on the mount; when we see those who ought to be Christians forming themselves into societies for the spread of Buddhism at home and abroad; when we remember the long continued and intense strife of the Jesuits in China to accommodate the Christian faith to the state religion and national worship of the Chinese, and see indications in our day in various quarters, both without and within the circle of Christian missionaries, of sympathy with their views, and a desire to return to them in a modified form, do we not well to recall these words of the holy Apostle, "Little children, keep yourselves from idols," and add the prayer: "Lord have mercy upon us and incline our hearts to keep this law."

DISCUSSION.

Rev. E. Faber, *Dr. Theol.* (G. E. P. M.):—The principal features of ancestral worship, formulated into short paragraphs, may be helpful to many of us in forming a judgment of our own:—

Seventeen
points.

1. Ancestral worship presupposes the disembodied souls to be subject to the same desires and wants as souls living in the body.

2. Ancestral worship demands real sacrifices (even bloody); the idea of supplying the wants of the departed, of propitiating them, of removing

calamities and of gaining special blessings, allows no other interpretation. The ceremonial is the same as in worshipping deities.

3. Ancestral worship presupposes the happiness of the dead depending on the sacrifices from their living descendants.

4. Ancestral worship presupposes that the human soul, at the moment of death, is divided into three portions—one going to Hades, one to remain at the grave, and one to reside in the tablet at the ancestral hall.

5. Ancestral worship presupposes that these three souls are attracted by the sacrificial ceremonial and partake of the ethereal part of the sacrifices.

6. Ancestral worship presupposes that all departed souls, not favored with sacrifices, turn into hungry ghosts and cause all kinds of calamities to the living.

7. Ancestral worship presupposes the welfare of the living to be caused by blessings from the departed.

8. Ancestral worship is not merely commemorative, but a pretended intercourse with the world of spirits, with the powers of Hades or of darkness, forbidden by divine law.

9. Ancestral worship, in transgressing the boundaries of human obligation, evokes evils of a very serious nature. This is as true of its most ancient form as of its modern development.

10. Ancestral worship is destructive of a belief in future retribution adjusted by God's righteousness; there are distinguished only rich and poor, not good and bad.

11. Ancestral worship places the imperial ancestors on an equality with heaven and earth, and the common gods or spirits (神) are placed two degrees below.*

12. Ancestral worship is the source of geomancy, necromancy and other abominable superstitions; delay of burial for months and years, stealing of dead bodies, etc.

13. Ancestral worship is the cause of polygamy and of much unhappiness in family life in China. It stimulates more the animal nature of man, also selfishness and fear, than the nobler emotions of love.

14. Ancestral worship creates and fosters clannishness, as each clan has its own ancestral protectors; frequent disastrous village wars—are the result.

15. Ancestral worship has developed an extreme view of paternal authority which crushes individual liberty.

16. Ancestral worship enchains millions of talented people by ancient institutions and prevents sound progress.

17. "Honor thy father and thy mother" is the divine law which every Christian is bound to fulfil. There can be no doubt whatsoever about our attitude toward ancestral worship. Christianity brings man into divine relationship through the new birth by the Holy Spirit. Ancestral worship only knows the natural ties of flesh and blood, which are supposed to continue after death; it is, therefore, *even without a moral basis*.

Rev. M. Schaub (Basle Mission, Li-long):—We must take care not to take in hand mere patch-work reforms. Anything that must and should develop itself from within, is not to be absolutely laid down as an external command.

* W. F. Mayers, *The Chinese Government*, pp. 124, 126.

Betrothal
of infants.

There is, for instance, the question of the betrothal of infants, which must be dealt with in much wisdom and patience. We formerly hoped to fight with strict church rules against this native custom, which is especially much in vogue among the Hakkas; but we could not help perceiving that, in many cases, the fundamental condition for the fulfilment of those rules was lacking. The breaking with deep-rooted customs must be the out-growth of a living faith. By dint of positive law and external authority we only introduce improvements in the outward attire by patching fragments of undressed cloth upon an old garment, and so often a worse rent is made. But we should all be united to make it a rule that our native preachers, teachers and elders must break with the custom of the betrothal of infants.

Rev. W. Muirhead (L. M. S., Shanghai):—I was not aware that there were two opinions on the subject of ancestral worship.

Dr. Martin's
proposal in-
jurious to the
church.

Whether we look at the early history of the Chinese or the present state of things among them, I cannot but think that the allowance of the practice would be most injurious to the interests of the Christian church. It seems to be an instinctive principle with the missionaries themselves that such a thing should not be permitted, and we do this on very substantial grounds. But, apart from our own individual opinions, the Chinese converts fully allow that the practice is inconsistent with the teachings of Christianity. They endure very much suffering in connection with the subject. Some of our converts have been placed in most painful circumstances because of their refusal to conform to the customs of their country in regard to it.

Roman
Catholics.

I think Dr. Blodget admits too much in the matter of the Roman Catholics. I have spoken to several of them about it, and they seem to adopt a practice which, at least from our stand-point, is one and the same with the habitual practice of the Chinese. On one occasion, when I was considering the subject, I went to our chapel in the city, and the first man who came in turned out to be a Roman Catholic, belonging to the country on the other side of the river. I asked him if he ever practised ancestral worship, and he said, "At certain times I have the tablets of my five ancestors, who were connected with the Catholic church, brought out, and I ask a priest to come and perform the services connected therewith." I inquired, "Is it a foreign priest who comes?" He said, "No, that would be too expensive. I have a native priest on the occasion, and he does the thing as well, but much cheaper." At the time when the rebels were round Shanghai, the French Admiral was killed, and a requiem for his soul was performed at the French cathedral. A Christian convert came to me and said, "How is it that the Roman Catholics adopt in this instance the same words which the Taoists use in similar cases?" The words are *ts'au du wang ling*, or "to rescue the soul of the deceased." He thought it most inconsistent with Christianity. I only mention this to show that in the practice and expressions of the Roman Catholics, however much the Pope may have interdicted it, there is a course of things which according to all accounts is identical with the heathen superstitions.

Professor Thwing (New York, U. S. A.) remarked that they who navigate crooked streams must, for safety, glance backward now and then. Centuries ago the Jesuits were confronted by this gulf between Confucianism and Christianity, and, with their usual cunning, tried to make

the transit by tolerating the idolatry as a civil, rather than a religious rite. But even Franciscan monks resisted, and Roman popes thundered their bulls against this attempt to unite paganism and Christianity. The defeat of the Jesuits, the imprisonment of the papal legate at Macao, and the expulsion of Romish missionaries by Yung Cheng, are facts familiar to you. On Feb. 11th, 1846, the missionaries of Amoy discussed and decided unanimously the question now before us: Can the ancestral tablets stand as tokens of respect for the dead, if not worshipped? Every candidate for baptism must not only renounce idol worship, but the emblems of that worship must be destroyed or expelled from the house, including ancestral tablets ordinarily placed in juxtaposition with them. As Dr. Yates has said, to yield this point is to yield everything. Toleration of idolatry is treason to Christianity!

Defeat of
Jesuits on the
point.

Rev. J. Ross (S. U. P. M., Moukden):—I think we are all of one mind as regards superstition and idolatry in all its shapes, but I wish to state two interesting facts which came under my observation. A few days before I returned home, I was waited on by a gentleman, a *tao-tai*, who I know was a believer for years and thoroughly well acquainted with the Old and New Testaments, perhaps better versed than those who are already evangelists. He stated that there was one thing which debarred a great many of the mandarins from entering the Christian church, viz., the position we take up with regard to ancestral worship. He stated that as far as he understood ancestral worship, eliminating the modern idolatrous practices, his conscience was perfectly clear, and that as a Christian man he could observe these ancestral rites which have been handed down. He said further that if we could compromise this matter in some way—I do not say compromise it with regard to idolatrous practices, or superstitious customs, but a compromise by which these idolatrous accretions could be eliminated—there were very many of his class who would join us; but if we take the absolute stand which we, as a Christian church, have taken, these men cannot find their way into the Christian church. There are other literary men in Moukden who agree with him. They are believers, read the Scriptures and have family worship, “but” they say, “we cannot enter the church as long as you forbid absolutely all connection with this ancient custom.” A Korean prince was lately taken into China as a prisoner, and he went there with his heart full of hatred to all Europeans and all forms of Christian religion. While in banishment he came in contact with Christian books, and returned to his land—I am sorry to say not in the position which his abilities warranted. According to one of his *attachés*, who came round by Moukden, he said that if Protestant Christians could adopt ancestral worship—in such a way I mean as excludes all forms and shades of idolatry—he saw no reason why Corea should not be a Christian country in three years. I may say that my practice has been the same as all of us, but my mind is in a state of hesitation—not from Dr. Martin’s paper, but from these facts and others as regarding those who know, not only the ordinary superstitions of the common people, but the meaning of the ancient ritual.

Views of the
official classes.

View of a
Korean prince.

Rev. T. Richard (E. B. M.):—I wish to say a few words on the *real* question at issue, the principles to be considered in regard to it, the Scriptural view of some aspects of it, and the practical view of it.

(1.) The term “ancestral worship” prejudices the whole question. Although the reading of Dr. Martin’s essay seems to plead for toleration of ancestral worship, he really does not plead for any such thing, for he distinctly says that whatever is idolatrous cannot be entertained for a moment. It follows, then, that the real question is not toleration of what is idolatrous, but toleration of such rites in ancestral reverence as are not idolatrous. (2.) Again, however different the rites in China may be from the rites of the West in regard to this subject, *that* is no reason for condemning them, unless we can show that they are contrary to the best interests of man. (3.) Then consider the question of prostration. This seems to be a matter of national taste and association, and is certainly more sanctioned in the Scripture than our Western customs, for the Scriptures, both Old and New Testaments, abound in instances of prostration. (4.) Lastly, I refer to the *practical* view of it. The country people in connection with the English Baptist Mission, *after* becoming Christians, have given us little or no difficulty in regard to this subject. The Christians at once recognise the infinite difference between the worship of God and the reverence due to ancestors, and easily give up their numerous superstitions. Forms of funeral service have been prepared by various missions in the North, to show to the non-Christians that we are not wanting in respect to the departed.

The feast of *Ch’ing-ming*, when the Chinese visit the graves, so nearly coincides in time with our Easter that it affords us a very suitable opportunity to dwell on immortality and the resurrection of the dead. The Greek church in Russia has settled this difficulty by holding periodical Christian services at the graveyards.

Rev. Gilbert Reid (A. P. M., Chi-nan Fu):—I object to the insinuation that ancestral worship is altogether idolatry, and that those who defend ancestral worship defend idolatry. This is unfair to Dr. Martin, who, again and again, acknowledges that idolatrous and superstitious elements have entered into the system, and defends, not these elements, but the original system. He in no way countenances idolatry, and no such insinuation against him should be allowed in this Conference. There is “but one rule,” he says, “by which the missionary is bound to be guided, viz., to avoid giving countenance to anything that can fairly be construed as idolatry,” but he regards idolatry as only an “excrescence” which may be eliminated. It has been stated by Mr. Muirhead that he did not know there could be two opinions on this subject, yet the fact of there being two papers showed there could be two sides. The question will more and more become one of vital importance, when Christianity comes in contact with the literary classes. Now, it may seem possible to settle it by a dictum of the foreign missionaries, but some day the Chinese themselves will speak and act, and let us beware of any extreme action that will unnecessarily collide with the sentiments and beliefs of the Chinese. Instead of antagonizing ancestral worship, why may not the native Christians be allowed to modify it? Why may not the natives be taught that Christianity is only opposed to idolatry, and not necessarily to the inherent character of ancestral worship? At present, the Christians are left without any usage whatever. Why may not such changes be made that, while rejecting the evil, they can still say,

Ch’ing-ming
and Easter.

Ancestral
worship not
altogether
idolatrous.

Extreme action
condemned.

"We reverence our ancestors; we sweep the graves; we honor our parents?" If no custom is followed, non-Christians will certainly accuse the Christians of neglecting their ancestors and dishonoring their parents. What, then, is the meaning of the last sentence in Dr. Martin's paper, "Refrain from any interference with the native mode of honoring ancestors, and leave the reformation of the system to the influence of divine truth"? Let me illustrate. Suppose that I become a Christian of an intense Chinese type, with Chinese ideas and ways. I go to the West to teach Christianity there. What is my amazement when I find, in court gatherings and military receptions, in church sociables and Sunday school picnics, Christians dancing? I am offended. The custom seems to me indecent and wrong. I enter on a crusade against it. Everywhere the theme of my preaching is, "Thou shalt not dance; if you dance, you cannot enter the church; or if in the church, you must be expelled." Some friend, at last, comes to me and says, "Now just leave this matter alone; don't interfere with these Western customs; the people must be left to their own consciences, and the influence of divine truth, to decide each one for himself." So with this ancient custom of China. Train the conscience on the great truths, but do not dogmatically say, "Ancestral worship is wrong." Interference in any bigoted, roughshod style is what Dr. Martin would deprecate, but he by no means forbids any modification or change, in a cautious, fair and loving spirit. He himself asks, "Is it not capable of being modified, in such a way as to bring it into harmony with the requirement of the Christian faith?" Missionaries have no more infallible authority than the Pope of Rome. Reference has been made to the action of the early Jesuits, as if Dr. Martin, or those who agree with him, took their position. In Abbé Hue's *Christianity in China*, he shows that the "eight permissions" were prepared by the special legate of Clement XI., and that Franciscans, Lazarists and Dominicans, as well as Jesuits, consented to this effort of a non-Jesuit legate of a non-Jesuit Pope. It was, therefore, representative, and not a Jesuitical permission. The attitude of the Jesuits was originally an extreme one, viz., no modification whatever. The attitude of the succeeding Pope, Benedict XIV., was also an extreme one, viz., no toleration of ancestral worship whatever. The tolerant spirit, the *via media*, was represented by the middle ground taken by the legate of Clement XI., and all the Roman Catholic orders. Dr. Martin's paper does not take up the position of the Jesuits, but is also a *via media*—"a plea for toleration." Away with superstition, both in China and in the West! Make the worship of Christ the foundation, and the Chinese will not worship ancestors as they worship God.

Ancestral worship compared to dancing in the West.

Train the conscience, but do not dogmatize.

The eight permissions not Jesuitical.

Dr. Martin advocates a *via media*.

Rev. J. Hudson Taylor (C. I. M.):—I trust that all those who wish to raise an indignant protest against the conclusion of Dr. Martin's paper will signify it by rising. (*Almost the whole audience did so.*)

Rev. Gilbert Reid protested against the action just taken: It was not a fair way to treat such a subject. Dr. Martin was as orthodox as any member on the floor of the Conference. If any action was to be taken, he moved that it be referred to a committee, composed of persons from both sides, who should fairly consider the question and report,

Rev. J. Hudson Taylor (C. I. M.):—I have not a word to say against my friend Dr. Martin. It is against the conclusion of his paper that I protest, however orthodox a man he may be. (*The further discussion of the subject was deferred to the evening session.*)

ESSAY.

STATISTICS OF PROTESTANT MISSION WORK IN CHINA.

Rev. J. W. Davis, D.D. (A. S. P. M., Soochow).

A FEW words of explanation are needed to enable the reader to understand the accompanying tables of statistics. In giving the analysis according to denominations, I had to leave a considerable proportion of the materials unclassified. The reason lies in the fact that the China Inland Mission cannot be classed with any of the leading denominations; it is undenominational. The Basle, Rhenish and Berlin missions would perhaps belong more properly among the Presbyterians than elsewhere, but I leave them also in the list of unclassified. If this unclassified material were fully analyzed, it would add to the percentage of all the denominations, especially to that of the Baptists and the Presbyterians.

Unclassified
materials.

The number of churches is hard to state. If each little company of believers is called a church, the number of churches would be more than a thousand. By "organized churches" I mean those that have some kind of native church officers. If we thus restrict the meaning of the term, 522 is not far from the true number.

The number
of churches.

The matter of self-support is peculiarly hard to present in the statistical tables. "Fully self-supporting" means paying the whole salary of the native preacher. But when we say "ninety-four fully self-supporting churches," we must not omit to state that in some of these churches, in exceptional cases, there are foreigners whose contributions aid in paying the native pastor. On the other hand it must be remembered that in giving the number of half self-supporting and quarter self-supporting churches, no account is taken of the Basle Mission endowment scheme. The mission has thirty-eight congregations, whose contributions, now amounting to several thousand dollars, are accumulating in the hands of the Basle missionaries. Their plan is to form a general endowment fund contributed by natives only, but administered by the foreign missionaries for the benefit of all the mission churches or congregations; so that in course of time all the native churches shall be supported by the income of this endowment fund. This, though akin to self-support, is a very different

Basle Mission
endowment
scheme.

thing from self-support strictly so-called, which means current expenses fully met by current contributions. The plan which the Rev. A. G. Jones, of the English Baptist Mission in Shantung province, is trying to inaugurate is this: Sixty congregations are divided into five groups. In each of the sixty congregations is an elder or preacher, who gives his services to the little church without any pay. Over each group or circuit is a pastor, who is to be paid by the contributions of the native Christians in the circuit. The current expenses are to be met by current contributions, which are to be collected and paid out by natives, all under the general supervision of Mr. Jones. I might refer to other cases which show that "twenty-two half self-supporting churches and twenty-seven quarter self-supporting," falls short of the amount of self-support, which should be placed to the credit of the Chinese native Christians. Here is an instance mentioned by Rev. Dr. Blodget of Peking. A native Christian tailor pays three dollars a month to support his brother who devotes his time to preaching. I have taken special pains to gather reliable information with regard to self-support, for it is of fundamental importance. A self-supporting, self-governing and self-propagating church is, in every field, the golden crown of missionary effort.

Rev. A. G.
Jones' plan
for self-
support.

Self-support
not indicated
in statistical
tables.

In stating the amount of contributions of native Christians, \$36,884.54, no account is taken of the value of houses and land given by natives to the churches to which they belong. There were several instances of this sort during the year 1889.

Gifts of houses
and land not
included in
contributions
of native
Christians.

ESSAY.

THE MANCHUS.

Rev. John Ross (S. U. P. M., Moukden.)

WHEN Abraham was moving his tent about in the circumscribed district of Southern Canaan, to which his life was confined, a widely spread people were passing their nomadic existence in the region now known as Manchuria. From the Amoor to the Gulf of Pechili the *Soo-chun* savages chased the deer, snared flying game and caught the varied and innumerable fish in the rivers and on the coast, but were apparently ignorant of agriculture. By instituting settled customs and ordaining and enforcing wise laws, an occasional chief, wiser or more ambitious than his neighbors, was able to found a small state. Agriculture and literature became indispensable to the rapidly increasing community. It gradually extended in authority, spread its culture and its order over a large and ever growing section of Manchuria, till it came in contact with the slowly but surely encroaching power of China. This state had its birth, its growth, its period of greatness and its decline till it again disappeared into the wandering and houseless savagery, out

Origin.

of which it had sprung. This was the history of a considerable number of powerful kingdoms, which arose, now in one, then in another part of Manchuria. The most recent of this kind of state is the dynasty which now rules over China.

When a man from the ranks makes himself in any way famous among his fellow-countrymen, if it is not known during his life-time, his biographer always discovers that the talent by which he rose from obscurity into prominence is traceable to some more or less remote ancestor from among the upper classes. So general is this weakness, superstition or instinct among writers in the English tongue—spite of Darwinism—that we need not be surprised to meet the same characteristic displayed by writers on the present dynasty of China. This is the only reasonable cause we can assign for the endeavor to prove that the Manchus were descendants of the Kin or “Gold” dynasty. Their relationship to the Kin dynasty is the same as that of the Israelites to the Babylonians. They were descendants of a common but remote ancestry. But as we do not consider it in the slightest degree derogatory to the bravery, the wisdom, the power of the Manchus, that their ancestry was of the lowliest kind, we can see no reason for concealing or obscuring the truth as to their origin.

The history of the Kin dynasty is itself as noteworthy as that of any other Chinese dynasty. They started from the neighborhood of the modern Ninguta. They became as learned, as polished and as politic as the Chinese, over most of whom they ultimately ruled. They reached their zenith, decayed and disappeared, but they did not find their way to the home of the Manchus. These began their career in the beautiful valley where is now the city of Hing-king. Four centuries ago neither they nor their neighbors were acquainted with the use of fire for cooking. To protect them from the keen cold of an arctic winter they dug pits, deep in proportion to the rank of the occupant, and smeared their bodies with lard. In summer the spreading branches of the great pines, which thickly covered their mountains, provided them with shelter from the heat of the fiery sun and the dews of night. They chased the wild boar, the roebuck, the axis and the musk-deer. Their excellent archery brought down the tiger, the bear and the leopard. They counted, partly from difference in size, partly from variety in species, eighteen kinds of pheasant.

An article very commonly seen in the girdle of the Manchus and Chinese of the North is a leathern or wooden case containing a long knife and a pair of chopsticks. According to the explanation of an old Manchu official this is a relic of their times of barbarism. When his ancestors ran down a wild boar they whisked out their long knives and rapidly cut out great slices of fatty pork, which they ate ere it was cold, holding it in their hand; for as yet chopsticks were an unknown luxury, subsequently added to the stock of their utensils. Though this gentleman called the custom a

barbarous one, we are not quite sure that it should be so termed, as there is at least one of the foremost nations of the day in which the practice of eating uncooked pork is not unknown.

There could not have been at that time any heart-burning questions as to those inequalities of man's lot which so perplex the souls of our own generation. There was perfect equality in external circumstances, though there was of necessity that inequality of sinew and of brain power, of energy and resolution, which it will be difficult ever to remove. The chief did certainly occupy a position of greater dignity; but this dignity was indicated by the depth of the pit which was his winter-house. He may be supposed also to have had the power to order the immediate execution of the man who incurred his sore displeasure; for there were then no recognized laws, nor letters in which to embody them.

The Chinese occupied that portion of Manchuria which is usually represented in maps as enclosed within palisades. There was anciently a well-defined boundary, though for the past two centuries the only remains of it are a few customs' gates in a more or less dilapidated condition. The Chinese took possession of the extensive and rich plain, the "barbarians" passing their primitive existence in the mountains and in the glens beyond. The present town of Foo-shun, a few score miles east of Moukden, was the easterly Chinese settlement. Their presence was not without its influence upon the mountaineers. The numerous and rich furs collected by the Manchus and their neighbors, were exchanged with the Chinese for grain, sugar and other products of civilization. They, too, began to build small huts and to fortify them after a fashion. Every glen seems to have had its chief, as every township in ancient Canaan its king. These chiefs had their own frequent wars on hand. Of what sort these were can be imagined from the fact that the Manchu historians claim as a great victory the overthrow of two men and their sixteen sons who held the beautiful passes and narrow gullies between Hing-king and Foo-shun.

By the death of his father and grandfather, Noorhachu at a very early age became chief of the little clan in the valley. To revenge the protection afforded by the Chinese to the murderer of his father, the young chief vowed in the most solemn manner undying hatred and endless vengeance, as if a mosquito should threaten the life of a horse. As the manner in which he endeavored to execute his threats of vengeance is fully detailed in the "History of the Manchus," it is unnecessary to say more here than that what appeared to be the ludicrously impossible became an actual fact. At the age of twenty-four, in the year 1584, he took his first step for vengeance at the head of thirteen armed men. Sixty years thereafter his grandson, at the age of six, was seated on the dragon throne of Peking, Emperor of China.

The rapidly extending dominion of the young Manchu chieftain, the more valuable and varied possessions which were being accumulated by his people, the personal rights of property therefrom arising, and the

increasing complication of grades in both the civil and military life of a more civilized society, made some system of writing an indispensable necessity. Subsequent to the conquest of Eastern Mongolia, but prior to the downfall of Chinese rule in Manchuria, a great deal of thoughtful

discussion evolved the Manchu syllabary. As the Manchu Language. language is cognate with the Mongol, and sounds of the one resemble those of the other, it was found that the Mongol syllabary, with a few changes, was thoroughly adequate to the representation of Manchu words. From that adaptation of the Mongol syllabary to the present all state documents have been preserved in this Manchu syllabary and language as well as in Chinese. On the oldest stone slabs erected by the present dynasty all public notices were engraved in these beautiful lines and graceful letters, as well as in Chinese and Mongol, and the more recent of them in Thibetan as well. Though the Manchu, as a spoken language, has died out of use, except among isolated mountain glens, there are attached to all the great public offices in Manchuria, officials who write Manchu fluently and beautifully; for, as in China, penmanship is highly prized, as well as style.

As far as can be ascertained, Shamanism of the grossest kind seems to have been the only form of worship among the ancestors of the Manchus. They are themselves slow to acknowledge any form of worship beyond Buddhism; but this, we know Religion, Shamanism. historically, is of recent growth. In the neighborhood of Moukden there are descendants of warriors of the Fish-skin Tartar tribes, who were among the first to be subdued and then to join the Manchus. Hanging against the outside of the southern wall of the houses of these men is a small box, usually kept jealously shut, but which on certain occasions is opened. In it is kept the image of their Fish-god, which they worship when the box is opened. I have found it very difficult reliably to trace any special form of worship back to what we might term the period of Manchu darkness. I have been unable to track the worship of the Fox, of which Moukden appears to be the headquarters, to a period in Chinese history prior to the introduction of Manchu rule. I feel much tempted, therefore, to ascribe this superstition to them.

All the curious vagaries of western spiritualism can be paralleled by the numerous spirit-mediums of Manchuria. Though there Spiritualism. was in Southern China something akin to these nervous and hysterical phenomena, yet they seem in Manchuria to have developed a much richer growth, both as to variety and extent. When doctors fail and medicines have no good effect, the spirit-rapper, or, as he should in this case be called, the spirit-caller, is consulted, sometimes with wonderful results. As Positivists deify abstract humanity, so do these people deify abstract tigerhood, foxhood, stoathood. For it is a mistake to suppose that an individual fox or stoat or tiger is worshipped. It is the absolute or abstract spirit of the class of animal which is revered, and whose aid is invoked. I am much tempted to believe that this kind of worship was the only spiritual cult known to the ancient inhabitants of the eastern glens and mountains of Manchuria.

But after the conquest of Mongolia and the adoption of the Mongol syllabary, the Manchu ruler introduced the Lama form of Buddhism into his state. Then, as now, Mongolia was wholly devoted to this sect. And ever since its introduction into the young Manchu kingdom it has continued to be the private religion of the imperial family of China. One of the grandest temples in Peking, as is well known over the world, is a great Lama monastery. There are several large monasteries in Mongolia which bask in the sunshine of imperial favor. In Moukden there is one splendid pile with several hundred Lama monks, all of them Mongols, which enjoys high rank and rich emoluments from the imperial treasury. So high is its rank that the temple authorities are directly responsible only to the emperor, they being independent of the local officials. This fact does not tend to make the lazy monks docile neighbors. For, like similar institutions in the West, when the black clouds of superstition in Europe obscured the sun of knowledge and bedimmed the light of truth, it is no trifling matter to meddle with this nest of hornets. The Manchus seem upon the whole more religiously disposed than the Chinese. Their Buddhism, though certainly of no great vitality, is somewhat more influential than it is among the Chinese. In Manchuria the Manchus follow the common form of Buddhism. Possibly they consider the Lama form of it, like the worship of heaven, beyond the legitimate reach of any one not of the imperial blood. A fair proportion of Manchus have joined Christianity in Manchuria.

It has been already stated that the founder of the Manchu kingdom instituted a few simple laws whereby to regulate his tiny state. The practical nature of these laws, the accessibility of the judge and the readiness and justice of the administration made the real foundation of the Manchu power. It was the security to life and property thus guaranteed which induced large numbers of the neighboring peoples to seek the shelter of the young state, and which made the conquest of other nations a matter to be dreaded only by their rulers, but welcomed rather than deprecated by the conquered people. After Peking became the capital of the Manchu dynasty, the able sons of the first Manchu ruler, who acted as regents for his grandson, their own nephew, found a code of laws in existence which they wisely adopted virtually as it stood. The second emperor of the Ming dynasty had produced a code which was a kind of Chinese Napoleonic code. So thoroughly practical are these laws, so concisely yet clearly expressed that Sir George Staunton could not help expressing his admiration of them. He declared them beyond comparison superior to the Indian and Persian laws, of which he had made a study. To the laws, as codified by the Ming Emperor, the Manchus added few others.

While still in Moukden they framed sharp laws against the use of tobacco, but their laws were equally futile with those of King James in England. They also enacted laws against the compression of women's feet. In Manchuria they were successful. There are to this day the Eight Banners of the Chinese-Manchus, the descendants of the Chinese in

Manchuria, who became the subjects of the Manchus, and whose girls' feet were not and are not tortured into club feet. They promulgated the same laws in China proper; but here fashion was more powerful than law. And the Manchu attempts to permit the natural growth of women's feet were abortive. Their laws compelling the Chinamen to shave their heads and wear a queue were more successful, though thousands of men lost their lives over it.

The bravery of the Manchus was of the most superior order and enabled them in almost every battle to overcome the Mongol and Chinese armies opposed to them. But a small handful of men, as the Manchus were, possessing the same arms as, and practising a mode of warfare similar to the large empire of China, could not by mere bravery have permanently occupied, though they might overrun the country. Wisdom was even more necessary in order to consolidate the power which their bravery had gained. This wisdom was manifest all along. It was as conspicuous in their founder as his fearless bravery and his military skill. It was displayed in the laws he made and in his administration of them. It was proved no less by the manner in which he treated conquered nations than in the mode of their conquest. The wise principles of the father were cultivated and still further developed by his sons. They were thus induced to adopt the Chinese laws without radical change. To this same policy we must ascribe their mode of treating the Chinese officials; for in order to make it the more easy for these men to fall in with the new order of things, the regents resolved to retain in his office every official who should join them: to gratify the ambition, to appease the criticism, and to satisfy the covetousness of their own followers they appointed Manchu officials to all important posts. Thus, the presidents of the Six Boards were duplicated, one being a Manchu, the other a Chinaman. The dynasty has continued this wisely liberal policy. Indeed, it is not too much to suppose that the existence for the long period of two and a half centuries on the throne of China of a small nationality has been possible only because it has been to the interest of Chinese literary and official classes to support that dynasty on the throne. Had the Manchus demanded exclusively for themselves every honorable and lucrative post under government, it would have been as short lived as the Mongol one, which was immensely more powerful, both in men and in prestige, than ever the Manchu was. So far has this principle been carried, that a few years ago I noted that the official list of viceroys and provincial governors in China contained not a single Manchu name. This was of course very exceptional, but it proves the wise fearlessness of the Manchus in the course which from the beginning they adopted.

With the ready intellect able to devise schemes and concoct measures, the Manchus combined the hardy arm and the brave heart to carry them out. After their establishment in Peking, their bravery in war was as essential a condition to their continued existence as their wisdom in council. The very men by whose aid they

Bravery.

Wisdom in
consolidating
the empire.

Defensive
campaigns.

secured power rebelled against them and had to be subdued in their turn. Central and North-western Asia, as well as Mongolia, compelled the Manchus to successive and difficult campaigns to defend their land from the threatened incursions of Eleuths and other nationalities who were powerful, brave, aggressive and unscrupulous. The arms of Russia had also to be encountered and driven across the Amoor: for the Russians had crossed the Amoor and erected two fortified places whence, the Manchus feared, they would gradually creep down through Manchuria. To meet that danger Kirin was built as an arsenal, and after some desultory warfare, the two forts, with their strange guns, were taken, and the descendants of their garrisons still live in Peking, ministered to by a succession of Russian Archimandrites.

The armies of the Manchus had also to push their way to the capital of Burma. After crossing the passes clad with everlasting snows separating Thibet from Szechuen, they penetrated to Nepaul to chastise that people, who invited them afterwards to sail down the river with them into India to plunder the English. They had to fight in Annam after they had conciliated or conquered the numerous and brave highland tribes among the mountains of Yunnan and other provinces.

The same pertinacity and bravery so conspicuous in their early history they lately manifested in the reconquest of Central Asia up to Kashgaria and Ili. But the armies of more modern times, though wielded by the Manchu rulers, were composed almost entirely of Chinese; and than Chinese no better material for soldiers exists. Their powers of endurance are almost unequalled; their obedience, docility and sobriety are unsurpassed, and their actual bravery is of no mean order. With competent officers the Chinese would form as good an army as any nation need desire to possess.

Chinese as
soldiers.

But it seems to me that the Manchus have not retained their ancient hardihood, nor the bravery of two centuries ago. The course of the Taiping rebellion revealed a painful deterioration on the part of the Manchus. Garrisons of Manchus had been permanently located with their families in most of the principal cities of China. All the arguments which could plead most loudly with men appealed to them to drive them to the most desperate opposition against powerful rebels. Again and again these garrisons, instead of bravely fighting to the death as their forefathers had done, went out to meet the rebels, and in the most pitiable condition and in the most abject manner prayed for their lives at the hands of men who had vowed equal extermination to Manchus and images. We fear this deterioration of animal courage and physical bravery is worm-eaten into the Manchu race. And this is, we think, chiefly owing to the eleemosynary connection between the whole race and the government. Every adult Manchu is entitled to a grant which, though small, is sufficient to prevent starvation. This renders labor unnecessary. In order to improve their condition they hang about yamêns for months, years, or a whole lifetime, in degrading idleness and beggarly expectation. Nothing could possibly

Deterioration
in bravery.

be more injurious than this kind of life to that manliness without which animal courage is impossible.

But as leaders of men the Manchu rulers have lost none of their aptitude. They are still a noble race, of commanding intellect, of powerful minds, mentally as able as ever to guide the multiform and important interests of this great empire. The Chinese literary classes are wise in supporting with their whole strength the present dynasty. They cannot do better than continue to support it; but they may support it far more wisely than in the past.

For the Manchu has long proved himself less opposed to the introduction of Western innovations than the pure Chinaman. He is not trammelled by the same stiff-necked conservatism, based upon thousands of years of unquestioned superiority to other nations, which makes it so difficult, if not humiliating, to the Chinese patriot to acknowledge himself inferior to Westerners by adopting their learning, their arts or their science. It has taken long to move the dead weight of Chinese opposition to change. It will take some further time to enable them to welcome all improvements with a good grace.

The beginnings of progress are, however, apparent. But there is far more movement underground than is noticed by the common observer. The seeds of knowledge of all kinds are swelling and bursting under cover of the soil, and one day they will break above ground to beautify the face of the country. Christianity has made far more progress in China than is manifest to the casual glance, or than can be set forth in statistical papers. In its wake other useful knowledge has entered in. These forces will change the physical conditions no less than the spiritual character of the people; and as far as my knowledge goes, in the coming movements before China, no leaders can be thought of better fitted to introduce wisely and to prosecute vigorously the necessary governmental and social changes, than its present Manchu rulers.

ESSAY.

THE ABORIGINAL TRIBES OF FORMOSA.

Rev. T. Barclay (E. P. M.,) Tai-wan.

THE island of Formosa is divided naturally into two parts, of which the Eastern, the larger half, is very mountainous, and the Western very level. Roughly speaking, the mountains are inhabited by the Aborigines, and the plains by the Chinese. These Aborigines are divided into a number of different tribes, under their own headman (or headwoman) and speak different, though allied languages. A full treatment of the subject would require the separate consideration of these tribes, one by one; but as yet materials are

wanting for such an attempt. No foreigner has ever spent any very considerable time among them, and very few have ever learned any of their dialects. No missionary has. Probably there has been immigration at different times, and from different places. The distance is not so great from the neighboring islands but that the passage has been known to be made in native boats. Generally speaking, the Aborigines, on philological and other grounds, are reckoned among the Malays; a connection has also been suggested with the original pre-Chinese inhabitants of the mainland opposite. (T. de Laconperie, "Formosa Notes.") One tribe in the north of the island is reported as quite markedly distinct in appearance from the general run of the natives; they may have come more from the direction of Japan. I have not seen them myself.

Regarding the Aborigines, then, as belonging to different tribes of a general Malayan stock, the practical differences among them at present arise largely from the varying degrees in which they have submitted themselves to Chinese rule and civilization. We have amongst them representatives of every grade, from the scholar who competes at the examinations and is made graduate, down to the savages of the hills, who are still ignorant of the use of clothing, money or fire-arms. Looking at the subject from this point of view, we may be able to get a fair idea of it.

Of Malayan
stock.

When the Chinese got possession of the island, more than 200 years ago, they found the level country between the mountains and the sea inhabited by various tribes with some degree of civilization. They had no written language, except what they had learned from the Dutch missionaries, who had just been driven out. To these tribes the Chinese gave the general name of level-plain Aborigines (平埔番, *Pe-pau-loan*, according to the local pronunciation), distinguishing them thus from the savages of the hills. The same name, I believe, is given to the tribes in the north, in the Tamsui region. These tribes the Chinese gradually dispossessed of their lands; the people themselves retreated to the low hills fringing the high mountain range; some were driven south, and others crossed the mountains to make new settlements on the east coast of the island. Wherever they went they carried their name with them, though for the most part now unsuitable; the irony of it can be best appreciated at the close of a hot walk through the hills, when after "one more descent and one more climb" we reach the homes of the dwellers of the level-plain! How it took place is no mystery; it needed no force; we see it going on in other parts of the island daily before our eyes, *e.g.*, an agreement of the year 1737 has been preserved, by which a native mortgaged two fields to a Chinaman for a sum of money, interest to be paid at the rate of 48 per cent.; if at the close of any year the full interest was not paid up, the fields were to become the possession of the lender. Very probably a good portion of the money lent would go for drink, and the fields ere long have a new master. For the protection of the natives, a law was made, forbidding the sale of their ground, or even the mortgaging of it for

The level-plain
Aborigines.

more than a certain number of years. But no doubt means could be found for evading the purpose of the law.

The level-plain Aborigines now speak Chinese, having within the last generation or two given up their own language. A few old people may still be found who know some words, but it is not spoken. Their pronunciation of Chinese is marked by

Language
and social
customs.

the peculiarity of using *ch* for *s*, and *s* for *ch*, in the beginning of words. The men's dress is like that of the Chinese with some distinctions; they shave the head and plait the queue. The dress of the women is more characteristic, as also their method of dressing the hair; they do not crush their feet. They have surnames, using Chinese characters, though many of them are such as we rarely meet with among the Chinese. They may have been selected to imitate native sounds, as we foreigners do on coming to China; their names, many of them, are native names, difficult to represent with Chinese characters. They adopt their mother's surname, and relationship on the mother's side is a bar to marriage. According to native custom, inheritance is said to be through the mother, and their deeds often record women's names. But intercourse with the Chinese is tending to alter these ideas. They intermarry with the Chinese, generally the wife is the native. For one thing it involves the husband in less expenditure. Their ideas of marriage are very lax; on slight provocation, husband and wife agree to separate, and each is free to marry again. What we see among them now agrees only too well with the loose customs reported among them by the Dutch missionaries, and stands in marked contrast to the reported chastity of the wild savages. They have headmen of their own in their various villages. There is a sub-prefect in Taiwan, who is appointed to look after their affairs. At the examinations they compete along with the Chinese, but rank by themselves; a certain number pass each time. There are not many who

Religion.

go forward; any one writing a decent essay is pretty sure of passing. In religion they follow the Chinese, worshipping gods, goddesses and ancestral tablets, but only within the last two or three generations, so that they are not so devoted to them as the Chinese. The only native piece of worship is the worship of the skull of a wild pig, with which is associated a small earthenware bottle known as *lo-kun* (老君). A large jar-full of water, changed the first day of each month, is set near and the offering consists of partly chewed betel nut. Originally they had priestesses of their own; sorceries and such like they have learned from the Chinese.

Further to the north, about half way up the island, we meet with more Aborigines, who, so far as I can see, might just as well be called Pe-paw-hoan or level-plain Aborigines. As a matter of fact they are called *Sek-hoan* (熟番), *i.e.*, civilized Aborigines. They represent a stage about a generation or two further back. They are not so wretchedly poor as those further south, though this may not long be the case. The impoverishing process is going on with sad rapidity. In some cases, however, the entrance of Christianity has somewhat arrested it, even enabling the people to redemand from the

The
civilized
Aborigines.

Chinese the fields mortgaged to them. Among themselves they prefer to speak their own language; some of the older people scarcely understand Chinese, though the young people all learn to speak it. They have adopted, to a great extent, Chinese idolatry, and to a less extent ancestral tablets. Originally they had no idols, nor apparently hardly any formal worship. They had no priests, only priestesses. Their chief religious observances seem to have been connected with the different stages of rearing their crops. One, more elaborate, was at the time of their new year, on the 15th day of the 10th Chinese moon; it consisted of offerings to their ancestors, combined with prayers for protection and prosperity. In these they were led by the village headman, or any leading man among themselves. In going on an expedition it was the leader who took auguries from the notes, etc., of birds. The priestesses were called in in cases of sickness, or to drive away demons. They had no surnames in use among themselves; sometimes a number of families, with common ancestor, had a general appellation which might have served as surname, but does not seem to have been so used. They simply added the father's name (sometimes slightly altered) to the personal name. Now they are adopting Chinese surnames, in many cases the surname of the Mandarin, under whose auspices they "become men."

Religious
observances.

From these two classes of Aborigines about three-fourths of the membership of our South Formosan church is drawn. In the course of our work among them more than 1,000 adults have been baptized.

Below these, again, in point of civilization come the various tribes of the mountain savages. These are known by different names in different parts of the island: *Chi-hoan* (生番) wild [not green] savages, *Ka-le-hoan* (傀儡番) and *Koan-soa-hoan* (高山番), high hill savages. This last name they get on the east coast, where they are distinguished from the low hill savages, who have come more under the influence of civilization. These names are simply descriptive appellations given them by the Chinese, and have no ethnological significance. In addition to these the tribes have names of their own, which are often at the same time the names of their villages, *Pi-lam*, *Pai-wan*, *Baw-tan*, etc. One tribe among them, the *A-mi*, was formerly a subject tribe, doing work for the ruling tribe, carrying loads, building houses, reaping harvests, etc., without pay. Latterly, however, they are casting off the yoke, and asserting their independence, objecting to the name *A-mi*, which either originally meant or has come to signify slaves.

The hill
savages.

These tribes vary so much that it is not possible to give a general description of them. Those in the hills live together in villages, the houses of which are built of stone, roofed with slate; what I have seen of them struck me as having a more homely look than the houses of the Chinese. Those at the foot of the hills build their houses of bamboo and grass. They have often a large house built outside the village, where the young unmarried men pass the night. They carry on some agriculture in the hills, growing a kind of millet. Many of them do a considerable amount of barter with the Chinese, bringing out to them the produce of the hills. That is when they are at peace with the Chinese, till some-

thing occurs to stir up strife. Such strife is no doubt often due to unfair treatment of them by the Chinese; but, on the other hand, probably many of them are not sorry when strife is proclaimed. In many tribes a young man is not permitted to marry until he has brought home the head of an enemy he has killed. And their harvest festival is most fitly wound up by a raid to bring home more heads. Their warfare, however, consists mostly of nocturnal raids on lonely houses near the foot of the hills, or lying in wait for unwary passengers. No doubt when Chinese soldiers attempt to enter their country, they often inflict on them very serious losses. But anything like an organized raid on Chinese territory need not be dreaded. The tribes are said to be often at war among themselves. Some of those round the foot of the hills are submitting to Chinese rule. In some places the Mandarins set up schools for the children. The education, of course, consists in learning Chinese characters off by heart, but as the children understand no Chinese, and the teacher does not know the native dialect, the benefit gained must be small. They have no idols, and I can learn little about their religion. They have some superstitious practices, led mostly by their priestesses. They have great regard for their ancestors, from whom they believe they get guidance, either through these priestesses or through the notes of birds, etc. One of their great failings, which they share with the other Aborigines, is a passion for drink. One tribe, the lake savages, has practically vanished, and their ruin is largely due to this cause.

The principal point of interest, especially to us here, in connection with the Aborigines, is the work carried on among them by the Dutch, during the years they were masters of the island, 1624-1662. At that time there were already a few Chinamen living in Formosa, mostly in the neighborhood of what is now Taiwan. But the island, as a whole, was still aboriginal. The full story of the Dutch occupation and the mission work carried on then is not yet written; there are abundant materials for a very interesting story. Some of it has already been published.* It is needless here to go into detail.

During the thirty or forty years they were at work, the Dutch missionaries seem to have attained a very considerable amount of at least outward success. They had churches and schools, not only in the neighborhood of Taiwan, but at great distances north and south. The names of towns and villages in which they labored remain to the present day, though the inhabitants now are all Chinese. Many of these names have been somewhat altered to suit the exigencies of Chinese spelling; in their modern form they are often meaningless. Work also was carried on in the Pescadores and the east coast. One tribe there (the Pilam) has a tradition that at the beginning of mankind there were four races—themselves, the Pe-paw-hoan the A-mi and

Work of
Dutch
missionaries.

* *"An account of Missionary Success in the Island of Formosa; published in London in 1650. Reprinted, with copious Appendices, by Rev. Wm. Campbell, F.R.G.S., Eng. Presb. Mission, Taiwanfoo."* London: Trübner and Co., 1889. In the second part of this paper I am much indebted to this work and to information received from Mr. Campbell direct.

foreigners. These last were by far the cleverest, and finally sailed away in ships of camphor-wood, the sight of which ships roused the greed of the Chinese, who came over and took possession of the island. (The original head-quarters of this tribe, however, were on the south-west coast, and it may have been there that they met Hollanders.) I do not know how many converts altogether were baptized by the Dutch missionaries. At a very early period they reported nearly 6,000 adult baptisms. Their work was a good deal hampered by the number of dialects spoken in the island and by the want of proper literature. They gave much attention to school work. In 1661 Coxinga attacked the island and took it, only the fort at Anping holding out till next year. Even about that time there were signs of the coming change. Coxinga required the Christians under his control to change their Christian names for others; some of the converts further off, hearing he was coming, took the opportunity to return to their heathen practices, and "were insolent enough openly to contradict and disobey" the missionary who rebuked them. Accordingly when next year the Dutch were driven out, many of the captives having been put to death—some by crucifixion—we can believe that the native church did not long survive. Probably by many of the members the Christian religion had been valued chiefly as being the religion of their foreign rulers; but apart from this, the opposition of the Chinese, the want of Christian literature to nourish their faith, and the greater softness of the native character were all against its long continuance. About fifty years afterwards, in 1715, when a Jesuit father visited the island, he could find no Christians. He found a number of the Aborigines, who worshipped no idols, but acknowledged a Triune God, knowing a few Scripture truths, and possessing fragments of Dutch religious books, which they were still able to read. When our church began work twenty years ago in the island, even this had all vanished.

During their stay the Dutch missionaries had reduced to writing the language of the people, and taught them to write. This method of writing the natives remembered long after they had forgotten the religious teaching. Deeds and other documents are still in existence, dating near the end of last century, written with these Roman letters, in the aboriginal language. I have not heard of any documents being found belonging to the present century, though we are told of some, even in our own time, who were still able to write. Nor, so far as I know have any religious books been found. Numbers of books were prepared, by the missionaries and circulated in manuscript. The Gospels of Matthew and John were sent home to Holland and printed, but it is supposed no copies ever reached Formosa; they were printed in the year Coxinga attacked the island. What became of the books is not known; when Mr. Campbell was at home on furlough he could find only one copy, which he had reprinted and published.* The publication of this book has aroused much interest in Holland.

* The Gospel of St. Matthew in Formosan, edited from Gravius' edition of 1661, by Rev. Wm. Campbell, M.R.A.S. London: Trübner & Co., 1888.

In addition to the system of writing, there seems to have remained among the people faint memories of their Dutch friends. Here and there in Formosa are found mounds called by the Chinese barbarian graves; the word used leaves it uncertain whether they are graves of natives or foreigners. At times the Aborigines come to perform rites at these mounds, in the course of which they stretch their hands to the west, as if imploring their friends to return. Among a tribe five days' journey north of Taiwan there is a tradition to the effect that when Coxinga came, the foreigners who were staying among them were obliged to leave; that on leaving they took a piece of bamboo, a few inches long, but with about 100 joints, which they split in two, leaving one half as a token, telling the people, "For 500 years you belong to China; after 500 years you revert to the foreigner." I do not know if the token is still in existence. I fear not. But when, after a long time, news came to them of a foreign people who had landed in Formosa and beaten the Chinese, and when one of these foreigners, a merchant, came among them fearing nobody, not even the authorities, it needed only the kindness and sympathy of our early missionaries to lead them as a clan to declare themselves on the side of the new religion. How much more than this was in it I do not know. One of themselves, an intelligent young man, told me that he believed about half the people scarcely thought what they were doing. Of those who did, about half had distinctly worldly views, and the remainder might be reckoned true worshippers. I wish

Missionary
success.

I could believe that at present even one-fourth of the church members are true worshippers. At the time, however, much earnestness and enthusiasm prevailed. Five large chapels were put up by the people, who every night attended evening worship in large numbers, and many a happy visit was paid by the missionaries. Shortly before, in the neighborhood of Taiwan, a similar movement had taken place among the Sin-kang Aborigines, the descendants of the very people among whom the Dutch work had largely been carried on. There, also, four chapels were erected with numerous worshippers. The results of the work, however, at the present day, are not very satisfactory. The churches, no doubt, have suffered from want of supervision and proper teaching. But apart from this one feels there is a defect in the work itself; it has been too much of a tribe movement, with too little of individual conviction. There have been since the first movement almost no new accessions; other tribes, even in neighboring villages, have remained practically untouched; and at present applicants for baptism, when there are any, are found mostly to have been hearers from the beginning. The only marked accession, subsequent to the first, was about eight years ago, when a large number on the east coast joined the Christian religion; but these also belonged to an emigrant portion of the same Sin-kang tribe. Still, there are those amongst them for whom we have cause to thank God; at present two of our best preachers, whether judged by the result of examinations, or by personal character and work, are Aborigines. In school and college work native students are quite equal to their Chinese companions.

As yet no work has been carried on among the non-Chinese speaking savages, and the position of our mission gives us little hope of anything being attempted. And yet the present is so critical a period in the history of many of the tribes, that one could well wish that something should be done.

No work
among non-
Chinese speak-
ing tribes.

At present they are free from idol-worship, but this is urged upon them when they submit to Chinese rule. It seems even to be accepted as a token of their allegiance, so that in the case of their rising against their new masters, one of the first things done is to sweep away their idols. The leaders of one tribe once received a number of us kindly, telling us how unwilling they were to worship the idols and tablets which the Chinese were forcing upon them. One of our number, accordingly, engaged a Chinese Christian to go and stay among them for a little to teach them. At first he was kindly received, but on proposing to teach them to read, they seem to have got alarmed; they consulted their priestesses, who told them that, according to the instructions of their ancestors, among other things they must not build tiled houses, nor learn to read. So this attempt came to a close, and since then our mission has done nothing more. It is possible, however, that help may come from another quarter. The reformed church in Holland, roused to interest by Mr. Campbell's publications and appeals, are considering the question of resuming their long-suspended mission work in Formosa. In the interval, no doubt, circumstances have very much changed; the field in which they labored is now occupied by other missions; but a proposal has been favorably received to the effect that they should take up work among the non-Chinese speaking tribes of the interior. If they should see their way to do this, we have offered to hand over to them the three aboriginal stations of our church on the east coast, which would give them a starting point for entering upon their further work. The church members at these stations are lineal descendants of those among whom their early missionaries labored. Nothing further has yet been decided. The field would be in some way a more difficult one to work than ours on the west side. And as compared with mission-fields on the mainland, it is comparatively a limited one. But it is a field which has special interest and associations; and if our brethren see their way to begin such a mission, we shall gladly welcome them as fellow-workers, and be enabled to apply ourselves to our work with the feeling that the Christian church has definitely set itself to the evangelization of the whole island of Formosa.

ESSAY.

THE CHINESE IN AND AROUND THE STRAITS SETTLEMENTS.

Rev. J. A. B. Cook, Singapore.

SINGAPORE is the centre from which the Chinese immigrants scatter all over Malaysia. It is an island about twenty-seven miles long by fifteen across the centre, along the road running

Singapore.

from the city to Kranji, where the Strait is crossed over to Johore Bahru, the residence of the Sultan of Johore. Singapore thus lies at the foot of the Malay peninsula, at the most southern point of Asia. It is not only the chief centre for the British colony of the Straits Settlements, the "native" and "protected" states of the peninsula, but also for the whole surrounding country and Malaysia generally with its forty millions of souls.

Singapore was founded, with far seeing enterprise, by Sir Stamford Raffles, acting under the authority of Lord Hastings, on February 6th, 1819. In 1826 it was incorporated with Penang and Malacca and became the seat of government. Its growth has been marvellous. In 1819 there were only three hundred souls on the whole island, which was virgin forest, the abode of wild beasts. On the 11th June of the same year Raffles wrote home:—"My new colony thrives most rapidly. We have not been established four months, and it has an accession of population exceeding 5,000, principally Chinese, and their number is daily increasing." Many hundreds of thousands of Chinese have since visited Singapore, and there is now a large permanent Chinese population. Those known as "Babas," or Straits-born Chinese, are very wealthy, intelligent and influential. The population of Singapore is of a very mixed character. Some twenty-seven nationalities are here represented, but for every one man of any other nationality there are two Chinese. In Singapore alone, in 1881, the census showed a total (under the actual number) of 86,766 Chinese out of a total of 139,208. In and around the Straits Settlements we are supposed to have at least 600,000 Chinese, net counting those in Borneo, the Dutch colonies or the Philippines.

Last year, though Chinese emigration had received a temporary check in China, 164,000 coolies touched at Singapore, and more than 100,000 of these landed here. There is still a greater demand than ever for Chinese labor, and their numbers must go on ever increasing until all these parts are populated by Chinese. They come as coolies, but develop into planters, shop-keepers and merchants in the course of a few years.

Year by year we receive and utilize more Chinese than there are in the whole of the United States. These come mostly from our own mission districts of Swatow and Amoy, the Hakkas, the Cantonese and Hainanese; the only others that come here, come in much smaller numbers.

Let me briefly refer to the rather checkered history of missions to the Straits, more especially confining my remarks to Singapore:—

Following closely upon Robert Morrison's appointment in 1807, Protestant missionaries were sent out to the east, and, as they could not then enter China, they settled in Malacca and Penang and other adjacent parts, such as Batavia and Bangkok. So far back as October 25th, 1819, the year in which Singapore was founded, a missionary of the London

Missionary Society, the Rev. Samuel Milton, was stationed on that island. The following table will give at a glance the history of the London Missionary Society in Singapore from 1819 till 1847, when the Society's connection entirely ceased with the transfer of its missionaries to China, then open to foreigners :—

London
Missionary
Society.

SINGAPORE.

Milton, Samuel, arrived 1819; retired 1825. Chinese and Malay
Thompson, Claudius Henry, arrived 1822; retired 1834. Malay.
Smith, John, A.M., arrived 1827; retired 1828. Chinese.
Tomlin, Jacob, B.A., arrived 1827; retired 1832. Chinese.
Wolfe, Samuel, arrived 1835; left 1836. Chinese.
Stronach, Alex., arrived 1838; left for Amoy 1846. Chinese.
Stronach, John, arrived 1838; left for Amoy 1844. Chinese.
Keasberry, Benjamin Peach, arrived 1839; retired from L. M. S. 1847. Malay.
Dyer, Samuel, arrived 1842; died in 1843. Chinese.
Young, William, arrived 1843; left for Amoy 1844. Chinese and Malay.

Mr. Keasberry preferred remaining in Singapore on his own responsibility, and conducted a business for his support, at the same time carrying on the Malay mission from 1847 till his death in 1875. He died very suddenly while speaking at the monthly meeting for prayer in the chapel which we have in the city; so that we may be said to inherit the work of the London Missionary Society's missionaries. Certainly we have this chapel, built in 1843, the only remaining building connected with the early mission attempts in the island. Here, too, we have several of the early converts, one of them a Christian of some forty years' standing, one of the six or seven converts to be found anywhere forty years ago. He is still an active helper, and his family connections are among our best members.

In 1856 the Episcopalians commenced a small mission which afterwards became connected with the Society for the Propagation of the Gospel. They have one missionary in charge and two stations, one in Singapore and another at Jurong, in the country some three miles from Bukit Timah. They employ several catechists, who work in Tamil, Malay and Chinese. So far back as 1843 the London Missionary Society's Chinese girls' school, commenced by Mrs. Samuel Dyer, was handed over to the Society for Female Education in the East. This was conducted by Miss Grant till 1853, when Miss S. Cooke became the head of this institution, and has continued in charge ever since. The teaching is carried on in English and Malay, and the school is conducted in the interests of the Church of England.

Episcopalians.

The American Episcopal Methodist Mission began work only some four years ago. They have had a most successful entry upon their work. They have already an English church and congregation, mission houses and a very successful Anglo-Chinese school, where the teaching is conducted in English. Besides this, they have work in Tamil and Malay, and have now decided to send their medical missionary to Amoy to learn Chinese. They name their cause the "Malaysian Mission," and intend extending in all directions. So far

Methodist
Episcopal
Mission.

they have confined their efforts to Singapore. They have three ordained men and one medical, with their wives, and one lady engaged in educational and Zenana work. With such a staff, gathered within four short years, they ought to make a strong impression, and we earnestly wish them "God speed" in all their work for the Master. Our duty is as plain as ever. Our unique position in relation to the Chinese of Swatow and Amoy, our past history in the Straits, our present attainments and prospects, give us a field second to none, and there is room enough for all the present staff of workers, and all these agencies, with others besides, in Singapore alone, to say nothing of the peninsula, Penang and other islands, still almost entirely untouched by organized efforts. We are thankful for the work of the Bible Society's agent and his colporteurs and other friends, who pay passing visits to some of the outlying places; but the missions must endeavor to begin organized work, with a view to building up self-supporting, self-governing, native churches in and around all this region, with a coast line in the Straits alone of 500 miles easily accessible.

The Presbyterians commenced work among the Chinese during Mr. Frazer's ministry, about 1860; but this was somewhat hindered by the defection of their catechist, Tan See-boo, and the Rev. Alex. Grant, for a short time one of our own missionaries at Amoy. These brethren adopted Baptist views, and afterwards worked more or less on the lines of the Plymouth Brethren. The "Chinese Gospel House" Mission is still conducted by brethren of this section of Christians. Unfortunately very little fruit of the labors of these devoted brethren remains. The Presbyterians, though previously associating with Mr. Keasberry, did not begin work again for themselves until Mr. Keasberry's death, when they took over the Chinese mission at Bukit Timah, commenced jointly by Mr. Keasberry and Tan See-boo. This station also formed the nucleus of the S. P. G. congregation at Jurong. Here Mr. Mackenzie and I had to excommunicate the catechist and about a dozen members for various evil courses. Since then matters have been much more satisfactory.

From 1875 till 1882, Mr. Young, who left Singapore in 1844 for Amoy, and afterwards spent many years in Australia, visited Bukit Timah along with Mr. Aitken, the minister, occasionally, as an elder of the Presbyterian Church, and conducted a service in Malay at the town chapel, once on Sundays for the Babas, until he finally left Singapore in 1885, when he handed over to us the full charge of this congregation. Since 1882, after a year's study in China, when we took over the Chinese mission from the local session of the Presbyterian Church, some sixty adults, besides children, have been baptized, and about eighty adults have been received from China and elsewhere, not including the thirty-nine members on the roll at Bukit Timah in 1882. There are now, besides the two small congregations meeting in the town chapel at different hours, in Chinese and Malay, and the country chapel at Bukit Timah, two new country charges, one at Serangoon and the other on the mainland at Johor Baru. The present membership of the mission is about one hundred

adults. In a few months we expect Misses McMahon and Lecky, together with Rev. A. Lamont, to join our mission.

I should not omit to mention that the Presbyterian Church at Singapore continues to assist the Chinese mission by a very liberal contribution of some 700 to 1,000 dollars annually. Our native brethren also give liberally of their means, their time and their efforts in the cause. We do meet with not a few and very trying disappointments; but there are, on the other hand, many things to encourage us. The work has undoubtedly suffered in our absence. It would be to Encourage-
ments. suppose a much more ideal state of affairs amongst those, but recently dug out of the mire of heathenism, than exists in the average congregations at home, to expect anything else under the circumstances in which they have been placed. We feel deeply thankful at the prospect of soon having another missionary, so that we can hope that never again will these brethren be left without a "shepherd and bishop" to care for them, instruct, direct and encourage them, until that time comes, for which we are working, when they shall have Chinese "bishops" of their own. We are most thankful to the brethren who have visited Singapore during our furlough, but they will be the last to say that such arrangements can ever be satisfactory to the growth and stability of the mission.

In closing I must refer to the fact that since 1847, when Singapore, Malacca and Penang were, unintentionally perhaps, but actually, *abandoned* by not only the London Missionary Society men, but also the American and German missionaries, who had been in these parts for some time, going on to China, the field has never been seriously attacked again until quite recently, as the foregoing short sketch may help to show. But the Romanists only sent on *some* of their force to China. They took care to have such an important centre as Singapore fully manned, so that to-day they are very strong, wealthy and powerful.* Their French bishop has recently boasted that they have doubled themselves in the past ten years. It is high time that Protestants were doing something worthy of themselves and the Truth they possess in this "Liverpool of the East," which is year by year becoming more important as a centre of commerce, and where so many races, especially the Chinese, are to be influenced for good or for evil.

ESSAY.

MISSIONARY EFFORT AMONG THE CHINESE IN BURMA.

Rev. F. A. Steven (C. I. M.)

FROM its geographical position, Upper Burma is very readily accessible to the Chinese of Western Yunnan, and for centuries past large caravans and trading parties have traversed the mountains which separate the two countries, whilst a few hundreds of them have settled as merchants in Bhamo, Mandalay, Mingyan and other places. Since the British annexation of the country, the number of residents has rapidly increased, and at

* See Appendix G.

the present time there are probably between three and four thousand Yunnanese and Szchuenese residents in Burma. These men do not bring their wives with them, and many, if not most of them take Burmese wives and rear families of mixed blood. The sons in these families are commonly sent over to Yunnan to learn the Chinese language, whilst they learn Burmese in the monasteries with Burmese children.

Immigration
from China.

The stream of immigration from the south-eastern seaboard of China reached Lower Burma many years ago, although the number of immigrants has been small until recent years.

The security for life and property, and the equitable laws provided by the British government since Pegu was attached to the dominions of the Queen, have led increasing numbers to make Burma the land of their adoption. At present there are Chinese and Chino-Burmans of the third and fourth generation to be found in Lower Burma, to whom Chinese is wholly a foreign tongue. The number of Chinese in British

Number.

Burma is given in the census of 1881 as 12,962, of whom 3,752 were stated to be in Rangoon itself. Since then the influx has been comparatively rapid. Respectable Fuhkien merchants assured me that there are considerably over ten thousand of them in Rangoon, and almost as large a number of Cantonese. Even if these numbers contain some who have left Rangoon for the interior, the number of Chinese from these two provinces, actually living in Rangoon, is probably not less than 16,000 or 18,000. Taking into account the fact that a recent British official statement gives 10,000 as the number of Chinese in Mandalay alone (of whom perhaps one-fourth are from Western China), and that every town of any importance in Burma contains streets lined with Chinese warehouses, stores and work-shops, I have no hesitation in suggesting twenty-five thousand as an approximate estimate for the number of Eastern Chinese in Burma. In Upper Burma the Chinese hold all the through trade between Burma and China exclusively in their hands, and in addition they hold the monopolies of the jade-stone, India rubber and lead. The timber trade on the Upper Irrawaddy is also worked by Chinese.

Dealers in
alcohol and
opium.

Throughout the whole of Burma it is the Chinese who deal in native alcoholic liquors and in opium. The robbery and violence which the Chinese traders meet with in crossing the Kachin hills, is but the natural outcome and fitting retribution for the evil conduct of these same traders and their predecessors in having initiated the tribesmen into the vice of opium smoking. The demoralization of the Kachins, Burmese and Shans has been rapidly and ruthlessly effected for the sake of gain by means of gifts of opium and alcohol to those with whom they are trading. At the present time opium is a currency among the hill tribes. Those who have jade-stone or India rubber to sell, wish particularly to have part of the price paid in opium. A taste has been created among them, and perhaps the proportion of adult males who smoke the poison drug is as great as among the Chinese themselves.

These opium smokers are the very men who cause the greatest trouble to the traders in crossing the border-land. During the time I spent among the Shans in the Ta-peng valley, nothing struck me more painfully than the fact—lamented over by the elders of the clan—that the generation which should now be in the prime strength of manhood is weakened and degraded through the rapid increase of opium smoking. Said an old man to me, “Thirty years ago it was hard to find an opium smoker among us; now opium smoking is the rule among the young men.” My own observation went far to confirm the latter part of this melancholy testimony. Such is the direct result of Chinese example and persuasion. Soon after the British government annexed Upper Burma, a proclamation was issued in English, Burmese and Chinese, to the effect that her Majesty the Queen Empress would never derive a revenue from the opium traffic in Upper Burma, and that the object of the government would be to prevent opium smoking among the Burmese, Shans, Kachins and other native races, and to restrict it to those Chinese who had already, in China, come under the bondage of the habit. Rules were made in conformity with this resolve, but they very soon became, in practice, a dead letter. At the present time Chinese opium, crossing the border, is taxed at the rate of fifteen rupees per *viss*, or two Shanghai taels per catty, or about six shillings per pound. In addition, importers, dealers, retailers and opium den keepers, are separately taxed. Spirit licenses are sold at public auction by the British government in Burma, and they are bought at high prices by Chinese, who then sell the vilest kinds of native spirit to all and sundry (although they are supposed only to sell to Chinese,) and so add to the degradation of the people. I regret to say that the Chinese and Burmans alike are learning to copy the drinking habits of the British soldiers,—of whom there are over 400 stationed in Bhamo,—and that, in spite of the contempt which they do not scruple to show for the poor drunken soldiers whom they see continually.

Demoralization
of hill tribes
by opium.

Spirit
licenses.

The work of foreign missionaries in the Chinese language in Burma has been almost entirely confined to the smaller body; viz., the Western Chinese, and to the town of Bhamo. I shall speak of that work first, and then refer to what has been done for the Eastern Chinese in Rangoon.

Missionary
work.

The work of the China Inland Mission was commenced in Bhamo in the year 1875 by the Rev. J. W. Stevenson and Mr. Henry Soltan. The object in view was two-fold. 1st. The preaching of the Gospel to Chinese residents and traders in Bhamo; and 2nd. The establishment of a station which should form a base for missionary effort in the province of Yunnan. Both these ends have been kept in view during all the fourteen years that the station has been occupied.

C. I. M. in
Bhamo.

A testimony to the claims of the Gospel has been maintained, and a large number of visitors to Bhamo have carried back with them to Yunnan

at least a slight knowledge of the Gospel. I myself have met, in Western Yunnan, with men who could tell me something of the strange new doctrine which they had heard at Bhamo from the lips of my predecessors in the work there.

At the close of the year 1884, a band of Chinese adventurers attacked and captured the town of Bhamo. There was much desultory fighting for some weeks, and at length—mainly through treachery—the Chinese leader was killed, the Burmese recovered the city, and after ^{Work} interrupted. a time of disorder and pillage, quietude was gradually restored. At this time all the missionaries were obliged to leave the place, as their lives were far from being secure, one of them having been fired at six times. During their absence, two houses of the American Baptist Mission and the British residency were destroyed by fire, after having first been looted. The house of the Roman Catholic *Mission Etrangers*, the China Inland Mission house, and one of the American Baptist Mission houses, were completely looted, and somewhat injured as to doors and windows, whilst rifle and jingal bullets had pierced the roofs in various places. They were, however, preserved from fire. At the close of the following year (1885) came the occupation of Upper Burma by the British, and in April of 1886 I crossed the border from Yunnan to take up the work of the China Inland Mission in Bhamo. At that time there were three Chinese Christians in Bhamo, one an evangelist from Foochow, one a Cantonese and one a Yunnanese. The two latter were converted in Bhamo and were baptized by Rev. J. W. Stevenson on the eve of his leaving Bhamo. At the present time there is a little church of seventeen members, three of whom were church members received from Foochow. This little body of believers contains representatives of the provinces of Foochow, Kwangtung, Hunan, Szchuen, Kweichow, Yunnan and the Shan States annexed to Yunnan. In one or two recent additions to the church the fruit of my predecessors' work was apparent, whilst the Christian teaching of the Methodist Episcopal missionaries in Foochow had laid a good foundation in the cases of three or four others.

The medical work which was begun by Dr. Harvey and continued ^{Medical work.} by Mr. (now Dr.) Soltan for several years, has undoubtedly been of large benefit, both directly, in the healing of sick bodies, and indirectly, in informing multitudes of the spirit in which Christianity approaches them.

One of the happiest features of the work in Bhamo is the spirit of brotherly love and self-sacrifice which characterizes the native Christians, and the mutual interest and brotherly kindness which exists between the Chinese and Kachin churches.

It is my hope that in near days we may be able to do something for the Yunnan and Szchuen men in Mandalay, Mingyan and Mogaung, as well as in Bhamo.

The second purpose for which the Bhamo station was established is as yet an object of faith and hope; yet those who have traced the history

of affairs on the border and in Bhamo since 1875, can praise God for the progress of events and look forward with renewed hope to the future. Only within the past few days news has reached me to the effect that after being closed for fifteen or sixteen years by the rapacity of the tribesmen, the old ambassador's route from Bhamo to Yunnan, which is the shortest and easiest of the routes, is reopened under an agreement whereby the British authorities undertake to collect from the Chinese traders a duty of so much per mule load (about 200 cash, or eight pence) and so much per man load (about 50 cash) and to divide this, together with a government bounty, among the chiefs on the line of route, at the end of each trading season. The government will also protect these chiefs from the incursion of other tribes and punish any infringement of the conditions. This has been talked of for some time, and I am very glad to know that it has come about. I believe this will prove a considerable stimulus to trade, and will facilitate the accomplishment of both the objects of which I have spoken.

Hopeful
prospect.

It now only remains for me to mention the efforts which have been put forth on behalf of the Fuhkien and Canton Chinese in the city of Rangoon.

For many years the S. P. G., under Rev. John Marks, D.D., has had a mission to the Chinese in Rangoon. This has been conducted through the medium of the Burmese language for the most part. A considerable number have been baptized.

Other
missions.

An effort has also been made since the closing days of 1885, by the Presbyterian Church of Rangoon, under Rev. Mr. Kidd. An evangelist has been employed and some preaching and colportage and Bible class work has been done. I regret, however, that I am not in a position to give definite statistical information about either of these missions. There appears, however, to be a need for a foreign missionary who speaks Chinese and who can give the whole of his time to direct work for the Chinese, and to the superintendence of one or more good native preachers.

ESSAY.

THE ABORIGINAL TRIBES OF WESTERN YUNNAN.

Rev. F. A. Steven (C. I. M.)

TRAVELLING westward from Ta-li-fu towards the Burmese frontier one meets with a small clan of Li-su not far from Yung-chang.

Li-su.

They are probably a branch of the larger tribe of the same name in north-west Yunnan. In the mountains running north and south between China and Burma there is also a small body of people bearing this name. I have had no opportunity of comparing dialects, but in dress and appearance these two clans resemble each other. They are short of stature and mild in countenance. As among all the aborigines, the distinguishing signs of the tribes are found chiefly in the dress of the

women. These women wear a short jacket of thin black calico with red facings. The jacket has narrow sleeves and a V-shaped opening (like an European vest) over the chest. In this their dress resembles that of the Karens of Lower Burma. They wear also a cloth "legging"

Shans.

round the lower leg. Immediately after crossing the river Salween, about 100 *li* west of Yung-chang Fu, a number of villages of Shans are met with in the valley. They are separated by perhaps 300 *li* from the tribes in the valley of the Ta-peng, south-west from Teng-yueh-cheo. The "Tai"—as they call themselves, "Shan" being only the Burmese name for them—is a very large nation, or rather, family of independent tribes. The main body of the Shan people inhabit the valley of the Salween river and the country as far as the Mekong eastwards and the Irrawaddy westwards. They are found to the north as far as Teng-yueh-cheo, where they occupy the whole of the Ta-peng valley, and southwards as far as the Siamese frontier.

Distribution.

Within the Chinese border the Shans are governed by hereditary "chao-fa" (the "tsaw-bwa" of the Burmese) or chieftains, subject to the Chinese officials. To the south-west lie several large Shan states, subject to the British, as successors to the Burmese power. East of these are some states which were independent, but which are now coming under British influence, and southward are the Shan states, subject to Siam. Besides these, numerous bodies of Shans are to be found in Burma proper, whither they have come as settlers.

It is probable that the Min-chia of the district about Ta-li-fu are closely allied to the Shan tribes. Mr. Colborne Baber recently expressed to me his certainty that such was the case.

Allied tribes.

He says that the Min-chia call themselves "Tai." This I have not personally verified. The Pa-loungs, who live in the hills between China and Burma, are also allied to the Shans, although they speak Chinese far better and more commonly than any Shans I have met with. The Shans are a peaceable and industrious people in the north, but more warlike in the south. In the north they occupy the valleys, whilst the Kachins occupy the hills. In the south the Shans occupy the whole country, whilst in the Burman border they inhabit the hills, and Burmans dwell in the plains. The dress of the Shan women is very picturesque. They wear a black turban, which rises in widening circles, like an inverted cone, to about a foot from the head. They have a skirt, usually of dark green cloth, the lower half of which is ornamented by sewing on strips of cloth of five different colors. These strips are placed perpendicularly and are about four inches wide. A piece of very finely worked silk embroidery is used by the "dames of high degree" among them, as an upper shirt. Their jacket is short and close fitting. It is fastened at the throat by a massive silver clasp, and these are often continued down the front of the garment. Ear-rings of silver are worn by some of the men, seldom by the women. They wear cones of amber, jade, silver or gold as thick as a full-sized English cigar and about an inch long, thrust through a hole in the pendant ear lobe. The Shans to the south have the hole in the ear made much larger. Among them and

among the Kachins the men wear a much larger ring or cone than the women. I have seen men with a section of bamboo, in size and shape precisely like a small napkin ring, embedded in the ear lobe. The women wear very large bracelets of hollow silver often more than an inch in diameter. The *repossée* work on these and other ornaments is often very well executed. The Shan language is alphabetic, Language. having a character similar to the Burmese. It is tonal in speech. The number of the tones is nine, and as no marks are put to the characters in books the Shans themselves can only make a guess at the meaning of a word, aided of course by its connection.

For a long term of years Rev. J. N. Cushing, D.D., of the American Baptist Missionary Union, has labored for the Southern Shans. He has translated the Bible into that language, and is just now (Christmas, 1889) completing the final revision of it. He has also translated many books and written a number of tracts in Shan. The Rev. M. B. Kirkpatrick, M.D., late of the Philadelphia Medical Mission, Missions. and his wife, have within the past two or three years entered upon the Shan work in Toongoo, from whence they hope to go further afield. Mrs. Mix (now in America) and Mrs. Kelly of Thatone (now very ill in Moulmein)* complete the number of missionaries to the Southern Shans. The Northern Shans have had no missionary working among them since the annexation. Rev. W. C. Calder came out for that work, but health failing he was obliged to return to Lower Burma. This is a most interesting people. I have been asked more than once to stay and settle among them as their teacher. They are ardent Buddhists, and some of them also worship "nats" or demons. I should be deeply thankful if the Shan states, subject to China, should be laid upon the hearts of some earnest devoted servants of God, who would go and live among this people at Lung-chuen, Main-mow or San-ta and seek to win them for God.

The Kachins are a warlike race inhabiting the mountains between Yunnan and Burma, and the country north of Bhamo toward Thibet. They are probably nearly related to the Kachins. Chins and Nagas to the north-west of Burma, on the Assam border, and it is not unlikely that all these tribes are allied to the Thibetan stock.

The Kachins (or "Ching-paw" as they call themselves, Kachin being the Burmese name for them) are predatory in habit, and they constantly attack caravans of cotton and other merchandize belonging to the Chinese as they cross the hills to and from Bhamo. They also come down into the valleys and murder and rob in the villages. It is their custom to carry away women and children and hold them to ransom. They are dirty in person and live very hard lives. The women wear a very gay dress on high days. The jacket is much like that of the Shan women and is always black. It has, however, a cross made of six convex silver discs about three quarters of an inch wide, on the outside of each shoulder, and several of the same discs round the neck and down the

* Mrs. Kelly has since died.

front of the jacket. The skirt is simply a roughly woven piece of cloth, usually black, with a red pattern worked in, which is wound round the loins and loosely tucked under the girdle, which latter consists of one hundred or more narrow hoops of bamboo, covered with black varnish, to which is sometimes added a hoop of cowrie shells stitched on to a band of cloth. The women are very fond of flowers, and will put them in their hair or in the silver tube, eight inches long and as thick as a cigar, which they wear in their ears. The language of the Kachins—of

Language. which there are many dialects, as there are many tribes of the people—is monosyllabic, agglutinative and tonal. I think

the tones are not of the same relative importance as in Chinese or Shan. The grammar of the language is regular and easy. The vocabulary is a comparatively poor one, and the language is unwritten as yet. Missionary effort has been carried on by Rev. W. H. Roberts (A. B. M. U.)

Missionary effort. among the Kachins for nearly ten years. The work has been blessed of the Lord, and at the present time there is a church of over fifty members and a good school, where

nearly forty children are being taught useful subjects and led to Christ. A large new chapel is being built, as the temporary bamboo structures which have been used hitherto have grown too small for the increasing congregations which gather to hear the Word. Mr. Roberts has been greatly helped by five Karens, who have been sent out by their own people as missionaries to the heathen Kachins. This work of the A. B. M. U. could be extended indefinitely if there were the men and women for it. There are several tribes of the Kachins lying within Chinese territory which are needing the Gospel, as are also the Kachins in all the country northward of Bhamo. The experience of those who have worked among the Kachins hitherto goes to show that they are much more humble-minded and willing to learn than are the Chinese. They know that they are ignorant, and that is a great point in favor of the Gospel teacher. I am strongly inclined to believe that with like faith and effort the same results may be expected among the Kachins as have been already obtained among the Karens. I think of many of these Kachin Christians whom I know and love in the Lord, and I remember some who already sleep in Jesus, having left a bright testimony behind them, and I am minded to pray that God will lay the *right* of these tribes to receive the Gospel upon the hearts of Christians at home, whose *duty* it is to give them the Gospel.

ESSAY.

THE MIAO-TSI AND OTHER TRIBES OF WESTERN CHINA.

Rev. G. W. Clarke (C. I. M., Tientsin).

THE subject of this paper is one of deep interest. Very little has been published about these people. During six years of travel and residence in the provinces of Hu-nan, Kwei-cheo, Kwang-si, Yun-nan and Szechuan, I have obtained from books and conversation with intelligent

persons some knowledge of the aborigines of these provinces. The time of the Conference and the space of the report demand a condensed selection of my gleanings.

The aboriginal tribes or clans inhabit an area in these provinces equal to the area of France. I have given in Chinese the names and residences of the clans in the provinces of Kwei-cheo and Yun-nan, three vocabularies, containing about one thousand words, and a summary of the tribes of the two provinces mentioned. I cannot say Number. that one hundred and eighty clans exist; the loss of life by war, epidemics and amalgamation with the Chinese has doubtless lessened the tribes, yet there are many to be found. I have not been able to get an estimate of the population; there must be several millions, living in their secluded mountain homes and having very little intercourse with the Chinese.

Their lonely dwellings, their language and general contempt of the Chinese for them tend to make them reserved. When travelling in districts inhabited by aborigines, you expect to see many; few are seen, except at a market. The men dress like the Chinese, but the women generally wear plaited skirts or kilts, either loose tunics or light jackets, straw shoes, silver neck rings, ear-rings and bracelets. A large share of hard work in carrying loads falls to the lot of the women.

The Chinese historian minutely notices peculiarities of costume and custom. The reiteration of these two things, of one hundred and eighty tribes, would prove monotonous to the most patient hearer. Only a cursory view of some of the customs will be given.

They are under surveillance. There is a two-fold benefit in the custom of teaching the children Chinese; first, the pupils are instructed; and secondly, it affords a means of espionage for the government. The work of discovering them will require years of patient enquiry. If an aborigine is asked his clan he invariably answers that he has none. The word Miao-tsī is used by the Chinese as a curse or reproach, and the dog radical is often prefixed to his clan's name.

We mentally ask, from where did the ancestors of these tribes come? There is more probability that they came through Burma Origin. than by a central Asian route. Mr. Yang, an imperial academician, became a Buddhist priest; he had a magnificent temple near Ta-li Fu. He devoted much time to literature, and in A.D. 1530, he published a book about Yun-nan. He gives the name of the Indian Prince who settled in Yun-nan. It was known in the Cheo dynasty, B.C. 1122, as the Shan-tsan territory. Eventually it was divided into six principedoms; in the seventh century one prince obtained supreme rule. The people maintained their independence under presidents, until A.D. 1252, when Kublai Khan subdued the province; since then History. it has been under imperial rule. The aborigines of both provinces for more than one thousand years fought desperately for life and home. They often drove back the imperial troops, and tens of thousands of Chinese soldiers fell in battle. There are many historical

places in Kwei-cheo and Yun-nan, marking the campaigns of the Mang Cu-ko, about A.D. 230-40. In Yun-nan Fu there is a memorial temple to his honor. Near the Hsia-kwan of Ta-li Fu there is a myriad grave of Chinese soldiers who fell in the 7th century. West of Ta-li Fu is a Tartar myriad grave to the memory of those who died during Kublai Khan's expedition. People pray there for the restoration of the sick. These aborigines have generally been peaceful until stirred to violence by the avarice of officials or soldiers, or by refugee outlaws; this is admitted by Chinese historians.

It is probable that Yunnan, very early in the history of Buddhism, proved a fruitful recruiting ground. In A.D. 20 Prince Chang-chen abdicated and became a priest. Many princes from the sixth to the tenth century followed his example, and with their wealth built or beautified temples or erected pagodas. The ruined temples and pagodas of Ta-li Fu are evidences of this.

Some interesting facts, preserved by these tribes, may yet be discovered. In 1880 Mr. Pan, my Heh-miao teacher, gave me the following information and a vocabulary: They have no written character. They have a confused idea of the Creator. His name is Shiang Ko-lau. He lived in the world 3,800 years ago, and died—where, is not known; they believe that he lives above. His father's name was Keo Chiang-tai, and his mother, Vuh Peh Vuh-lioh. He opened the heaven and earth; gave arable land and grain. The first men he made were dumb; then he gave them power to speak. He gave us all things to enjoy. There are no pictures, images or temples to his honor. He is a real object of worship.

Idea of
Creator.

Religion. They have no special time to adore him. His favor is invoked at betrothals, marriages and when laying the foundation of a house or bridge. They offer in sacrifice to him, pork, mutton, fowls and ducks; he pronounced beef, horse and dog's flesh to be unclean, therefore this flesh is not offered. The ritual for a wedding ceremony is as follows: Twelve cups of wine, one basin of rice, an equal number of basins of meat, with incense and paper properly arranged. An elder comes forward to the offering, carrying burning incense; he sits and invokes Shiang Ko-lau, saying, "We have prepared this feast for you; preserve this young couple, give them joy, wealth, long life and honor for thousands of years." Then the elder and all present make a bow. He pours a little wine out of every cup on the floor; after this the company joins in feasting.

Praying for rain.—The highest local mountain is chosen to beseech Ka Sh'i; who he is they do not know. The sacrifice consists of a dog, a white fowl and four cups of wine. No incense or paper is burnt. The offering is eaten by the supplicants. Mr. Pan says this method always brings rain. They do not return thanks for rain.

The marriage custom.—Engagements are by mutual choice. The parents invite the guests and provide the feast. The mother gives her daughter clothes and silver ornaments, and the husband furnishes the

house. The feast continues for three days; then the wife goes to her husband's home. The wife is allowed to visit her parents three times a year. Husband and wife eat at the same table. At festivals the husbands play instruments and the wives dance. Sterility is the reason for plurality of wives.

Sickness.—Sickness is believed to be caused by the visitation of evil spirits. Two methods are used to diagnose. The exorcist takes a thread from the patient's clothes and throws it upon a basin of rice; the shape of the thread indicates the disease. The second plan is as follows: a thread is drawn across an egg; it is broken, and the thread thrown in; the form it assumes shows the nature of the sickness. Offerings are made and the spirit prayed to depart. When the exorcist leaves he receives a bundle of bean straw; if the patient recovers, a present is given.

Exorcising
evil spirits as
cause of
sickness.

Burial custom.—When a wealthy man is buried, a feast is given to the mourners, consisting of a male buffalo, a pig and plenty of wine. A large piece of beef is hung on a wall for a prize, under the following conditions: The buffalo's head is carried by its trachea in the aspirant's mouth five times for a certain space; then he shoots an arrow at the meat; if he hits it, it is given to him.

Method of discovering a thief.—When ordinary means fail they have trial by ordeal. The village elder invites some men to the house where the theft was committed. A large caldron of boiling rice congee is prepared, an ox head is thrown in, which the men try to get out bare-armed. They sit all night in a room. During the watches the elder offers ducks, fish and tea to the god of thunder. In the morning the arms are examined; those free from blisters are exonerated, whilst the blistered ones have to make good the value of the stolen property.

Education.—There are many schools for teaching Chinese to which the middle class send their children. They have no literature; history is transmitted in songs. They have musical instruments, but no theatrical performances.

No literature.

Fortune telling.—Having heard the horoscope they divine upon the joints of the fingers. If the result is good, a liberal present is given; if indifferent, no money is received; if very bad, the enquirer is presented by the fortune teller with a few cash.

Redemption and future life.—They invoke Shiang Ko-lau when they perform a meritorious deed, but no deity's mercy is sought when they sin. The soul is immortal and spiritual. The good ascend to heaven and the wicked go to hell. They have a faint conception of a purgatorial deliverance from eternal punishment, also that souls enter unburied bodies. Misfortune and calamities are caused by visitation of departed souls.

Soul immortal;
heaven and
hell.

The theory of the rainbow.—Two young Miao-tsi fell in love, but their parents forbade them to marry. After a time they died and were buried, one on either side of a stream. One day, columns of vapour arose from their graves and formed an arc; this became a rainbow. The moral is that though they were separated in life, they were joined in death.

Conclusion.—Let us try and realize that these tribes are a subjugated people, the descendants of a once free and patriotic race, who poured out their blood freely for life and home. They have lived in isolation for tens of generations, but have been known to foreigners only for a few years. During the past centuries they have been passing into eternity without the knowledge of God and of His Son. Such is their condition at this hour, with the exception of a few who are Romanists. They have not the privileges of the Chinese, who can hear and read the Gospel of the grace of God in their own language. Surely here is a sphere of work for Jesus. It is true that the strength of our present force is not equal to cope with work among the Chinese. If none can be spared, we can pray that the Lord of the harvest will *send forth* laborers into this harvest field. They are an interesting people, who would reciprocate love bestowed upon them.

A sphere for
Christian
work.

A Heh-miao man and his wife were brought by Mr. Pan to Kwei-yang in 1880; they were employed as servants by two members of the China Inland Mission. They only knew a few words of Chinese. The woman changed her costume for Chinese. Their fidelity as servants created the desire that Chinese employées would imitate them. They earnestly listened to the Gospel; the wife was the first to trust Christ, and it was refreshing to watch the development of grace in her life. After waiting several months she was baptized, and later her husband; these were the first-fruits of the Heh-miao unto Christ. Nine years have passed, and I have just heard a very satisfactory report of them. They have confessed Christ among their friends, and have suffered for it.

The three vocabularies of the Heh-miao, Chong-chia-tsi of Kwei-cheo and the Min-chia of Yun-nan, the names and location of the tribes, and a cursory review of their peculiar social and religious customs, I faintly hope will yet be of use to arouse an interest in these people. The Great Shepherd said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."*

EVENING SESSION.

ANCESTRAL WORSHIP.

DISCUSSION.

(Continued from the morning session.)

Rev. Y. K. Yen (A. P. E. M., Shanghai):—In the papers we listened to this morning you have all that can be said on both sides of the question, a question which affects myself and my fellow-countrymen. The fallacy of Dr. Martin's reasoning is that he considers the worship of ancestors as human beings, the essence; and their worship as divine beings, as extraneous and an excrescence.

Fallacy of Dr.
Martin's
paper.

* For the Aboriginal Tribes in Kwei-cheo Province, see Appendix E.

I differ from him. Both are part and parcel of the same thing. We have listened to a very able paper from Dr. Blodget, with which I agree, and he has shown by extracts from the classics that the worship of ancestors as divine beings, *i.e.*, beings with divine attributes, was the fundamental element in the ceremony from the most ancient times. This is in accord with what students in sociology have told us, *viz.*, that the worship of nature, ancestors and heroes is the origin of all forms of paganism. As to the worship of ancestors and heroes and ascription to them of divine attributes by their descendants, the reason of it is plain. Knowing that while living they loved them and protected them, it is natural for them to believe that when dead they have the same love for and exercise the same protection over them; thus when living they are worshipped for their great deeds and favours, and when dead continue to be worshipped because they are supposed to have the same powers in the spirit world, and willingness to exert them. The belief is an idolatrous belief, and the worship is an idolatrous worship. This view, held by sociologists, of hero and ancestor worship, agrees with the extracts given by Dr. Blodget. The two ideas of paying human honors and divine honors to ancestors, are so combined that we cannot separate them. It is quite true that among the educated there are those who disown the divine element in the worship, and claim that they reverence them as human beings, but they are a very small class indeed. Even as regards these, whatever they may say in theory I cannot help believing that they still have an idea that ancestors either watch over them and protect them, or have it in their power to do them harm. I think that to allow the Chinese Christians to perform the worship, and at the same time to eliminate every idea of divine service, as recommended by Dr. Martin, cannot be done. The two are so associated that if they do the one the other is involved in it. The association has become so hereditary among the Chinese, that to prostrate and to make offerings bring up in their minds the feeling that the spirits are present, hear their prayers, accept their gifts, and in return will care for them; in short, do for them what Christians believe God over all can do. I think every missionary ought to tell the Chinese to reverence their ancestors, but at the same time let it be without those forms which are current among them. There are new forms which can be adopted. I know among my fellow-Christians many erect very fine monuments in the shape of crosses, and engrave upon them sentences from the Bible, expressive of Christian sentiments; they also plant flowers around and occasionally visit the graves, not indeed at the periods when the non-Christians visit their relatives' graves, but on other occasions, either monthly or bi-monthly. For the purpose of remembrance, too, I would not have a Chinese painted likeness nor a tablet, such as are used to represent the dead and to be worshipped, but a photograph framed and hung up, writing under it, "In Paradise." All these things, which I have referred to, would show that Christians equally love, respect and remember the dead, but that they do not pray to them, which is idolatry and contrary to their religion.

Often while preaching in the chapel the Chinese would come to me and say, "You do not worship your ancestors." I reply, "I do honor them, but as men and not as God," and they are quite satisfied.

Dr. Martin says that ancestral worship develops in the Chinese beautiful ideas. It is true, but the Christian religion puts better ideas in their stead.

Worship of
ancestors
idolatrous.

Those who
discriminate
between divine
worship and
human rever-
ence, a small
class.

Æsthetics of
ancestral
worship.

No doubt we should not discountenance ancestral worship if we had nothing better to give to them, but we have something in Christianity which develops beautiful, lofty and comforting ideas in a greater degree than ancestral worship ever can do. Just as I would rather see the Chinese heathen than believers in nothing, and would rather not knock away their heathenism unless I could give them something better, so in the matter of ancestral worship, I would not destroy it unless I could at the same time offer Christianity. Christianity gives all the human heart needs, and the man who teaches it, and he who sincerely accepts it, will understand it poorly if they still think that ancestral worship must be retained to supplement it.

Rev. J. Ross (S. U. P. M., Monkden):—There is a great deal of misunderstanding upon this question, and there is a danger of fighting a man of straw all night. In order to put a distinct issue before the Conference I propose this resolution. “This Conference resolves: First, that no idolatrous or superstitious custom, connected with ancestral worship or ritual, can be tolerated in the Christian church. (2) That this Conference nominates a committee, of which Drs. Martin and Blodget shall be members, to investigate the subjects of ancestral worship and ascertain what, if any, practice connected with it may be legitimately retained by the Christian converts, and that they be instructed to record their investigations in the *Recorder* and *Messenger*.”

Resolution
proposed.

I do not think there is any diversity of opinion regarding matters which are, or are supposed to be idolatrous or superstitious, but there is some diversity of opinion with regard to the meaning of the word “worship” and what it covers. I do not wish to commit myself to the conclusion of Dr. Martin’s paper if I understand it aright, although I agree with a great deal of what is written in the body of the paper. I do not think we, as a Conference, should come to a conclusion on any particular portion of the paper, seeing that Dr. Martin is not here to explain it.

Rev. D. N. Lyon (A. P. M., Soochow):—I should be very sorry to know that the conclusions reached by Dr. Martin are accepted by any other missionary in China, for I am sure that if there is any idolatry in China, it is found in ancestral worship.

The objects worshipped by the Chinese may be divided into three classes: (1) Nature. (2) Imaginary beings. (3) Dead men. They are all idolatrous, in that they are the worship of the creature rather than the creator, who is blessed for evermore. The essayist has used the beautiful figure of the cloud tinged with the sunlight, to represent ancestral worship as pure in itself, but only tinged with idolatry. I should reverse the figure and say that ancestral worship is the dark cloud of idolatry and superstition, slightly tinged with the sunlight of filial piety. It is a cloud beautiful in its exterior, but a cloud nevertheless which shuts out God. I think the filial piety of the Chinese has been the subject of far too much laudation on the part of foreigners. The quintessence of the whole system of ancestral worship is a slavish fear of ghosts and of their supposed power to injure the living, if not propitiated by offerings.

Dark cloud
of ancestral
worship
tinged with
filial piety.

The call is for compromise. But where is there ground for compromise? Most of the gods worshipped in China are somebody’s ancestors. And I should like to ask, in the name of common sense, whether it is any less idolatrous to worship

No compro-
mise.

one's own progenitors than to worship the progenitors of somebody else? The ingenious attempt made by Dr. Martin to explain away the three essentials of worship, as found in this system, viz., prostrations, invocations and offerings, could be applied equally well to the worship of the true God. True, the Scriptures make little of posture, but they make a great deal of invocations and offerings. It was for transgressing in these three particulars that the Israelites were visited with the judgments of God, not once or twice, but repeatedly all along their history. If prostrations, and prayers, and offerings to the spirits of the dead are not idolatry, then there is *no idolatry*; and the first and second commandments were a mistake, and God's judgments upon idolatry, from Babel down to the present, have been outrageously unjust.

Rev. A. Williamson, LL.D. (S. U. P. M., Shanghai):—In discussing ancestral worship we have to remember that we are touching the foundation stones of this great empire and all its institutions. It therefore becomes us to proceed with the greatest possible caution; and I wish I had more time to place this view of the question fully before you. No doubt it had its origin in filial piety, but it very early assumed the form of a defined cult; so much so, that at the opening of Chinese history we find it already, in a measure, recognised. There can be no question but that these rites have had a beneficial effect on China. They have tended largely to consolidate and perpetuate the nation. The dynasty comes and goes, but the family remains from generation to generation, binding the people together. The evils of ancestral worship have been placed before us. But all good has its evil side. Had it not been for the system of filial piety and ancestral worship there would be no China now; only a medley of contending tribes and opposing nations. Again, these rites have kept up, in a very marked manner, the morality of the people, and keep it up still, so that with all its drawbacks, China presents, socially and morally, a very different aspect from all other non-Christian countries. At the same time I fully believe that this system is as to nine-tenths of it idolatry, and an error from top to bottom. Hence arises the question, How shall we best deal with it? I believe this matter will settle itself and needs no formal attack. My reasons are three: (1) Whenever a man comes to understand the nature and destiny of the human soul, he must cease to worship his ancestors. (2) Whenever a man realises his relationship to God, and human responsibility, he cannot but give up this custom. (3) I have found educated Chinese, under the influence of these truths and without any special admonition, give it up of their own accord. My stand-point, therefore, is that our best plan is widely to diffuse the knowledge of the nature of the soul and the fatherhood of God; thus ancestral worship will gradually vanish, like the mists of the night before the rising sun. Mr. Yen said we should not knock down a prop until we have something better to put in its place. As a general principle this is correct. And here our divine religion comes in. We are here to fulfil. Our religion strengthens filial piety by giving divine sanction to it. It also ennobles every human relationship and renders still more sacred the ties of father and mother, husband and wife, brother and sister, ruler and subject. Moreover, we supplement the vague surmises of the Chinese as to the continued existence of the soul by the explicit statements of revelation; and we add to the acceptance and grandeur of our teaching by the assurance that

Ancestral
rites have
perpetuated
the nation.

Safeguards of
morality.

Needs no
formal attack.

parents, children and friends shall meet again in heaven. And, yet again, we hallow every sentiment on this subject by the doctrine of the resurrection of the dead. We thus supplant the shadowy by the real, the human by the divine. We do the very best service possible to the nation. The Chinese, therefore, need not fear us, for our teaching elevates and strengthens every bond in the empire—the family bond, the social bond and the national bond. I repeat, we are come to fulfil all that is good in China and impart an additional power for good to everything that tends to the highest welfare of the people and the nation as a whole. We seek to make no violent changes—only to give new life to this old empire, and thus all the legitimate foundation stones will receive ad-

Diffusion of
knowledge.

ditional support. Our policy, therefore, should be the diffusion of knowledge on all these great topics. Let the light in, and the darkness will of itself flee away. There is no need for any crusade against ancestral worship. In closing, I would deprecate any formal antagonistic resolution, because such action would be sure to be misinterpreted by the Chinese. It would arouse the opposition of all classes of the people, needlessly complicate our relations with every grade, rich and poor alike, and place a powerful weapon in the hands of the mandarins, which they would most assuredly use against us. I advocate no compromise. If a man asked for admission to the church, and had not given up ancestral worship, I would not admit him, because *prima facie*, he gave evidence that he did not understand the first principles of Christianity. But I would deal kindly with him, and trust to the truth and the spirit of God enlightening his mind. Let us have faith in the truth, and deal with individual cases, as they come, upon their own merits, but abstain from running tilt against this system, which will, by-and-by, rectify itself.

Rev. F. H. James (B. M. S., Chi-nan Fu):—I suppose no one present could say exactly how much is wrong or how much is right in ancestral worship. Very few understand the subject. We ought to

Study of the
subject
advised.

thoroughly study it before taking any action in regard to it. If we are going to attack it, we should know what we are attacking, and if we propose to leave it alone, we ought to clearly understand what we are leaving alone. All Buddhist, Taoist and other non-classical additions can be abolished without much difficulty.

No com-
promise
called for.

Dr. Martin and those who, to some extent, sympathise with him, have been charged with desiring to make a compromise with idolatry. It is not so; no one wishes for a moment to do this. Such insinuations are unfair. We must be strictly just, even in dealing with ancestral worship. What is wrong, forbid. Things questionable, or, as we think, inexpedient, deal with by advice and teaching. Non-important matters of external form and ceremony leave to be changed or expelled by the growing force of truth in the hearts of the people. Let us not be too ready to denounce and attack. We should first offer the Chinese something better; while we are doing this, and the Chinese are learning it, we can study the subject more thoroughly and become better fitted to deal with the matter.

Rev. J. C. Gibson (E. P. M., Swatow):—There is evidently a great deal of strong feeling on this subject, and we ought to have strong opinions on it. But, for that very reason, we ought to use measured language, and we ought not to say that any missionary is in favor of

the introduction of idolatry into the Christian church. I venture to think, with all respect for Dr. Martin, that his conclusion is quite wrong. But, of course, he does not advocate the toleration of idolatry. The whole point of his contention is that, in his view, there are elements in ancestral worship which are not idolatrous, and may, therefore, be tolerated. But I do not see how we can act on the suggestion of Dr. Martin that we should let ancestral worship alone. It meets us everywhere, and, without wishing to run a tilt against it, we are compelled to take up a definite attitude towards it. As practical missionaries, we are constantly dealing with applicants for baptism, and these people, men and women, are all mixed up with this worship. They must be advised as to whether they should continue it, or abandon it. Hitherto, we have advised them that as consistent Christians they cannot continue to practise it, and I do not see how we can give them any other advice. It is quite certain that the native church will bear us out most thoroughly in taking this position. None would be more surprised than the native ministers, elders and church members, to hear that ancestral worship is a right and legitimate thing.

Dr. Martin's
conclusion
erroneous.

It is not merely a matter of prostrations. The principal question is not as to the attitude of the worshipper. A more important question is, What is the real meaning and essence of these observances? Whatever it may be in theory, in practice, in the south of China at least, it is not a heartfelt worship. It arises from a selfish fear of the dead; and the offerings are made in the hope that by them the dead may be persuaded not to use their power to injure the living. It is a hard bondage in which the people are held. If we can show them that there is a God, in whose hands are all created spirits, alike of the living and of the dead, and that these fears are unnecessary, they will regard this freedom from bondage to demons as a great boon.

What is the
essence? of the
worship?

Arises from a
selfish fear of
the dead.

The Chinese themselves admit that this is the true view of ancestral worship. They say to us, "You are not filial; you show no regard to your ancestors; you teach people to discard their parents." "No," we say, "We hold our dead in tender regard; it is you who are unfilial. You do dishonor to your ancestors, and to the parents who loved you in life, by supposing that they will come back when they are dead to plague you, and by trying to flatter and deceive them with your offerings." This is a sound answer, and the Chinese admit that it is just. Whatever the theory, the main part in practice is merely a ritual by which the evil influence of the spirits of the dead is warded off.

I admit that there is also a little remnant of kindly feeling towards the dead. How shall we deal with this? We should pay attention to the funeral rites of the native church. In Swatow we have an order of service prepared by the native presbytery. All who can, go to the grave-side; and part of our service, I am glad to say, is the singing of hymns of Christian faith and hope—never more appropriate than at the side of the grave—and so we set forth the glorious hope of resurrection. Where this is done, the heathen will learn to say, "After all, Christians do not dishonor their dead." And these gatherings at Christian burials may become to many the gate of life, through the opportunity afforded of preaching the Gospel to those who gather to witness them.

Funeral rites
of the native
church
regarded.

Rev. J. Edkins, D.D. (Shanghai):—This has been to me a subject of great interest for years past. Four years ago Mr. Pearce sent me a book

A book from
Canton.

on ancestral worship, prepared by the Christian converts in Canton, in connection also with an attack on Christianity, by a heathen writer, based on the prohibition of the worship

of ancestors by converts to Christianity. I went through a considerable number of passages from writers both old and new, the result of which you will find in an article in the *Recorder*. I ask you to take into serious consideration the arguments brought forward by our native fellow-Christians in Canton, who have done their work well, and I rejoice in the appearance of such a book on account of the light it has thrown on

Present system
of ancestral
worship not
ancient.

ancestral worship. One principal conclusion to which they have brought us is this, that the present system of ancestral worship is not very old. It belongs to the Sung dynasty, and two of the most eminent men in that dynasty, *i.e.*, Chu

Hsi and Si Ma-ch'ien, are connected principally with the establishment of the modern rites of ancestral worship, as performed by the literati of this country. That is not a great antiquity; it is within a thousand years. Our native fellow-Christians in Canton have shown clearly that this system of ancestral worship, as practised by the present literati, differs in several points from that of the classics. Therefore, I say we are not called upon to make any compromise with the existing ancestral worship, because the system is not the same as that practised in the time of Confucius. For instance, there is the sacrifice of the *Han-shi*, *i.e.*, the cold collation, and the *Ch'ing-ming* worship, which are extremely modern. They do not belong to the ancient ancestral worship. What I would say to my missionary brethren is this: You should meet the literati with the evidence ready to hand; if they attack you, because you want to overthrow the system of ancestral worship, ask them, in the politest manner, to look into the ancient books and find proofs there that they themselves have left the ancient institution of their country, and, therefore, that their attack on Christianity for opposing it is without foundation. Notwithstanding this, I would say there is something very beautiful and noble in the system of ancestral worship, and we cannot in all points object to it. For, after all, what is the essence of ancestral worship? The essence of ancestral worship is filial piety; and it is this noble institution which has preserved China

Based on
filial piety.

so long. Therefore let us be careful what we say. Do not let us call it idolatry; it is not idolatry. Let us say the

system of ancestral worship is filial piety, with objectionable ceremonies; there is much in it that is modern, and we call on our Chinese friends to throw that aside. We are required, as Christians, to do this, and in this age of intelligent toleration, we may take this ground without fear and feel sure that the literati of this country will soon be willing to recognise that in introducing the Christian church into China, it is for us to teach them what it has taught us. Give them the Scriptures, and they will see that the worship of ancestors, as practised in this country, is entirely inconsistent with the teachings of Christ, and will not wish us to maintain that system. This is the proper ground to take, and I believe that Dr. Martin will recognise the reasonableness of it when the whole subject comes before him again. He is one with us in heart, and has the right Christian tone. We have to teach Christianity and maintain it, knowing that we are on a solid foundation, and in future years it will be seen that this ancestral worship will pass away like a cloud from a clear sky; and when the sun of Christianity shines down upon this country, the literati will recognise the necessity that we are under in teaching the Christian religion, to keep it free from all forms of pagan ceremonial.

Rev. A. Elwin (C. M. S., Hangchow):—I would ask you to notice particularly the concluding paragraph in Dr. Martin's paper: "*In conclusion, I respectfully suggest that missionaries refrain from any interference with the native mode of honoring ancestors.*" I feel that we ought to be very careful as to what we do. It is the narrow way that leads to the heavenly country. The Lord Himself made it narrow, and we cannot make it broad. We are naturally inclined to make it as broad and as easy as possible; but in this, whatever our feelings are, we cannot go beyond the Word of God. Is it not strange that these Chinese scholars think their friends need to be thus helped and fed? How differently we think of dear absent ones who are already with the Lord. There is nothing the Chinese fear so much as a hungry and destitute spirit. In Hangchow, we have a very large temple erected for the benefit of those ancestors whose descendants have all died. Twice a year vast quantities of paper clothes, money and food of all kinds are offered to these destitute spirits. Have you ever argued the point with a Chinese scholar? I have. On one occasion I saw a man burning some paper clothes, so I said to him, "Sir, do the spirits wear paper clothes?" He answered, "No, Sir, they do not; these paper clothes, after being burned, become cloth, or silk, in the next world." I said, "Sir, you have never been there to see, how do you know that these paper clothes turn into cloth and silk?" The man quietly answered, "Sir, how do you know they do not?"

The narrow way.

An argument with a Chinaman.

Rev. W. T. A. Barber (E. W. M., Wuchang):—We want to get behind the paper clothes, the fire crackers and all the other accretions to the idea which is at the root of all; we want to realise what is in the mind of the Confucian scholar apart from the influence of his wife or of the priest. Our final battle in China will not be against idolatry, it will be against the self-satisfied Confucian philosophy which is at the root of the nation's mental life. We scarcely realise sufficiently that when we tell a literary man that ancestral worship is wrong, we seem to him to sap the very basis of all morality. He is shocked through and through; it is as if a Chinaman assured me with earnestness that I am doing a guilty and stupid thing in worshipping God, and in this very comparison we see the sin of ancestral worship. Yet it appears to me that we often shut ourselves out from all influence with such men by our absolute lack of sympathy in the statement of our view. I know a literary man of good degree who said in conversation: "Your honorable religion is good, but there's one thing you'll never get us Chinese to do, and that is give up the worship of our ancestors." I know another who, after seventeen years of hearing and fighting the Gospel, has accepted it, and been baptised, and at great sacrifice is remaining true. When New Year was drawing near, I warned him, and asked him what his view was of ancestral worship. He thought awhile, and then, slowly and sadly, he said, "I see it is wrong, and so I mustn't go home." Why did he see it to be wrong?—Because there had come into his heart a newer and a nobler worship; he was learning something of that perfect love which casteth out fear. And that is the secret of true teaching on this as on other subjects. We must not endeavour

Need of sympathy in dealing with the Chinese on the question.

as an armed man to rouse all the animosity of the scholar. We must so stand by his side as to show him the better thing we have to teach him, and the expulsive power of a new affection will drive out the old mistaken view. I have conducted Christian funerals, where within the sound of Buddhist bells the words of the beautiful church service have spoken of the resurrection hope, and where the Christian hymn of resignation has lent emphasis to words addressed to the wondering heathen gathered round. And it is by such tokens of a reverence and love which links earth to heaven, that we shall lead the thoughtful scholar into that larger sphere of knowledge and of life where what is essentially true in the worship of ancestors shall find its consummation in the worship of the one great source of all, the one great ancestor, even Our Father which is in heaven.

Rev. C. F. Reid (A. S. M. E. M., Shanghai):—There is one point which has not been sufficiently urged. Why are we in China? We come as the preachers of the religion of Jesus Christ, and we present it as a perfect religion, because it supplies every need of the heart and enables us to fulfil every duty that devolves upon us as children of God and members of the great human family. It seems to me that any concession on our part, however slight, is an admission of imperfection in that religion: a concession that will give the Chinese a chance to say that we had to come to China to complete it by adding ancestral worship to it. No one would attribute to Dr. Martin any intention to compromise; it is not a question as to what he intends, but what he does. His paper does propose, in point of fact, a concession, a modification, an innovation. If we once begin, we shall be compelled to make other concessions. Therefore let us keep an unbroken front; let us raise the standard of the cross, stand by it to the death and make no compromise.

Rev. J. N. B. Smith (A. P. M., Shanghai):—I have been nearly nine years in China, yet in all that time only one person has ever made any objection to missions in my hearing. His objection was this: "None of the mandarins have been converted," and I could not deny it. I have no doubt that one reason why we do not meet with more favor among the mandarins and the literati, is that we hold an uncompromising attitude towards ancestral worship in all its various ramifications. It was said of our Master: "Have any of the rulers or the Pharisees believed on Him? But this people, who knoweth not the law, are cursed." He gave it as the crowning work of His ministry that "the poor have the Gospel preached to them." Christianity is emphatically a Gospel for the poor, and God has ever used the weak things of this world to confound the mighty. If we wish for success in China, we must be content to work among the people. I maintain that we Christians honor our godly ancestors more truly and lovingly than the Chinese do, or can do till they become, like us, "the sons of God."

Rev. Evan Bryant (B. & F. B. S., Tientsin):—I agree thoroughly with the winning side here to-night. When missionary brethren come into much contact with the Chinese high officials, it is curious to see how it leads in all cases to the same effect, viz., a somewhat friendly regard of that which the Protestant Christian church in China has hitherto regarded as wrong and sinful, as in this case of ancestral worship. This practice has hitherto been held to be superstitious and idolatrous, and I believe rightly so. Dr. Martin himself has set this forth very clearly. On pages 4, 6 and 7 of his paper he admits that ancestral worship is full of superstition and idolatry; and he admits also that the missionary may not countenance anything that may be construed as idolatry. How, then, in view of such admissions, Dr. Martin could come to the conclusion urged upon us on the last page of the paper, is to me unintelligible . . . However, I have risen to speak this evening specially to make a practical suggestion on the matter under discussion; and it is this: Would it not be well for us to urge our native brethren to take better care of the graves of their dead and of their graveyards, than they now, as a rule, do? Is there any reason why we may not suggest to them that they should go at the *Ch'ing-ming* season and dress the graves, without bowing, or offering incense, or firing crackers, or performing any other of the idolatrous practices of their heathen neighbours there? I believe that if we urged the native Christians more, to do for the graves of their dead something analogous to what we do in the West for the graves of our dead, it would do much to remove the objection so often brought against Christianity by the heathen, viz., that it teaches its adherents to treat with disrespect, or to ignore their deceased parents or ancestors.

Care for
Christian
graveyards.

Ch'ing-ming.

Rev. G. Reid, in reply, read several passages from Dr. Martin's essay.

TWELFTH DAY—MORNING SESSION.

ANCESTRAL WORSHIP

DISCUSSION.

Rev. C. W. Mateer, D.D., LL.D. (A. P. M., Tungchow), moved the following resolution:—"Whereas Dr. Martin, in his paper entitled 'Ancestral Worship—a Plea for Toleration,' has reached the conclusion 'that missionaries should refrain from any interference with the native mode of honoring ancestors, and leave the reformation of the system to the influence of divine truth when it gets a firmer hold on the national mind,'

Resolution
proposed.

"Resolved, that this Conference records its dissent from this conclusion and affirms its belief that idolatry is an essential constituent of ancestral worship."

(It was seconded by the **Rev. J. Hudson Taylor**).

Rev. C. W. Mateer, D.D., LL.D.:—I offer this resolution because I find there is a strong feeling in this Conference that we cannot afford, in the face of the Christian public sentiment of Great Britain and America, to allow such a paper as Dr. Martin's to pass without more than a mere

desultory discussion of the question. There seems to be some uneasiness lest this paper should be translated into Chinese and be used against us by the Chinese. I think we have much greater reason to fear that it will be taken up by religious and semi-religious newspapers, and the Protestant missionaries of China be held up as ready to tolerate the worship of ancestors in the Christian church. We are told that the body of Dr. Martin's paper is different from, and much more conservative than, his conclusion. To this I have only to say that Dr. Martin is supposed to know the legitimate force and logical conclusion of his own paper. He tells us to leave the reformation of the system to the influence of divine truth when it gets a firmer hold of the national mind. But when, it is fair to ask, will that be, if we begin by trailing Christianity in the dust at the feet of this Moloch of ancestral worship? Does truth grow strong by tolerating error? Has Christianity made her triumphs in this way? Let us not deceive ourselves. By conniving at error the church has more than once sold her birthright as a witness against sin.

The majority of this Conference owe it to themselves, in the interest of truth and in the face of Protestant Christendom, to record distinctly by vote their dissent from the conclusion which Dr. Martin reaches, and if the minority desire it, I am ready to have the 'yeas' and 'nays' recorded.

Rev. J. Ross (S. U. P. M., Moukden).—I think there is no question as to the feeling of every member of this Conference. We all feel that there are serious idolatrous practices connected with ancestral worship, and that these idolatrous practices are not to be tolerated; but would this resolution meet the whole of the circumstances of the case? I fear not. I confess

Objection to
the resolution.

to my own comparative ignorance of the ancient literature on the subject; but I am not prepared to take this motion in its fulness, and say that everything connected with ancestral worship is essentially idolatrous. It is possible that the idolatrous practices might be eliminated, and that there may be a residuum not idolatrous. I fear that if this motion is passed, we, as a Conference, are committed to the statement that there is nothing connected with ancestral worship which we can for a moment tolerate.

Rev. C. W. Mateer, D.D., LL.D.:—The resolution does not say there is nothing connected with ancestral worship that is not idolatrous.

Rev. J. Ross:—Does it imply that if idolatry is eliminated ancestral worship ceases to exist?

Rev. C. W. Mateer, D.D., LL.D.:—Practically, that would very speedily be the result.

Rev. J. Ross:—If, after eliminating the idolatrous, this so-called worship would cease, it follows that there is nothing important connected with it which is not idolatrous. If it can be so put that there is something implied in ancestral worship which is not essentially idolatrous, I shall be satisfied to support it.

Rev. C. W. Mateer, D.D., LL.D.:—I did not anticipate discussion, but I should like to explain the force of Dr. Martin's concluding paragraph. Look at the broad position he takes; that missionaries should "refrain from any interference with the native mode of honoring ancestors." That is, "let it stand in its integrity,"—that is the only rational explanation of that language. "And leave the reformation of the system to the influence of divine truth when it gets a firmer hold on the national mind." But if we degrade Christianity and drag it in the dust at the feet of ancestral worship, when will it ever get a strong hold on the national mind? I dissent from the logic of the whole quotation. We can quote Dr. Martin's own words, and record our dissent from that conclusion, and affirm that we consider idolatry an essential constituent of ancestral worship, in opposition to the only legitimate inference that can be drawn from the assertion of Dr. Martin.

Rev. J. Ross:—Would you object to inserting "at present" before the word "essential"?

Rev. C. W. Mateer, D.D., LL.D.:—We are dealing with it "*at present.*" We do not know what it may turn out to be in the future.

Rev. J. Ross:—If it is essentially idolatrous, it ceases to exist when the idolatry is eliminated. To me it is impossible to believe that the educated and intelligent native mind is entirely wrong in saying that it is not essentially and wholly idolatrous. If the words "as at present. practised" were inserted, it might meet my difficulty.

Rev. C. W. Mateer, D.D., LL.D.:—I do not think those words are required at all.

Rev. J. Ross:—I am prepared to dissent from Dr. Martin's conclusion as it stands alone, but not prepared to vote for this resolution in its present unqualified form:

Rev. J. Hudson Taylor (C. I. M.):—*Ancestral Worship* is the subject before us,—not the funeral rites which are or may be proper for Chinese Christians. That is a subject not brought before this Conference. *Ancestral worship is idolatry from beginning to end, the whole of it and everything connected with it.* The worship of any being, except *Jehovah*, is immoral and contrary to God's law. There can be no toleration of any worship except the worship of *Jehovah*, until we revise the Ten Commandments. We should have to reconstruct our Bible and our religion. I am profoundly thankful that this Conference is to have an opportunity of dissenting *toto cœlo* from the conclusion of our respected friend. I listened with great attention to all that was said yesterday, and was thankful to notice that not one word of disrespect to Dr. Martin was said by any speaker. But his conclusion is wrong altogether, and the title of his paper is one that cannot be discussed by any Protestant body: "*Worship (not of Jehovah)—but of ancestors—a plea for toleration.*" I support the resolution as it stands.

"Ancestral
worship is
idolatry."

Rev. A. Williamson, LL.D. (S. U. P. M., Shanghai):—I thought that this matter was settled last night. I think I stated clearly enough that I believe the system of ancestral worship to be idolatrous as to nine-tenths of it. I also agree with what Mr. Taylor says,—that to countenance it in any way in the Christian church is wrong. But the question is, How to deal with it as a public question? Dr. Mateer has referred to the churches in Europe. The churches at home are capable of understanding us, and the position we take up, but the great empire of China is not able to do so; and if we come to a resolution such as this, we shall arouse opposition from one end of China to the other, and put a weapon in the hands of the mandarins which they will use most efficiently against us. My contention is this, let our position be understood, but let no resolution be come to. This entire discussion has originated from a misunderstanding of the phrase "A Plea for Toleration." Dr. Martin does not mean that ancestral worship should be tolerated in the church, only that all that it involves to a Chinaman should be duly weighed, and no open crusade undertaken against it. I deprecate the persistency with which this is overlooked. I began my address last night by saying that I believe this matter will settle itself, and I believe so most strongly. Mr. Barber gave you one instance, and I could give you other instances in which, without any attack on ancestral worship, I have found that the truth with regard to the soul and its relations to God have dissipated this ancestral worship. I believe that our teaching will silently undermine it. All I say is, do not let us come forward and attack it. I move the previous question.

(The previous question having been carried, the resolution moved by Dr. Mateer was put to the Conference and carried, Rev. G. Reid protesting. In the afternoon session his written protest was handed in, but, after some discussion, withdrawn.)

EVENING SESSION.

THE evening session was devoted to prayer and praise, as a fitting close to the Conference. It was unquestionably the most remarkable meeting of all and will live in the memory of every one present. The Rev. H. Blodget, D.D., was in the chair, and his loving, fervent words were in touch with, and indicated the feeling of the whole gathering, which was one of unity in the Spirit and love to each other and to our common Lord and Master.

There was unwonted freedom in the meeting, which led members of Conference on all sides to rise and give a word of testimony, to lead in prayer or suggest a hymn.

Touching allusions were made by honored and beloved senior members to the possibility of partings before the next General Conference.

The year has not closed, but several of these partings—some startling in their suddenness—have already taken place with junior as well as senior members. Among these, the Rev. A. Williamson, LL.D., whose bowed head and striking figure attracted the sympathetic notice of many who attended the closing meeting, has gone to his rest. He died in harness, interested to the last in the great work of winning China for Christ, and full of plans and schemes for its furtherance.

After the singing of the hymn, "God be with you till we meet again," and the doxology, the benediction was pronounced, bringing this meeting, and the SHANGHAI GENERAL MISSIONARY CONFERENCE of 1890 to a close.

APPENDIX.

APPENDIX A.

(Communications relating to the opium evils read to the Conference.)

To the HON. SECRETARY

Of the GENERAL MISSIONARY CONFERENCE.

DEAR BROTHER,

THE accompanying resolution was adopted by the Central China Mission of the Methodist Episcopal Church at its annual session, held in Chinkiang, November 21st to 25th, 1889.

Will you kindly bring it to the attention of the General Conference.

Yours very truly,

ROBERT C. BEEBE.

NANKING, April 17th, 1890.

RESOLUTION.

THE CENTRAL CHINA MISSION of the METHODIST EPISCOPAL CHURCH urgently bring before the attention of the GENERAL MISSIONARY CONFERENCE in Shanghai the present condition of the opium traffic, and would earnestly request them to formulate some scheme by which missionaries in China, and Chinese Christians and all others interested in the prohibition of the opium traffic, may unite with the friends of this cause in England to bring pressure on the British and Indian governments to forbid the exportation of the drug from India.

We feel assured that now is the time to take strong action and rouse the British public by petitions to the Queen and Parliament, and through the Anti-opium and Tract Societies and with the aid of all the pulpits of the United Kingdom, to declare that the abominable traffic, as far as India is concerned, must cease.

ROBERT C. BEEBE,
Secretary.

Friends' Meeting House, 12, Bishopsgate Street Without,

LONDON, E. C., 7th of 3rd month, 1890.

From the REPRESENTATIVE MEETING of the SOCIETY OF FRIENDS in GREAT BRITAIN.

To the MISSIONARIES assembled in CONFERENCE at SHANGHAI.

DEAR BRETHREN,

WE greet you in the love of God, and desire for you that your Conference may be blessed by a fresh anointing for service, through the presence of our Lord and Saviour Jesus Christ.

We have had from time to time under our consideration the terrible evils of the opium traffic. These evils must be deeply deplored by those who, like yourselves, are living in their presence, laboring to spread the glad tidings of salvation amongst the Chinese. Especially will this be the case as regards those of you who are subjects of our beloved Queen, and who must feel that the unchristian course pursued by the British government towards China in this matter adds the sting of national complicity in the trade.

Since the great Missionary Conference held in London in the summer of 1888, the consciences of Christians in this land have been re-awakened on the subject. We believe that this re-awakening has been granted in answer to believing prayer, both in China and in England.

In view of the gigantic forces arrayed against us, which, from a human standpoint, appear overwhelming, and which may have caused the Chinese government to accept this traffic as inevitable, may we who are followers of the Lord, never forget His Words, "The things that are impossible with men are possible with God." In this assurance, and with the knowledge that His will is that we should be made righteous, both personally and nationally, let us not cease to pray and to work for the termination of this soul-destroying traffic.

While we rejoice to know that many of our fellow-Christians at home are resolved to do all in their power towards putting a stop to the Indian opium trade, we believe that an important share in this great conflict with evil rests with our brethren in China. It is our earnest prayer that you may be guided by the Holy Spirit in your deliberations and action as regards this important question, as well as in all the other subjects that will claim your consideration.

We remain, in the bonds of Christian love, your friends,

Signed in, and on behalf of, the aforesaid meeting,

CALEB R. KEMP,
Clerk.

*To the CONFERENCE OF PROTESTANT MISSIONARIES IN CHINA,
to be held at SHANGHAI, MAY, 1890.*

HAVING heard that, at your Conference, the subject of the OPIUM TRADE is one of those which will be discussed, we think you will be glad to receive some information as to the prospects of the agitation we are carrying on at home. Although we have not your privilege of carrying the Gospel to those amongst whom Christ has not yet been named, we are thankful to be permitted to assist you by striving to remove the great hindrance which the opium trade and the BRITISH GOVERNMENT'S connection with it, places in your way.

We are glad to be able to tell you that there are signs of renewed interest in our cause, especially amongst the Christian churches of the United Kingdom. The attention given to it at the Missionary Conference, held at Exeter Hall in the summer of 1888, led to the formation of a Christian Union for prayer to God on this subject, which now counts 3,038 members. To-day some of us have attended a prayer meeting, intended, henceforth, to be held regularly on the first Wednesday of each month, at the Mildmay Conference Hall, London, in connection with this Union.

In answer, doubtless, to the prayers which His own Holy Spirit has taught his people thus to unite in offering, the past year has witnessed greatly renewed activity in connection with the work of our own and other similar organisations. The division in the House of Commons during the past session showed a larger number of supporters of our cause than we have ever before been able to rally, and we have good reason to believe that, owing to special circumstances, it by no means represented the full amount of support upon which we can count in the representative House of Parliament. An appeal for a special fund, to enable us to conduct a more vigorous agitation during the present season, has already met with a generous and encouraging response. During the past three months, meetings held in some of the most important centres of population, as well as in smaller towns, have elicited cordial sympathy with the movement on the part of some influential leaders of public opinion, as well as amongst the masses of the people, though to audiences of the latter class, the sad history of our national dealings with regard to opium, generally comes as a strange surprise. Some, again, who had begun to despair of putting an end to the opium trade with China, have been aroused to fresh activity by the information that has lately reached us with regard to the spread of the opium vice amongst our own fellow-subjects in India, through

the opening of state-licensed opium dens in many of the cities of that country, and the revelations made on this point have materially assisted us in gaining the ear of the public to the whole question.

We are encouraged by these tokens of progress and of blessing; yet our dependence is not placed on them, nor do we forget the great difficulty of the task that lies before us. We rest in the assurance that, when God's own time shall come, the opium vice will no longer disgrace and discredit our country, just as the slave-trade, West Indian slavery, public lotteries, duelling, the cock-pit and the prize-ring have, one by one, ceased to be tolerated amongst us. As in these cases, so with regard to the opium trade, it will be by persistent Christian effort, accompanied and inspired by earnest prayer to Almighty God, that the wished-for consummation will be attained.

We believe it would be possible for you to give most valuable assistance in this work, and we take the liberty of submitting for your consideration a few practical suggestions as to the means by which, as it appears to us, missionaries, and especially medical missionaries, may be able to do this.

(1.) By inserting, in the reports you send home for publication or for the perusal of your committees, facts with regard to the opium habit calculated to interest the readers, showing how degrading a vice it really is, and how greatly the connection of the British government with the trade hampers your efforts to make known to the people of China the love of God in Christ Jesus.

(2.) By promoting the formation of Anti-Opium Associations in China, and sending to us, either direct or through your correspondents in London, particulars of the work of such Associations.

(3.) By prayer, both united and individual, for the following definite objects:—

a. That the rulers of Great Britain and of India may be made willing to put away the national sin of complicity in the opium trade.

b. That a blessing may rest upon the efforts of those who are seeking to enlighten the minds and consciences of the Christian public of this country with regard to this question.

c. That the Chinese authorities may be encouraged to deal vigorously with the native growth of the poppy.

d. That they may embrace the opportunity afforded by the expiry in May next of the term of four years from the ratification of the Additional Article of 1885, to renew their remonstrance against the import of Indian opium, in such a way as to show clearly that they still desire to rid China of this curse, notwithstanding the large revenue they now obtain from the imported drug.

Prayer meetings of Christian missionaries and native converts for these objects might, in some places, be possible, and would, doubtless, be attended with much blessing.

(4.) We would also suggest the appointment by the Conference itself of a standing committee to deal with this question. Such a committee might collect information and transmit it to this country, assist in the organization of Anti-Opium Societies and united prayer meetings in China, and watch for opportunities of influencing Chinese officials.

In conclusion, it is our earnest prayer that your Conference may be abundantly blessed, and that it may greatly promote the efficiency and fruitfulness of your labors in the Gospel of Christ.

On behalf of the Committee of the Society for the Suppression of the Opium Trade,

DON. MATHESON,
Chairman.

JOSEPH G. ALEXANDER,
Secretary.

Broadway Chambers,
Westminster, 1st January, 1890.

APPENDIX B:

(To Rev. J. C. Gibson's *Essay on Colloquial Versions*, p. 62.)

TABLE OF DIALECTS AND VERNACULAR VERSIONS OF SCRIPTURE.*

DIALECT.		CHARACTER COLLOQUIAL VERSIONS.	ROMANIZED VERNACULAR VERSIONS.
I.—Mandarin.			
1. Northern Mandarin.	...	Old Testament (Schereschewsky), 1875.	New Testament, 1889.
2. Southern Mandarin.	...	New " (Peking Committee), 1870.	Portions of New Testament for Blind.
3. Western Mandarin.	...	" " (G. John), 1887.	...
II.—Soochow.	...	New Testament, 1856.	...
III.—Shanghai.	...	New Testament, 1881.	...
IV.—1. Ningpo.	...	Gen., 1854; Ex.—Deut., 1885; Psalms, 1886.	New Testament, 1870.
2. Kihwa.	...	Isaiah—Daniel, 1888.	Isaiah, 1870.
3. Wenchow.	...	New Testament, 1870.	New Testament, 1850-1868.
4. Taichow.	...		Gospel of John, 1866.
V.—Foochow.	...		Matthew—Acts, 1890.
VI.—Amoy.	...	Old Testament, 1875-1884.	New Testament.
	...	New " 1856.	Gospel of John, 1886; Mark, 1889.
	...		(Remainder of New Testament in preparation.)
	...	Genesis, 1879; Ruth, 1875.	Old Testament, 1852-1884.
	...	Matt.—I. Cor., Phil., I. Thess.—Titus	New " about 1853-1873.
	...	Heb., I. II. and III. John, 1880-1884.	Matthew, for Blind, 1888.
	...	Gen. and Ex., 1886; Psalms, 1890.	Genesis, 1888; Jonah, 1888.
	...	New Testament, 1883.	Matthew, 1889; Mark, 1890; Luke, 1876.
	...	Gen.—Lev., Deut., Psalms, 1873-1888.	Acts, 1889; James, 1888.
	...	New Testament, 1872-1883.	New Testament, 1860-1883.
	...		Luke, 1867.
	...		(Mark, in preparation.)
	...		(Matthew, in preparation.)
	...		

* Referred to on page 71. For much of the information here summarized I am indebted to the kindness of A. Kenmure, Esq., of the British and Foreign Bible Society. I have not indicated different editions of the versions noted.

APPENDIX C.

(To the Essay on Colloquial Versions, by Rt. Rev. J. S. Burdon, D.D., page 98).

馬可八章三十八節

當此姦惡之世，恥我及我道者，人子以父榮，偕聖使臨時，亦必恥其人矣。 深文

凡在此姦淫邪惡世代，以我與我之道爲可恥者，人子得天父之榮，同聖天使降臨之時，亦必以其人爲可恥者。 淺文

凡在這姦淫作惡的世代，將我和我的道理當作可恥的，人子得了天父的榮耀，同聖天使降臨的時候，也必將那人當作可恥的。 官話

凡凡當者姦惡其世代，羞恥我連我其道理，人子用天父其榮耀，共聖天使齊梨時候，也的的羞恥者。 福州俗話

路加二十一章三十四節三十五節

自當謹慎，勿以饜飮沈湎，世之憧擾累心，恐其日突然臨爾，如機檻臨宅土之人。 深文

爾當謹慎，勿貪食醉酒，與世事纏繞，昏迷爾心，恐在不意之時，彼日忽臨，因彼日將臨於遍地之人民，如網羅然。 淺文

你們應當謹慎，不要貪食醉酒，與世事纏繞，迷昏了你們的心，恐怕你們想不到的時候，那日子臨到，因爲那日子如同網羅一般，必在遍地人民想不到的時候臨到。 官話

汝自家著細膩，恐怕汝好食貪酒，連乞世事，吵擾汝其心者，日子忽然間就至汝禮者，日子就像羅網一樣，剝至者居住地上其伋禮，
福州俗話

行傳四章十三十四節

衆見彼得約翰，侃侃如也，識其未學蚩氓，異之，又知其從耶穌，而見得愈之人偕立，所以無言可詰，
深文

衆見彼得約翰，侃侃而言，又知其原爲無學問之小民，遂覺希奇，且識其爲隨從耶穌者，惟見痊愈者與伊等同立，則無言可駁，
淺文

衆人看見彼得約翰，放膽辨論，又知道他們原是有學問的小民，便覺希奇，認出他們是跟從耶穌的，只因看見那治好了的人，和他們站在一處，就無話可說，
官話

衆人見彼得約翰，大膽講論，也曉的伊是毛學問其小民，就奇特伊，只認的伊前日是跟耶穌，伶看見者病好其人，共伊齊跬一堆，就毛毛盤駁，
福州俗話

以弗所書四章十四節

毋若小子，受人詭譎伎倆，以其教風動煽惑，
深文

使我等不再爲嬰孩，中人詭計，與欺騙之法術，即隨從各等異端，如被風波搖蕩，
淺文

使我們不再作嬰孩，中了人的詭計和欺騙的法術，就隨着各樣異端，如被風波搖蕩，官話
不通再像佻仔，受人詭計哄騙，乞伊其教搖動迷惑去，福州俗話

教會禱文 俱用淺文

親愛之兄弟，聖經屢勸我等自認一切罪惡，不可在全能之主天父前隱瞞，須用謙虛悔恨順從之心承認，如此，主必用無窮之恩惠慈悲，赦免我等，我等本當時常在主前虛心認罪，現今大家聚集，欲謝主之大恩，頌主之榮耀，聽主之聖經，求主賜我等身體靈魂不可少之恩典，更當認罪，所以我勸爾等存潔淨之心，用低微之聲，到施天恩之寶座前，隨我而言，勸衆文

無所不能至慈悲之天父，我等離開聖道，錯行如失羣之羊，我等常任己意，常縱己欲，違犯天父聖法，當爲者不爲，不當爲者反爲，我等實是軟弱，無力行善，求上主照爾託我主耶穌基督應許世人之恩，哀憐我等犯重罪之人，認罪者，求主憐恤，悔罪者，求主赦免，又求至慈悲之父，因爲耶穌之功勞，使我等以後專奉天父，公義待人，安分守己，我等即將榮耀，歸於天父之聖名，阿們，認罪文

我信上主，即無所不能之聖父，創造天地之主，我信其獨生之聖子，我主耶穌基督，我信耶穌爲受聖神感動之童貞女馬利亞所生，我信耶穌在本丟彼拉多手下遇難，被釘於十字架，死而葬埋，降至陰間，第三日，從死復活，升天，坐於無所不能之上主聖父之右，後必自彼處降臨，審判活人死人，我信聖神，我信聖公會，我信聖徒相通，我信赦罪之恩，我信身死後必復活，我信永生，阿們，使徒信經

APPENDIX D.

(To Dr. Mary W. Niles' Essay on "Medical Missionary Work in China
by Lady Physicians," page 279.)

LADY PHYSICIANS ENGAGED IN MISSIONARY WORK IN CHINA.

NAME.	BOARD WITH WHICH CONNECTED.	STATION.	YEAR OF ARRIVAL.	WORK.
Mrs. L. A. King, M.D.	L. M. S.	Tientsin	1877	Hospital for women and children.
V. C. Murdock, M.D. ...	A.B.C.F.M.	Kalgan	1881	Dispensary.
Mrs. L. E. Perkins, M.D.	"	Ling-ching-chow	1882	Lady physician in hospital for men and women.
Kate C. Woodhull. ...	"	Foochow	1884	Hospital for women and children; medical students, women.
Mary W. Niles, M.D. ...	A. P. M.	Canton	1882	Lady physician in hospital for men and women; 54 beds for women medical students, men and women.
Mary H. Fulton, M.D.	"	"	1884	Dispensaries, 2; itinerating work; med. students, men and women.
Marion E. Sinclair, M.D.	"	Pekin	1888	Lady physician in hospital for men and women.
Mary Brown, M.D. ...	"	Weihien	1889	
Margaret Dickson, M.D.	"	"	"	
Lucy H. Hoag, M.D. ...	A.M.E.M.	Chinkiang	1883	Hospital and dispensary for both sexes; medical students, men.
Anna D. Gloss, M.D. ...	"	Tientsin	1885	Isabella Fisher Hospital for women & children; dispensaries, 3.
M. E. Carlton, M.D. ...	"	Foochow	1887	Hospital for women and children; 40 beds; dis.; med. stu., women.
Edna G. Lerry, M.D. ...	"	Tsunhua	.....	Hospital; country work.
E. Reifsnyder, M.D. ...	W. U. M.	Shanghai	1883	Margaret Williamson Hospital for women & children; 20 beds; medical students, women.
Mary Gale, M.D. ...	"	"	1887	
Ella F. Swinney, M.D.	S. D. B.	"	1883	Dispensaries, 2.
S. M. Burdick, M.D. ...	"	"	1889	
Mildred Philips, M.D.	A. S. M. E.	Soochow	1884	Hospital for women and children; medical students, men.
Mrs. A. R. Watson. ...	E. B. M.	Ching-chow-fu	1885	Lady physician in hos. for men & women; medical stu., women.
Mrs. Scott, M.D. ...	A. B. M.	Swatow	1889	Hospital for women and children, 22 beds.
Marie Haslep, M.D. ...	A. P. E. M.	Wuchang	1888	Hospital for women and children; medical students, women.
A. Marston, M.D. ...	S. P. G.	Peking	1889	
Louisa G. Sugden. ..	E. W. M.	Hankow	1886	Hospital for women and out-dis- pensary.

LADY PHYSICIANS FORMERLY MISSIONARIES IN CHINA.

NAME.	DATE OF ARRIVAL.	DATE OF RETURNING.	BOARD WITH WHICH CONNECTED.	STATION.
L. L. Combs, M.D.	1873	1887	A. M. E. M.	Woman's Hospital, Peking.
L. Mason, M.D.	1874	.....	„	Kiukiang.
S. Trask, M.D.	1874	.....	„	Woman's Hospital, Foochow.
Sarah Anderson, M.D. ...	1877	1880	A. P. M.	Chefoo.
Miss Jones, M.D.	1877	.....	A. M. E. M.	
C. H. Daniells, M.D.	1878	1883	A. B. M.	Woman's Hospital, Swatow.
A. D. Kelsey, M.D.*	1878	.....	A. P. M.	Tungchow.
J. E. Sparr, M.D.... ...	1878	1883	A. M. E. M.	Woman's Hospital, Foochow.
K. C. Bushnell, M.D.... ..	1879	1882	„	Kiukiang.
E. Gilchrist, M.D.	1881	1882	„	„
M. A. Holbrook, M.D. ...	1881	1887	A.B.C.F.M.	Hospital, T'ungchow.
C. A. Corey, M.D.	1884	1888	A. M. E. M.	Woman's Hospital, Foochow.
Ruth McCown, M.D.	1885	1886	A. B. M.	Shanghai.
Susan Pray, M.D.	1886	1887	A. M. E. M.	Woman's Hospital, Foochow.
Y. May King, M.D.*	1887	.....	D. R.	Amoy.

* Now engaged in mission work in Japan.

APPENDIX E.

REPORT OF THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THIS committee was called into existence by the General Conference of Missionaries which met at Shanghai in May, 1877, and which resolved that "the Revs. W. A. P. Martin, D.D., LL.D., A. Williamson, LL.D., C. W. Mateer, D.D., LL.D., Y. J. Allen, D.D., LL.D., R. Lechler and J. Fryer, Esq., be appointed to prepare a series of elementary school books, suitable for the present wants of mission schools."

All the members of this committee have been spared to the present time, and are devoutly thankful to Almighty God that they are able to present the following report to the second General Missionary Conference now assembled.

Immediately after their appointment, the committee met several times and agreed upon the undernoted resolutions:—

PRELIMINARY RESOLUTIONS.

I. *Resolved*, That arrangements should be made for the preparation of two series of school books in Chinese, viz., a primary series and an advanced series, and that the style of both series should be the simplest *Wen-li*, leaving subsequent translation into mandarin an open question.

II. *Resolved*, That the subjects of the works of both series should be as follows:—

1. Set of object lessons, a simple and an advanced catechism, first, second and third readers.
2. Arithmetic, geometry, school algebra, surveying, natural philosophy and astronomy.
3. Geology, mineralogy, chemistry, botany, zoology, anatomy and physiology.
4. Physical geography, political and descriptive geography, and sacred geography, with natural history.
5. An epitome of ancient history, an epitome of modern history, a history of China, a history of England and a history of the United States of America.
6. The industries of the West.
7. Language, grammar, logic, mental philosophy, moral science and political economy.
8. Vocal and instrumental music and drawing.
9. A series of school maps and a set of botanical and zoological charts for school-room walls.
10. The art of teaching; and any other subjects which may be hereafter agreed upon.

III. *Resolved*, That all persons who have published works in Chinese on subjects that would be suitable for either series, or are already engaged in the preparation of such works, or are willing to undertake the compilation of such books, should be asked to correspond at once with the secretary, forwarding copies of their books or particulars respecting them. Further, that suggestions should be invited from all who feel interested in such matters.

IV. *Resolved*, That the nomenclature made use of in both series should, as a matter of necessity, be uniform and in harmony with that of as many existing publications as possible. To ensure such uniformity it is advisable to prepare glossaries of technical terms and proper names from the principal existing publications on the various subjects, whether such books be of native or foreign origin. In order to carry out this object it is proposed:—

1. That, where possible, the authors or translators themselves should be asked to supply glossaries in English and Chinese of the terms and names they have used.

2. That purely native books, and Chinese books of foreign origin issued by any one not now in China, should be carefully looked through, and the terms and names employed made into separate glossaries. And it is hoped that all who are willing to undertake any portion of this work will at once inform the secretary as to the names of the books from which they will prepare lists of the technical terms and proper names.

3. That the above glossaries should be collected and united into three different vocabularies, viz., 1. Arts, sciences and manufactures; 2. Geographical; 3. Biographical. And that these vocabularies should then be printed and a copy sent to every one engaged in the preparation of our work.

4. That the preparation of the first list be assigned to Mr. Fryer, and the second to Rev. Dr. Y. J. Allen.

5. That Mr. Wylie should also be asked to supply a glossary of proper names, and Dr. Macartee to supply lists of such terms and names as have been employed by the Japanese in their translations or compilations from foreign works.

In these preliminary meetings all the members took part, except Dr. Martin who was in Peking; afterwards they received suggestions from absent members, and ultimately Dr. Martin appointed Rev. J. N. B. Smith to represent him; Dr. Mateer, first Rev. Dr. Farnham, and afterwards Rev. G. F. Fitch; while Mr. Lechler designated Rev. Dr. Faber, who acted for a time, and lately Rev. Dr. Edkins took his place as Mr. Lechler's proxy.

From the beginning they associated with themselves Rev. Wm. Muirhead, who acted first as treasurer and afterwards—to the present—as chairman. In 1886 they added Rev. Y. K. Yen and Rev. A. P. Parker as colleagues, so that the committee now consists of Rev. Wm. Muirhead, chairman; Rev. Y. J. Allen, Rev. R. Lechler, Rev. Dr. Martin, Rev. Dr. Mateer, Rev. A. P. Parker, Rev. Y. K. Yen, John Fryer, Esq., hon. editor and treasurer; Rev. Dr. A. Williamson, hon. secretary.

In accordance with the foregoing resolutions, a circular was addressed to many missionaries, inviting co-operation.

In this circular the object of the committee was set forth and the kind of books desired, while the business arrangements were also specified. The chief portion ran as follows:—

The books are to be in simple *Wen-li* and well illustrated. The plan and details the committee leave to your own judgment; all they venture to suggest are:—

I. That it be not a translation, but an original work, composed *ad hoc*. That you compare some of the best foreign books on the subjects, select the one most suitable as a basis, and then bring your own knowledge of the literature of the nation, maxims of the people and manners and customs of the country, to bear upon the work in hand, so as to prepare a book which will tell powerfully upon the Chinese.

II. That it be a book, not merely to instruct the reader, but from which the teacher may teach.

III. There is little doubt but that these books, when prepared, will be used by the scholars and people of the land. It is, therefore, of the highest importance that while the books be strictly scientific, every opportunity should be taken of drawing attention to the great facts of God, sin and salvation.

IV. Uniformity of terms is another matter of great moment; the committee most respectfully, therefore, beg you to keep a list of all the characters you use for names of persons and places, and those employed by you to express scientific *formule*; and at as early a stage of your work as possible, transmit it to the secretary, who will place it in the hands of the committee for comparison, and afterwards forward you an approved "set of terms" for your consideration.

V. Should there be ultimately a difference of opinion, one of the terms will be placed in the margin. The committee have agreed that each author use his own terms for *God*, *gods* and *spirit*, with the proviso that an explanatory note be inserted in the preface.

VI. As regards the business arrangement the committee have agreed that the copyright be left in the hands of the author, on the condition that a certain number of copies, sufficient to defray the expenses of publication, remain in their hands in all editions, but that after this all copies sold shall go to the benefit of the authors.

After the writers had consented, and the programme of work had been satisfactorily arranged, the committee prepared an appeal for funds, both to foreigners and natives. This was most generously responded to—as will appear in our Treasurer's Report—and the printing of the first books in hand very soon commenced.

The result was that the committee, by July, 1878, were able to issue a very full programme of work, which will be found in the *Recorder* of that year, pp. 208-9. This work has been carried on with considerable success, as will be seen by the subjoined list of works now on sale and in course of publication.

The greater portion of the books were suggested and published at the expense of the committee, but it was found expedient to allow certain authors to bring out their own books and afterwards buy such copies as might be agreed upon. The committee also asked several writers to allow particular books to be placed on their list, though no purchases were made. These different classes of books are set forth in the editors' report.

The committee have reported from time to time in the *Recorder*, so that it does not appear necessary to do anything more than add the synopsis which is given by the editor.

During the course of their work the committee have accumulated a considerable amount of property, partly by gift and partly by purchase.

The London Religious Tract Society made a grant of electrotypes and pictures, valued at £231; Messrs. Wm. Collins, Sons & Co. gave them at half price electros of all the illustrations in their valuable series of school books; Messrs. Nelson and Sons also made a reduction in favor of certain plates obtained from them. The present amount and value of stock appears in the treasurer's statement.

Though the committee have thus secured a comparatively complete series of books, both for schools and colleges, there are yet not a few *lacunæ*, chiefly owing to friends being unable to carry out their intentions. And there are those which might have been more satisfactory. As the work stands, however, they are thankful for what has been achieved.

One thing they much regret. They have not been able to secure uniformity in terms. At an early stage (see *Recorder*, March and April, 1880) it was agreed that the characters used for persons and places in the *Hēn-li* versions of the Old and New Testaments, published by the British and American Societies, should be adopted; also that the lists (1) of Mathematical Terms, (2) Astronomical Terms, (3) Terms used in Mechanics, (4) the names of the Fixed Stars, all of which—supplied by Mr. Wylie—appear in Doolittle's Vocabulary; further (5) the Taoist words and phrases by Dr. Chalmers, and (6) the Buddhists' words and phrases by Dr. Edkins, both of which are likewise given in that same vocabulary, should be accepted as theirs. So far, good; but as regards science, geography and history, they have been unsuccessful. Some authors insisted on their own terms; others allowed the committee only partial control.

A translator's *Vade Mecum*, by J. Fryer, Esq., has been in progress for several years, and some portions are already issued. When completed, as they hope it soon will be, it will be a valuable help and guide to all who may in future write on scientific subjects. They have also agreed to urge that no new MS. be printed or new editions issued without a glossary in Chinese and English.

The members of the committee have all tried to do their duty; but special thanks are due to the Rev. Wm. Muirhead, who has been honorary treasurer from the beginning until 1885, and is now chairman, and also to John Fryer, Esq., who has been throughout honorary editor, and spared neither time nor labor on the series, and since 1884 has also been their hon. treasurer.

ALEXANDER WILLIAMSON,
Hon. Secy.

GENERAL EDITOR'S REPORT.

The general editor was formally asked to undertake the duties of his office at a committee meeting, held on the 27th of Oct., 1879, although he had previously been acting in that capacity.

Since the commencement, he has edited in all, forty-two different works, representing eighty-four volumes, together with forty different sheets of wall charts, upon which the Chinese names are written. Such of these works as have been produced entirely with the funds raised by the committee will be found in list A, while those which have been printed at the editor's own expense and afterwards adopted by the committee, will be found in list B.

He has further assisted in either the editorship or printing of several of the seventeen works arranged in list C., representing 30 volumes. With four exceptions, these seventeen works have all been cut on blocks, which are the property of the committee, and are in the general editor's care. It is fortunate that the authors of these works were willing to take the entire or partial responsibility of editing them, otherwise the general editor's task would have been so much the heavier. The services rendered by the Rev. Wm. Muirhead, in this editorial capacity, are worthy of special recognition.

The remaining books, which have been adopted by the committee, but have been edited and printed entirely by the writers themselves with their own funds, and of which a certain number of copies have been purchased for sale, will be found in list D.

It is estimated that about 30,000 volumes of books or copies of maps, charts, etc., have been issued since the commencement, and that about half that number are now in stock.

The entire care and responsibility of the committee's working stock, consisting of wooden blocks, metal stereotypes, plain and coloured engravings and books, as well as the constant supply of editions of such works as have been exhausted at the depository, has devolved upon the general editor from the first.

Before the Chinese troubles with France the working stock was kept principally at his residence at the Kiangnan Arsenal, for the sake of convenience. As a precautionary measure it was then removed to the Settlement, part being stored in the godowns of the London Mission, kindly lent, up to the present time, for the purpose; and the remainder in the Chinese Scientific Book Depôt. In the latter place fire insurance to the extent of Taels 2,000 has been effected.

The books that have been cut on blocks are in good, bold type after the most approved style, and, as a rule, uniform with the publications of the Kiangnan Arsenal. The cutting of the blocks has been effected partly in Shanghai and partly in Canton and Hankow, where at first it could be done cheaper than in Shanghai. The prices for cutting are now nearly the same in all three places; and therefore, as a matter of convenience, all recent work has been done here. The paper and binding are of good quality, native white paper being principally used. In some cases, the engravings with which the blocks have been illustrated, have been printed from stereotype blocks in foreign presses and bound up either at the beginning of each volume or in the places where allusion is made to them in the body of the work.

No building or location having been provided either for the editor's work and the printing and binding of books, or the storage of working stock, the use of the Chinese Scientific Book Depôt has, at no little inconvenience, been given for the purpose.

In handing over the results of these thirteen years of editorial work to the Conference, I feel that, imperfect though my services have been,—and none are more conscious of their imperfections than myself,—yet the best has been done that could be done under the circumstances.

In spite of many difficulties and discouragements which need not be here enumerated, my work has been steadily, and I trust faithfully, prosecuted; and the committee, as a whole, have given me all the sympathy, encouragement and assistance in their power.

In conclusion, it is my earnest hope to see a new committee, composed chiefly of practical educationists, who know by experience what are the essentials of a Chinese School or Text-book for use in mission schools. Such a new committee can take up the work where the old committee leaves it, and carry it on towards perfection, profiting by the results of our mistakes, as well as by whatever is good and useful in the books and materials which we have now the pleasure of handing over to them.

JOHN FRYER,
General Editor.

LIST A.

			Vols.
Geology,	Rev. G. L. Owen,		1
Ancient Religions and Philosophies,	Dr. Williamson,		3
Mental Arithmetic,	Mrs. Capp,		1
Chemistry,	John Fryer, Esq.,		1
Zoology,	Miss Williamson,		1
History of Russia,	Rev. F. Galpin		3
Moral Philosophy,	Rev. J. Whiting,		2
The Eye and its Diseases,	Dr. Douthwaite,		1
Chemistry of Common Life,	John Fryer, Esq.,		4
Wall Charts with Handbooks:—		Sheets.	
Anatomy and Physiology,	Dr. Douthwaite,	2	2
Astronomy,	Revs. Dr. Baldwin & N. Sites,	4	1
Birds,	Mrs. Williamson,	1	1
Botany,	John Fryer, Esq.,	4	1
Electricity, .. .. .	.. .. .	5	1
Hydraulics, .. .. .	.. .. .	1	1
Hydrostatics, .. .. .	.. .. .	1	1
Heat, .. .. .	.. .. .	2	1
Light, .. .. .	.. .. .	2	1
Mammals,	Mrs. Williamson,	1	1
Mechanics,	John Fryer, Esq.,	1	1
Mineralogy, .. .. .	.. .. .	1	1
Model Drawing, .. .. .	.. .. .	12	1
Properties of Matter, .. .. .	.. .. .	1	1
Steam Engines and Boilers, .. .. .	.. .. .	2	1
Books with Coloured Pictures:—			
History of Joseph,	Mrs. Williamson,		1
" Moses, .. .. .	.. .. .		1
" Ruth, .. .. .	.. .. .		1
" David, .. .. .	.. .. .		1
" Daniel, .. .. .	.. .. .		1
Psalms CIV., .. .. .	.. .. .		1
Book of Proverbs—Selections .. .. .	.. .. .		1
Prodigal Son, .. .. .	.. .. .		1
Noted Horses, .. .. .	.. .. .		1
Domestic Pets, .. .. .	.. .. .		1
Noted Dogs, .. .. .	.. .. .		1

LIST B.

Chemical Apparatus and Reagents,	John Fryer, Esq.,	2
Electro Metallurgy, .. .. .	.. .. .	2
Meteorological Instruments, .. .. .	.. .. .	1
Photography, .. .. .	.. .. .	2
Outline Series, Set I:—		
Acoustics, .. .. .	.. .. .	1
Astronomy, .. .. .	.. .. .	1
Chemistry, .. .. .	.. .. .	1
Electricity, .. .. .	.. .. .	1
Physical Geography, .. .. .	.. .. .	1
Political Geography, .. .. .	.. .. .	1
Geology, .. .. .	.. .. .	1
Pneumatics, .. .. .	.. .. .	1
Outline Series, Set II:—		
Algebra, .. .. .	.. .. .	1

Outline Series, Set II. (*continued*):—

Arithmetic,	John Fryer, Esq.,	Vols. 1
Calculus,	"	1
Conic Sections,	"	1
Drawing and Mathematical Instruments,	"	1
Mechanics,	"	1
Mensuration,	"	1
Trigonometry,	"	1
Outline Series, Set III:—	"	1
Dynamics,	"	1
Hydraulics,	"	1
Optics,	"	1
Heat,	"	1
Mineralogy,	"	1
Physiology,	"	1
Zoology,	"	1
Botany,	"	1
Translators' Vade Mecum:—	"	1
Part I., Vol 1. Mineralogical Terms,	"	1
2. Terms in Chemistry,	"	1
3. Terms in Materia Medica,	"	1
4. Terms on the Steam Engine,	"	1

LIST C.

First Reader,	Miss Lillie Happer,	1
Second,	"	1
Third,	Rev. Dr. Happer,	1
Church History,	Rev. H. Corbett,	4
Mental Philosophy, Vol. I.	Rev. Y. K. Yen,	1
Geography,	Rev. Wm. Muirhead,	1
History of England,	"	2
International Law,	Rev. Dr. Martin,	4
Five Gateways of Knowledge,	Rev. Wm. Muirhead,	1
Sacred Geography,	Dr. Graves,	1
Topography of Palestine,	"	1
Universal History,	Rev. D. Z. Sheffield,	6
Principles of Vocal Music,	Mrs. C. W. Mateer,	1
Botany,	Rev. Dr. Williamson,	1
Aids to Understanding the Bible,	"	2
Hygiene,	Dr. Kerr,	1
Map of World in Hemispheres,	Rev. Y. K. Yen,	1

LIST D.

Arithmetic,	Rev. Dr. Mateer,	3
Geometry,	"	2
Lessons in Physiology,	Dr. Porter,	1
Political Economy,	Rev. Dr. Martin,	3
Jurisprudence,	"	5
Natural Philosophy,	"	7
Anatomy,	Dr. Osgood,	6
Physiology,	Dr. Dudgeon,	16
Geography, Universal,	Rev. T. D. Chapin,	1
Natural Theology,	Rev. Dr. Williamson,	4
Civilization,	Rev. Dr. E. Faber,	5
Dogmatics,	Rev. M. Schaub,	4
China and her Neighbours	Rev. Dr. Y. J. Allen,	1
Education, H. Spencer,	Rev. Y. K. Yen,	1
Scientific Primer Series,	Rev. Dr. Edkins,	16
Biology,	Dr. Holbrook,	1
The Personality of God,	Dr. Williamson,	1
The Government of God,	"	1
Jesus Christ the Light and Life of World,	"	2
In course of preparation. { Christian Commentary on the } 4 Books,	Dr. Faber, .. ..	..
{ Christian Commentary on the } 5 Classics, .. .. .	" .. ..	..
{ Classical Atlas { based on } Modern Atlas { Johnston's, }	Rev. D. Z. Sheffield, .. ..	..

TREASURER'S REPORT.

When the Committee of the School and Text-Book Series was appointed by the Conference in 1877, no funds whatever were placed in their hands, but they were empowered to raise money in the best way they could. Hence at the preliminary meetings immediately after the Conference they did not feel the need of a Treasurer, and none was appointed. Early in 1879, however, as subscriptions began to come in, it became necessary to ask some one living in Shanghai to undertake the Treasurership. The Rev. Wm. Muirhead kindly consented to perform the duties of that office, and his appointment was confirmed by a circular sent round to the various members. He was elected formally as a member of the Committee at the meeting held on October 24th, 1879, when he reported the sum of Taels 1,083.60 in hand, and various amounts promised, which he hoped soon to realise. Though this was far short of the Taels 3,000 which it had been thought necessary to have in the Bank before commencing to publish, it was nevertheless determined to push forward the work.

During the five years of Mr. Muirhead's Treasurership subscriptions flowed in from various sources, a large proportion of them being through his own exertions in bringing the work before the notice of persons able and willing to render pecuniary assistance. The result was that when he handed the accounts over to me on leaving Shanghai early in 1884, there was a balance of Taels 1,037.37 in hand, while a considerable number of books had already been issued, and a steady return from their sales had commenced.

During the six years and upwards that the Treasurership has been in its present hands, there has been a constant demand for our books, some of which have reached second or third editions. The average net amount derived from sales for the last six years has been nearly \$700 per annum, of which about one-half were sold through the Depository at the Mission Press, and nearly all the remaining half through the Chinese Scientific Book Depôt. This annual receipt the Conference may, to a great extent, depend upon, in whatever new organization the S. & T. B. Series may hereafter assume.

The retail prices of the various books have been fixed at from 33 per cent. to 25 per cent. above the actual cost price, as is done by Book Societies in India, so as to leave sufficient margin for trade discounts and losses. From a business point of view the work of the committee may be regarded as a success. Although there may be no balance in hand when all debts are paid, yet nothing has been lost; on the contrary, the purchased stock in hand more than represents the amount of subscriptions and donations received. A list of this valuable stock is appended. There is a very large supply of maps of the world, of large and reduced wall charts, and of books that have not found ready purchasers, enough to last for five to ten years, or even longer at the present rates of sale.

No subscriptions have been received or asked for since 1882. The total amount received under this head was Taels 4,345.91, of which Taels 198.69 came from the Southern Methodist Missionary Board; Taels 481.93 from the London Religious Tract Society; Taels 1,000 from Thos. Hanbury, Esq., and Taels 1,134.67 from Mr. A. Wylie, the balance of a large sum given him by J. Foster, Esq., of Foochow, for the publication of scientific works. The remaining subscriptions of Taels 1,530.62 came from individuals in different parts of China and from home lands. It is an interesting fact that the first name on the list of subscribers is that of the late Marquis Tsêng, who gave \$30 in 1878. Many other influential Chinese officials and gentry subscribed.

Appended is a statement of the approximate position of the School and Text Book Series on the 31st of March, 1890.

APPROXIMATE POSITION OF THE SCHOOL AND TEXT BOOK

SERIES COMMITTEE on the 31st March, 1890.

RECEIPTS.

March 15th, 1884.	Subscriptions, Rev. W. Muirhead's account,	Tls. 4,354.91
	Bank interest, ..	216.10
	Sales of books, ..	895.88
„ 31st, 1890.	Bank interest, Mr. Fryer's account, ..	247.47
	Sales of books, ..	3,702.80
Total Receipts, Tls.		<u>9,417.16</u>

DISBURSEMENTS.

March 15th, 1884.	Expenditure, Rev. W. Muirhead's account,	Tls. 4,429.52
„ 31st, 1890.	„ Mr. Fryer's account, ..	4,425.30
	Cash in hand,	562.34
Total, Tls.		<u>9,417.16</u>

STOCK ACCOUNT.

March 31st, 1890.	Books, etc., in Depository, Mission Press,	Tls. 1,500.00
	Maps, blocks, etc., in Chinese Scientific B. Dépôt,	2,000.00
	Blocks, prints, etc., in London Mission godown, ..	1,500.00
Total Stock, Tls.		5,000.00
Not yet paid for,		500.00
Approximate value of Stock paid for, ..		<u>Tls. 4,500.00</u>

JOHN FRYER,

Hon. Treasurer,

APPENDIX F.

(To Rev. Dr. Farnham's *Essay on Periodical Literature*, p. 555.)

LIST OF PERIODICALS IN THE CHINESE LANGUAGE.

NAME.	EDITOR.	LOCATION.	BEGUN.	GREATEST NO. OF COPIES.	CHARAC- TER.	PRICE PER ANN.	FORM.	REMARKS.
京報	..	..	..	10,000	Secular	\$6.60	Book	Daily.
1 Peking Gazette	..	Peking	..	..	..	..	..	..
.. 祭世俗每月統紀傳	..	..	..	..	..	..	..	..
2 Chinese Monthly Magazine	Drs. Milne and Morrison	Malacca	1815	..	Religious	..	"	Monthly. Discontinued 1821.
3 持運報要	..	..	..	..	..	..	..	..
.. The Monthly Magazine	Dr. Medhurst	Batavia	1823	..	..	..	"	Monthly. Discontinued 1826.
4 天下新聞	..	..	..	..	..	..	..	..
.. The Universal Gazette	Rev. Samuel Kidd	Malacca	1828	..	..	..	Sheet	Discontinued 1829.
5 東西洋考每月統紀傳	..	..	..	..	..	..	..	..
.. Chinese & Foreign Magazine	Drs. Medhurst and Gutzlaff	Singapore	1833	..	..	..	Book	Monthly. Discontinued 1838.
6 各國消息	..	..	..	..	..	..	..	..
.. News from all Lands	Drs. Medhurst and Legge and Mr. Hillier	Canton	1838	..	..	..	..	Discontinued.
7 遐邇寶珍	..	..	..	..	..	..	..	..
.. Precious News	"	Hongkong	Aug., 1853	..	..	..	Book	Discontinued May, 1856.
8 中外新報	D. J. Macgowan, M.D.	Ningpo	May, 1854	..	..	..	"	Semi-monthly. Discontinued 1861.
.. Chinese and Foreign Gazette	..	..	..	..	..	..	..	..
9 六合叢談	Mr. A. Wylie	Shanghai	Jan., 1857	..	..	0.15	"	Monthly. Discontinued Jan., 1858.
Shanghai Serial	..	..	..	..	..	..	..	..
10 中外新報	Mr. Ow Hip-sang	Hongkong	1861	1,200	Secular	5.00	Sheet	Daily.
.. Chinese and Foreign Daily	..	..	..	..	..	..	..	..
11 中外雜誌	D. J. Macgowan, M.D.	Shanghai	July, 1862	..	Religious	0.15	Book	Monthly. Discontinued 1863.
.. Chinese & Foreign Miscellany	..	..	..	..	..	..	..	..
12 香港近事編	Dr. Whang T'au	Hongkong	May, 1864	..	Secular	5.00	Sheet	Daily. See No. 54. Discontinued 1872.
.. Hongkong News	Messrs. Jamieson, Wood, Fry, & Rev. Y. J. Allen, LL.D.	Shanghai	1864	350	..	2.00	"	Thrice a week. See No. 53.
13 上海報新	..	..	..	..	..	..	..	..
.. Shanghai Gazette	..	..	..	..	..	..	..	..

LIST OF PERIODICALS IN THE CHINESE LANGUAGE (Continued.)

NAME.	EDITOR.	LOCATION.	BEGUN.	GREATEST No. OF COPIES.	CHARAC- TER.	PRICE PER ANN.	FORM.	REMARKS.
中外新聞七日錄 Chinese Foreign Weekly 廣州新報 The Canton News	Rev. J. Chalmers, LL.D.	Canton	Feb., 1865	.....	Religious	\$0.10	Sheet	Weekly. Discontinued 1870.
14	Rev. J. Chalmers & Dr. Kerr	"	1865	400	"	0.21	"	Weekly. Discontinued 1871.
15	.....	London	1866	.....	.....	5/-	"	Monthly.
16	Rev. Y. J. Allen, D.D., LL.D.	Shanghai	Sept., 1868	3,500	Religious	1.00	Book	Weekly. Discontinued 1883. See No. 68.
17	Rev. J. M. W. Farnham, D.D.	"	Nov., 1871	300	"	Free	Sheet	Shanghai Dialect. Weekly. Discontinued 1874.
18	Messrs. Zen Shun-pak and Wong Sih-jon	"	Apr., 1872	16,700	Secular	3.50	"	Daily.
19	Drs. Martin and Edkins and Bp. Burdon	Peking	June, 1872	.....	Religious	1.00	Book	Monthly. Discontinued 1874. See No. 40.
20	Messrs. Dzung Ae-ding and Wang T'au	Hongkong	Aug., 1872	.....	Secular	5.00	Sheet	Daily.
21	Messrs. Zen Shun-pak and Wong Sih-jon	Shanghai	" 1872	.....	"	0.96	Book	Monthly. Discontinued 1873. See No. 26.
22	Messrs. Sung Ts-sing and Yang Kyan-dong	Hankow	1872	.....	Religious	1.00	"	Monthly. Discontinued 1873.
23	Mr. Sung Kieh-kong	Shanghai	June, 1873	.....	Secular	2.80	Sheet	Daily. Discontinued 1873.
24	Rev. Drs. Kreyer and Allen	Shanghai Arsenal	1873	.....	Official	....	....	Monthly and Quarterly.
25	Mr. Zen Shun-pak	Shanghai	Aug., 1873	.....	Secular	0.96	Book	Monthly. No. 22 continu- ed. Discontinued 1874.
26	Messrs. Whang T'au and Whang Zu-dong	Hongkong	Dec., 1873	.....	"	5.00	Sheet	Daily.
27	Mrs. Plumb & Mrs. Hubbard	Foochow	Feb., 1874	1,200	Religious	0.93	Book	Foochow Dialect. Monthly. Monthly. Dis. Oct., 1874.
28	Dr. J. G. Kerr	Canton	" 1874	.....	"	....	"	Con. in Shai. See No. 36.
29								

LIST OF PERIODICALS IN THE CHINESE LANGUAGE (Continued)

NAME.	EDITOR.	LOCATION.	BEGUN.	GREATEST NO. OF COPIES.	CHARACTER.	PRICE PER ANN.	FORM.	REMARKS.
滙報								
30 News Collector ..	Mr. Tsü Voong-kiah ..	Shanghai	June, 1874	.....	Secular	\$3.50	Sheet	Daily. Discontinued Aug. 1874.
31 Universal News ..	Mr. Zen Shun-pak ..	"	Aug., 1874	.....	"	0.96	Book	Monthly. Continued 1875. See No. 26.
32 The News Collector ..	Mr. Tsü Voong-kiah ..	"	Sept., 1874	.....	"	3.50	Sheet	Daily. Discontinued 1875.
33 Glad Tidings Messenger ..	Mrs. G. F. Fitch ..	"	Oct., 1874	300	Religious	...	Book	Shanghai Dialect. Monthly. Discontinued Nov., 1874.
34 The Church Advocate ..	Rev. N. J. Plumb ..	Foochow	Nov., 1874	700	"	0.12	"	Monthly.
35 The Hankow Daily ..	Mr. P. Rhode ..	Hankow	1874	.....	Secular	...	...	Daily. Discontinued.
36 The Child's Paper ..	Rev. J. M. W. Farnham, D.D.	Shanghai	May, 1875	4,500	Religious	0.13	Book	Monthly. No. 29 continued.
37 Useful Knowledge ..	Mr. Tsü Voong-kiah ..	"	July, 1875	.....	Secular	3.50	Sheet	Daily. Discontinued Nov., 1875.
38 Scientific & Industrial Magazine ..	Mr. John Fryer ..	"	Feb., 1876	4,000	Scientific	1.00	Book	Monthly. Dis. Jan., 1881. Continued 1890.
39 The Glad Tidings ..	Misses Woolston ..	Foochow	" 1876	.....	Religious	...	"	Monthly. Dis. 1877.
40 The Leisure Hour ..	Drs. Allen and Edkins and Rev. W. Muirhead ..	Shanghai	July, 1876	.....	"	1.00	"	Monthly. No. 20 continued. Discontinued 1875.
41 The Japan Monthly ..	Mr. Kong-pung-kan-woo ..	Japan	Aug., 1876	.....	Secular	1.50	"	Monthly. Discontinued.
42 The News ..	Mr. Yuen Djang-foo ..	Shanghai	1876	.....	"	3.50	Sheet	Daily. Discontinued.
43 The Illustrated World ..	Mr. Zen Shun-pak ..	"	Sept., 1877	.....	"	1.20	Book	Monthly. Discontinued.
44 The Gospel News ..	Rev. J. W. Lambuth, D.D. ..	"	Mar., 1878	.....	Religious	...	"	Shanghai Dialect. Monthly. Discontinued Feb., 1879.
45 The Intelligencer ..	Catholic Mission ..	"	" 1879	.....	"	3.50	Sheet	Once in 3 days. R. Catholic.

LIST OF PERIODICALS IN THE CHINESE LANGUAGE (Continued.)

NAME.	EDITOR.	LOCATION.	BEGUN.	GREATEST No. OF COPIES.	CHARAC- TER.	PRICE PER ANN.	FORM.	REMARKS.
畫圖新報	Rev. J. M. W. Farnham, D.D.	Shanghai	May, 1880	3,000	Religious	\$0.25	Book	Monthly.
46 The Chinese Illustrated News ..	Rev. J. M. W. Farnham, D.D.	Shanghai	May, 1880	3,000	Religious	\$0.25	Book	Monthly.
昭文日報	.....	Hankow	1880	.....	"	....	....	Daily. Discontinued.
47 The Illuminator ..	.....	Hankow	1880	.....	"	....	....	Daily. Discontinued.
西醫新報	J. G. Kerr, M.D.	Canton	1880	.....	"	0.50	Book	Monthly. Discontinued.
48 The Medical News ..	J. G. Kerr, M.D.	Canton	1880	.....	"	0.50	Book	Monthly. Discontinued.
基督徒新報	Dr. W. R. Lambuth ..	Shanghai	Nov., 1880	.....	"	0.20	Sheet	Shanghai Dialect. Weekly.
49 The Christian News ..	Dr. W. R. Lambuth ..	Shanghai	Nov., 1880	.....	"	0.20	Sheet	Dts. March, 1881.
甬報	Mr. Nyüoh Kyi ..	Ningpo	Feb., 1881	.....	Secular	0.24	Book	Monthly. Discontinued
50 The Ningpo News ..	Mr. Nyüoh Kyi ..	Ningpo	Feb., 1881	.....	Secular	0.24	Book	Monthly. Discontinued
叻報	Mr. Yeah Kwee-woon	Singapore	1881	700	"	12.00	Sheet	January, 1882
51 The Singapore News ..	Mr. Yeah Kwee-woon	Singapore	1881	700	"	12.00	Sheet	Daily.
滙報	Mr. Chai Tsze-fah ..	Shanghai	May, 1882	8,000	"	2.80	"	Daily. No. 13 continued.
52 The Shanghai News ..	Mr. Chai Tsze-fah ..	Shanghai	May, 1882	8,000	"	2.80	"	Daily. No. 13 continued.
武漢近事編	Mr. Ngae Siau-mae ..	Hankow	" 1883	.....	"	1.00	Book	Weekly. Discontinued
53 Wuchang and Hankow News ..	Mr. Ngae Siau-mae ..	Hankow	" 1883	.....	"	1.00	Book	1887. See No. 62.
維新日報	Mr. Loh Kie-dzung ..	Hongkong	" 1883	.....	"	4.00	"	Daily. No. 12 continued.
54 Recent Intelligence ..	Mr. Loh Kie-dzung ..	Hongkong	" 1883	.....	"	4.00	"	Daily. No. 12 continued.
點石齋畫報	Mr. Wong Yen-ding ..	Shanghai	" 1884	.....	"	1.80	"	Once in 10 days.
55 The Illustrated Lithographer ..	Mr. Wong Yen-ding ..	Shanghai	" 1884	.....	"	1.80	"	Once in 10 days.
華美日報	Mr. Wong Sae-ki ..	U. S. A.	1884	.....	"	....	Sheet	Daily. Discontinued.
56 The Chinese & American News ..	Mr. Wong Sae-ki ..	U. S. A.	1884	.....	"	....	Sheet	Daily. Discontinued.
廈門新報	Mr. C. Budd ..	Amoy	June, 1886	.....	"	0.30	Book	Monthly. Only 3 numbers
57 The Amoy News ..	Mr. C. Budd ..	Amoy	June, 1886	.....	"	0.30	Book	and discontinued.
廣報	Kwong Ki-chau, Esq...	Canton	1886	.....	"	3.50	Sheet	Daily.
58 The Canton News ..	Kwong Ki-chau, Esq...	Canton	1886	.....	"	3.50	Sheet	Daily.
孩提畫報	Mrs. Foster ..	Shanghai	1886	1,000	Religious	....	Book	Mandarin.
59 The Little One's Own ..	Mrs. Foster ..	Shanghai	1886	1,000	Religious	....	Book	Mandarin.
開蒙畫報	Rev. A. Williamson, LL.D.	"	1886	10,000	"	....	"	Occasional.
60 The Child's Illustrated News ..	Rev. A. Williamson, LL.D.	"	1886	10,000	"	....	"	Occasional.
香港粵報	Mr. Woo Li-yuen ..	Hongkong	1886	.....	Secular	4.00	Sheet	Daily.
61 Hongkong and Canton News ..	Mr. Woo Li-yuen ..	Hongkong	1886	.....	Secular	4.00	Sheet	Daily.

LIST OF PERIODICALS IN THE CHINESE LANGUAGE (Continued.)

NAME.	EDITOR.	LOCATION.	BEGUN.	GREATEST NO. OF COPIES.	CHARACTER.	PRICE PER ANN.	FORM.	REMARKS.
益文月報	Mr. Yang Kyan-dong	Hankow	Feb., 1887	.....	Religious	\$1.00	Book	Monthly. No. 53 continued.
62 Monthly Intelligencer	..	..	..	..	..	0.10	"	Monthly. Roman Catholic.
63 News of the Holy Heart	Mr. Li Vung-yü	Shanghai	June, 1887	.....	"	3.50	Sheet	Daily.
64 The Daily Times.	Mr. Cha T'soong-ku	Tientsin	Oct., 1887	.....	Secular	1.00	Book	English and Chinese.
65 The Chinese Evangelist.	Messrs. J. S. Happer and P. Sun Yow	New York	Apr., 1888	.....	Religious	2.60	"	Monthly. Discontinued
66 The Illustrated Student	Mr. Cha Tsze-fah	Shanghai	" 1888	.....	Secular	0.10	"	May, 1888.
67 Amoy Church News	Rev. H. Thompson	Amoy	1888	650	Religious	1.00	"	Amoy Dialect. Monthly.
68 A Review of the Times	Dr. Y. J. Allen	Shanghai	Feb., 1889	3,000	"	0.20	Sheet	Monthly. No. 17 continued.
69 The Gospel News	Rev. J. N. B. Smith	"	" 1888	1,300	"	0.50	Book	Monthly. Changed to 新 靈 報 Feb., 1890.
70 Chinese Boys Own	Mr. D. S. Murray	"	" 1889	670	"	....	....	..
71 The Excelsior	.....	Japan	1889	.....	Secular	....	....	..
72 Amoy Pictorial News	.....	Amoy	1889	.....	"	....	....	..
73 The Star	Mr. Lim Kong-chuan	Singapore	Mar., 1890	.....	"	12.00	Sheet	Daily.
74 The Church News	Rev. T. Barclay	Taiwan	1885	700	Religious	....	Book	Romanized Coll. Monthly.
75 The Church News	Rev. J. C. Gibson	Swatow	1889	.....	"	.08	"	"
76 The Church Advocate	Rev. E. S. Little	Kiukiang	1890	1,000	"	.06	"	Mand. & Wen-ti.

APPENDIX G.

(To Rev. J. A. B. Cook's paper on "*The Chinese in and around the Straits Settlements.*")

A LETTER from a "Catholic Missionary" to the *Straits Times* of January 25th, 1890, furnishes this information about "the Malay Peninsula or the diocese of Malacca":—That it is divided into eighteen districts, as follows:—

Bukit Timah—one missionary, one catechist, with 274 Christians.

Pakan—with eighteen Christians.

The Good Shepherd in Singapore—one clergyman, 1,800 Christians, two schools, two orphanages.

Pulo Tikus, Penang—one missionary, two schools, one orphanage and 520 Christians.

Thaipeng, Perak—one clergyman, one catechist, 450 Christians.

Batu Gaja, Kinta—two clergymen, two catechists, 800 Christians.

Telok Anson—sixty Christians.

Bukit Martajam, P. W.—one clergyman, two catechists, two schools, one orphanage.

Matchan Bubo, P. W.—one clergyman, two schools, one orphanage, 650 Christians.

Matan Tinghi—100 Christians.

Bagan Serai, North Perak, Indian Colony—one clergyman, two schools, 520 Christians.

Parit Buntar—50 Christians.

Nibon, Tebal—150 Christians.

Baleik Pulo—one clergyman, two catechists, two schools, two orphanages and 750 Christians.

The Church of the Assumption in Penang—two clergymen, two schools, two orphanages, 1,275 Christians.

St. Francis Church, Penang—two clergymen, 2,100 Christians (Tamils).

Our Lady of Dolors for Chinese—one clergyman, one catechist, one school, 250 Christians.

Serangoon—one clergyman, three catechists, two schools, 672 Christians, with Johore.

Chinese Church, Singapore—two clergymen, three catechists, one school, 1,150 Christians.

Kualla Lumpur—one clergyman, one catechist, 265 Christians.

Seramban—one clergyman, one catechist, forty-five Christians.

Ayer Salak Mantra Mission—one priest, two catechists, 450 Christians.

Malacca—two clergymen, two schools, one orphanage, 550 Christians.

Our Lady of Lourdes, Singapore—one clergyman, one catechist, one school, 565 Christians.

The Catholic population of the diocese is over 13,432, with 415 baptisms of children from Christian parents, 126 marriages, 1,936 children in the schools, 563 orphans, thirty-seven school masters, fifty-two school-mistresses and fourteen sisters as nurses in the hospital (government) at Singapore and Penang.

The Roman Catholics claim only to have five resident priests in Singapore, but those so-called "school-masters and mistresses" are as zealous as any priest can be. So much for 350 years and more mission work in the diocese of Malacca; but Protestants are not attempting much, so we cannot look for more than we are sowing.

APPENDIX H.

THE ABORIGINAL TRIBES IN KWEI-CHEO.

(*Appendix to Rev. G. W. Clarke's Essay on the Miao-tsi.*)

If you ask a native teacher of the capital of Kwei-cheo (貴州省) about the ancestry of the Miao-tsi, he will gravely inform you that it is canine. This assertion is confirmed by most, if not all, the Miao by their worshipping the dog god, "Pan-ku Keo-shen." The biography of this god is given in the *Tso-shen-chi*. There are many references in literature and places in this province to the fact that Marquis Chu-ko carried out a campaign about A.D. 230. As the government in the beginning of this dynasty sought to assert its power, it often encountered serious reverses from the aborigines. These sturdy people, with their rude guns, spears and crossbows frequently repulsed the imperial army in the contest for life and homestead. There is abundant proof of this in the records of the province from A.D. 1662 to 1870. It is acknowledged that the avarice of officials or soldiers or an outlaw was often the cause of revolt or attack upon the Chinese. When travelling in the province in 1877 it was easy to trace the route of the late Miao trouble, because of the ruined temples. For some reason they smashed the idols; in one place they came upon a Roman Catholic chapel, and no difference was made between the idols and images of the saints.

Kwei-yang Fu (貴陽府).—The Song-chia-tsi formed themselves into a republic about B.C. 500 and located among the barbarians of Kwei-cheo. The marriage custom is for the bridegroom to send his friends for his bride; about midway he meets the party and escorts his bride home. The unengaged of the K'a-yu-chong-chia meet on the fifteenth of the first moon, at night, to sing and dance; colored balls are thrown to one another, and engagements are fixed by catching them. Upon the wedding day an ox is slain and cooked for the guests. During mourning they abstain twenty-one days from flesh, wine or tea; at the expiration of this time the coffin is buried. During the first three days of mourning they only eat rice congee. When a husband is buried the wife attempts to throw herself into the grave. The mothers properly train their daughters in the duties of womanhood. The women of Ts'ai-chia wear their hair in shape like a cow's horn.

An-shwen Fu (安順府).—Several of the clans engage in picking tea for local consumption. The chief feast of the Pu-long-chong-chia is held on the 1st of the 12th moon. Many of the Tsen-chu-long are cremationists; the ashes are buried on the 7th of the 7th moon.

Chien-si-cheo (黔西州).—This is a very anti-foreign place. Part of the wedding ceremony of the Ta-ya-keh-lao is that the bride has two of her front teeth knocked out.

Ta-ting Fu (大定都).—One peculiar custom of the Luh-ngerh-tsi is that upon the first anniversary of their parent's death relatives gather at the grave and sacrifice; then the grave is opened and the coffin lid removed; any dry bones are removed and washed and considered clean; the unclean ones are interred for another year. Upon the second exhumation the bones are washed seven times; this finishes the cleaning process. Sickness is attributed to the neglect of this custom, and friends of the afflicted rewash the bones for restoration. The Peh-long-chia gather the noted Kwei-cheo varnish. The Heh-lo-lo have the reputation of being superior to other clans. The well-to-do are buried in silk wraps; a friend rides furiously to find the departed spirit; when the huntsman imagines he has found it, he returns, and the burial is performed. The Hwa-miao are very industrious; they gather for midnight festivals at the full moon, when engagements are made by mutual choice. There is a tablet in the city, one-half of which is engraved in Chinese and the other half in Lo-lo character.

T'uh-yüan Fu (都勻府.)—The sign of maidenhood among the Pa-tsai-heh-miao is a piece of embroidery upon the breast. Upon the third day after marriage the wife returns to her parents for six months. At the end of this period the husband pays the balance of the dowry; then his wife returns to his home. Many Heh-miao live in this district. They were brought under imperial rule in A.D. 1736. This clan wears black clothes; the women have neatly plaited kilts and jackets. Eight years ago a man and his wife of this clan were received into the Church at Kwei-yang Fu and have been the cause of much joy. An account of Mr. Brounston's visit to some of them will be found in *China's Millions*.

Li-ping Fu (黎平府.)—The Yang-tong-lo-han-miao rear the silkworm and weave coarse silk. It is difficult to find their equals among the Miao-tsü. The Chu-shi-keh-tao are proverbially unclean. The present of an ox satisfies the claim for manslaughter.

Kwang-süwen Fu (廣順府.)—Many of the Ku-mong-ku-yang-miao live in the clefts of the mountains; the means of ingress or egress is by long bamboo ladders. I have seen some of these dwellings in the south of Kwei-cheo. Engagements are settled when the harmonious chord is struck upon their reed instruments. When their parents die, they sing and dance; this is called "contesting with death." When they hear the cuckoo, they weep and cry aloud, "The cuckoo returns at her appointed time, alas! our parents are absent." The Tong-miao have no surnames. On the 20th of the 8th moon exorcists are invited to sacrifice to the dead.

Ping-guen-cheo (平遠州.)—The Ko-wien-keh-lao plait their hair so as to resemble a cooking pan; hence their name. In sickness they refuse to take medicine; a tiger's head is placed in a sieve, the offerings are arranged around it and an exorcist prays for restoration.

Li-po-hsien (荔波廳.)—The Tong-chia-miao live near the water and cultivate cotton; their contracts are made by kaceking a piece of wood; this is split and each party retains one-half. The Shui-chia-miao originally belonged to Kwang-si province; they migrated to this district in A.D. 1733. Many of the men engage in fishing, and some women weave calico. They delight to sing and dance at their feasts.

Hwang-ping-hsien (黃平縣.)—The origin of the name Sen-miao is from their eating raw flesh. The Tsi-kiang-miao held a great feast on the 1st of the 10th moon; during this day they are afraid to leave their houses lest misfortune should befall them. Many of them have taken literary or military degrees.

Ku-cheo (古州.)—Among the Yie-teo-miao first cousins marry. If a brother has no son, and his sister has a daughter, she must purchase his permission to marry her daughter. If a husband is not able to pay his dowry for his wife, his sons or grandsons have to pay it. The T'ong-tsai-miao must marry women of their own village; if this custom is infringed, confiscation and banishment is the penalty. The women of the Tsing-chong-chia are noted embroiderers and chess players.

Pa-tsai (八寨), *he Tsing-kiang* (清江) and *T'ai-kong* (台拱.)—The Loh-chu-heh-miao keep their dead twenty years; a lucky day is chosen and a general interment of a village is made in one grave. A united ancestral temple is erected. No fuel is allowed to be gathered off the graves; a transgressor is punished by sickness or misfortune. The Heh-chong-miao are lumbermen, very sociable and willing to assist people by advancing money. If they are defrauded, in extreme cases they confiscate and retain the bones of their debtor's parents until the debt is paid. The Lo-han-miao are very devout Buddhists; they sing and dance before the idol and during a feast do not light a fire for three days. The Kiu-ku-miao (the nine strands) derive their name from the fact that Marquis Chu Ko, about A.D. 235, after subjugating the province, left nine families in this district. They have always proved desperate fighting men; formerly they fought clad with coats of mail and iron helmets, using cross-bows and poisoned arrows. They were brought under imperial rule in A.D. 1733.

Tuh-shan-cheo (獨山州).—The Yao-ken migrated from the province of Kwang-si during the reign of the Emperor Yong Cheu, A.D. 1722-36. Many of them are noted collectors of herbs. In the summer time they visit Kwei-yang Fu, and I have seen them in Ta-li Fu. They wear broad-brimmed hats; their medicines are carried in baskets. They always chant the properties and uses of their herbs to the purchasers. It is reported that they have a written language.

P'u-an-cheo (普安州).—The Chieh-ken are reputed to be very good linguists and able interpreters to many tribes.

Yong-fung (永豐).—The Long-miao are aborigines of Kwang-si; they migrated into Kwei-cheo in A.D. 1728. They are excellent farmers. The Lang-tsi-miao have two peculiar customs; during the first month of a child's life the husband remains in the house to nurse it; when a parent expires, the head is turned to wards the back; the meaning is, "Gaze upon your descendants." This custom is becoming obsolete.

Tong-ren Fu (銅仁府).—The Hong-miao delight to wear red colors. They preserve the garments of their ancestors; at the ancestral feast, effigies are made and a drum is beaten; this is called "The Drum of Consolation." This clan is still powerful.

Yun-nan Fu (雲南府).—Many of the clans in this prefecture are like the Chinese. There are a large number of Lo-los to be found in the hamlets. There are eleven tribes in the province, some are known as the *Hen*, black; *Peh*, white; *Kan*, dry; or *Shi*, wet. The woman's dress consists of a plaited skirt or kilt of dark colored calico, a short tight jacket, a turban of black stuff, a piece of sheep-skin on the back, and straw sandals; their ornaments are a large silver neck-ring and ear-rings. They are honest, industrious and sociable. Some clans have a character of their own. Col. Yule showed me a Lo-lo book which Mr. Baber, the late English Resident of Ch'ung-k'ing, gave him.

Wu-ting-cheo (武定州).—The people of this place engage in the ordinary agricultural pursuits.

Chu-ch'in Fu (曲靖府).—The men of the Chwan-man are said to be very quarrelsome. Some of the Heh-kan-ih are noted for manufacturing wind and stringed instruments of bamboo.

Kwang-si-cheo (廣西州).—Many of the Lu chi collect herbs for a living and use the turtle foot fern as an article of diet. The other clans are peaceful and industrious.

K'ai-hwa Fu (開化府).—More aborigines are found in this prefecture than in any other in the province. The Ah-shi intermarry with Chinese; for betrothal presents the rich give gold and the poor cattle. Among the Ah-ch'en, sheep and wine are the betrothal presents; at the wedding, water is sprinkled upon the ground where the bride stands. The Shan-ch'eh are very mean and niggardly. The P'u-lieh use fowl bones for purposes of divination. The Heh-tu-yieh hold a harvest festival, when the oldest man is sumptuously regaled by the younger. The Ah-tu's wedding custom is peculiar; they do not wear good clothes; the bridegroom carries a load of wood to the bride's home, and the wedding takes place; when the wife enters her new home she husks some rice. The moral is, "Combined labor produces comfort." Many of the clans are spoken of as weak in ordinary intellectual power.

Tong-Chwan Fu (東川府).—The Kan-ken are industrious; many of them have taken literary degrees.

Chao-t'ong Fu (昭通府).—The geographical position of this city is important as a basis of reaching many aboriginal tribes in Kwei-cheo, Yun-nan and Si-chwan. The Hwa-miao are numerous; they migrated from Kwei-cheo. They reside in the districts of Lo-tien and Yong-shen. They are very industrious.

P'u-erh Fu (普洱府).—This prefecture, being contiguous to Siam and Annam, many clans live in it. The Heh-wu-ni engage in the noted P'u-erh tea trade. The Lao ko are good veterinary doctors; they frequent the markets for employment. The Ch'ang-t'eo-fa live along the banks of Cambodia; they are very bold; they

wear long hair and tattoo their bodies. The Burmese Pen-tsi are slovenly; they engrave their character with a small tool; it is first translated into Burmese and then into Chinese. They live beyond the borders of Si-mao. The San-tso-mao are tea planters; their heads are shaved, so as to leave three tufts, the centre one in honor of the Emperor, the side ones for their parents.

Lin-an Fu (臨安府).—Although many clans live in this prefecture, there is nothing peculiar said about them.

Ts'u-hsiung Fu (楚雄府).—The social customs of the Ko-heh, Si-mo, P'u-man and La-su differ very little from the Chinese.

Ta-li Fu (大理府).—Many thousands of Min-chia live in this prefecture. The lake shore of Ta-li is thickly populated by them. They are the descendants of the White Prince, who ruled here about A.D. 25. Their language belongs to themselves, and there are variations in every district. They are very reserved. The women slightly bind their feet, and many carry very heavy loads. The mosques at the conclusion of the late rebellion were converted into temples, and the palace of the Princes is now the Confucian temple. Upon the 24th of the 5th moon companies of pilgrims worship at the Ch'en-wang-miao. They enter the city in a joyous manner; six musicians are followed by six dancers, who flourish sticks of split bamboo about freely; two men carry draped willow branches, chanting prayers, followed by two men playing banjos. After five li of violent exercise the company are ready to regale themselves with viands at the temple door; an article in great demand is snow from the mountain ravines covered with treacle. Another distinctive custom is observed on the 24th of the 6th moon. In the city, fire is freely carried about the houses; it is believed that this preserves the house from sickness. In the country the farmers at night, with a pine torch, run round the edges of their fields, and in many places stacks of straw are burnt. The origin of this custom is: Prince Lo-ko, of Ta-li-fu, aimed at supreme rule; to accomplish this he invited the five Princes and their sons to an ancestral feast to their Indian ancestor, in a wooden tower. After the sacrifice he withdrew and fired the tower; his soldiers prevented any escaping, so they all perished. Although the Roman Catholics have been more than one hundred years in this prefecture, a French priest told me that they had not ten families of Min-chia among their converts.

Ti-kiang Fu (麗江府).—The Mien-ken are said to possess the secret of making an ignition powder from flour. There are two orders of La-ma priests who have lands in this prefecture; these are distinguished by the color of their garments, either red or yellow. Occasionally they are seen travelling. The Si-fan are numerous; they live along the banks of the Kin-sha-kiang or Upper Yang-tsi and in the district of Wei-si-ting. Their costume is like the Thibetans. A corpse is disposed of by one of the four methods—burial, cremation, casting it into a river or placing it in a tree to be eaten by birds. The Ku-tsung-tsi is a branch of this tribe. Many of them go into Thibet and trade. They leave Batang in the 6th moon for Llassa and return in the 12th moon and come in the 3rd moon to Ta-li-fu for the great fair. They bring a large assortment of drugs, and bones, and skins of animals. The gall bag and paws of the bear are readily bought. Gold and musk realize a good price. Priests who follow the pilgrims often beg in the city; the Thibetan prayer-wheel and chant is used to obtain the cash. The Ku-tsung are very fond of singing and dancing, and appear from my intercourse with them very sociable. The Romanists have worked among them for many years.

Shwen-ning Fu (順寧府).—The Siao-lieh are expert hunters with the cross-bow. The Mong-hwa hold a great feast six days before the new year. In the light of a large bonfire they sing and dance, believing that it will preserve them from sickness. The Pai-sh people are numerous, and are commended by the Chinese for honesty and sociability. They are governed by eighteen Tu-si or Mayors; these are subject to the intendant at Ta-li Fu. Litigation about mayorship is a remunerative duty for imperial servants.

Yong ch'ang Fu (永昌府).—The O-chang, to banish sorrow, give themselves to drunkenness and music. They sacrifice dogs to their ancestors. The Chia-pa-la

prefer a nomadic life; those who settle cultivate enough for existence. The Lu-ken are divided into the Northern and Southern clans. The Southerners live along the banks of the Lu-kiang, south of the city. In the second moon the malaria is more virulent than in other months; many have to remove temporarily. Some of the men hunt wild animals and gather gentian root. Their yearly tribute is paid to the prefect, which is, twenty deer, ten donkey skins, eighty pounds of beeswax and three hundred feet of coarse calico. The Northerners live along the banks as far north as Ah-ten-tsi; their section is free from malaria. The Ka-wa live near the La-swan river, one of the roads to Burma passing through their country; some have been guilty of kidnapping and offering the victims for prosperity.

Teng-yueh-cheo (騰越州.)—The Ah-ch'ang live near Nin-tian; to divine they use thirty-three bamboo splints and the Pa-kwa. The notable Yie-ren live upon the debateable piece of land between China and Burma. Frequently robberies according to custom occur, which deters Chinese trading with Bhamo. Some of the Yie-ren are disbanded soldiers.

Yuen-kiang-cheo (元江府.)—The Heh-pu are noted builders and clever workers in bamboo. The K'a-to are intelligent and fond of music and singing.

APPENDIX I.

(Letter addressed by the Conference to Missionaries in China who had been detained at home.)

DEAR BRETHREN AND SISTERS IN CHRIST JESUS,

On behalf of the General Missionary Conference of 1890 I have the honor to tender you affectionate greetings.

In the midst of all our deliberations social enjoyments and devotional services, you have been held in constant remembrance. Many heartfelt wishes for your presence have been expressed; many enquiries have been made and hopes entertained for your personal welfare and safety; many fervent prayers for your spiritual prosperity, as well as for your abundant success in the work, have gone up to the throne of heavenly grace. You will be gratified, I am sure, to know that your prayers and ours have been answered; that the Lord has been with us, preserving, sustaining, leading and blessing His children through all the days of their journeying and sojourning here, and both you and we may assuredly congratulate each other upon the signal manifestations given, during the sessions of the Conference, of the Holy Spirit's presence in our midst. May we not join again in the advent song of the angels:

“Glory to God in the highest !
Peace on earth !
Goodwill to men !

For what has been accomplished by us and through us on this occasion, for the love and harmony that have prevailed amongst us, for the successful issue of so many of the important measures which have been before us for consideration, we ask you to join with us in ascribing all the praise to God, our common Father; to Jesus, our gracious Redeemer; and to the ever-blessed Spirit, our Sanctifier and Comforter.

Praying that the work of our hands, as a Conference, may be established upon us, and that it may prove a means of fresh inspiration to every worker for Christ in China,

I am,

Yours sincerely and fraternally,

W. B. BONNELL,

SHANGHAI, May 19th, 1890.

Cor. Secy.

STATISTICS OF PROTESTANT MISSIONS IN CHINA.

NUMBER.	NAME OF SOCIETY.	DATE.	FOREIGN MISSIONARIES.				NATIVE HELPERS.			CHURCHES.				MEDICAL WORK.			PUPILS IN SCHOOLS.	COMMUNICANTS.	CONTRIBUTIONS BY NATIVE CHRISTIANS.
			MEN.	WIVES.	SINGLE WOMEN.	TOTAL.	ORDAINED.	UNORDAINED.	FEMALE.	ORGANIZED.	SELF-SUPPORTING.			HOSPITALS.	DISPENSARIES.	PATIENTS IN 1889. (See note on subsequent sheet.)			
											FULLY.	1/2.	1/4.						
1	London Missionary Society,	1807	30	21	14	65	11	75	..	62	30	..	..	3	1	54,625	2,124	4,078	\$5,673.29
2	A. B. C. F. M.,	1830	36	32	15	83	4	70	21	20	..	1	2	6	4	31,925	1,074	1,549	1,619.63
3	American Baptist North,	1834	14	13	7	34	7	49	26	14	2	1	..	2	..	5,438	325	1,479	714.91
4	American Protestant Episcopal,	1835	11	4	3	18	19	5	6	..	..	..	..	4	1	30,000	1,123	450	547.53
5	American Presbyterian North,	1835	58	43	21	122	20	100	..	44	8	..	1	7	6	40,000	2,482	4,041	2,372.00
6	American Reformed Dutch,	1842	7	7	2	16	9	16	4	8	8	..	..	1	..	10,928	217	856	2,535.00
7	British and Foreign Bible Society,	1843	12	6	..	18	..	128	..	..	..	..	..	..	..	..	..	..	..
8	Church Missionary Society,	1844	27	21	8	56	17	151	..	19	3	..	..	3	..	13,668	2,000	2,695	3,100.00
9	English Baptist,	1845	20	16	..	36	1	18	..	..	..	..	..	2	..	1,000	147	1,154	900.00
10	Methodist Episcopal North,	1847	37	35	27	99	70	101	66	148	9	9	17	8	4	49,212	2,708	3,888	7,341.00
11	Seventh Day Baptist,	1847	2	2	2	6	..	2	4	1	..	..	..	1	..	3,010	28	30	..
12	American Baptist South,	1847	14	13	8	35	8	15	6	13	1	..	..	1	..	..	338	808	750.00
13	Basle Mission,	1847	19	14	..	33	6	45	..	38	..	..	..	..	..	..	848	2,029	1,237.58
14	English Presbyterian,	1847	26	15	10	51	8	110	17	40	25	7	4	7	..	20,610	628	3,471	6,934.72
15	Rhenish Mission,	1847	5	2	..	7	2	6	1	1	..	1	..	1	..	4,458	32	156	52.00
16	Methodist Episcopal South,	1848	9	9	14	32	4	15	1	2	2	..	..	2	1	10,427	925	312	235.58
17	Berlin Foundling House,	1850	1	1	5	7	..	1	..	..	..	..	..	..	..	..	80	..	..
18	Wesleyan Missionary Society,	1852	17	11	3	31	2	31	17	15	..	..	1	1	2	7,000	534	1,079	1,300.00
19	Woman's Union Mission,	1859	..	..	7	7	..	..	5	..	..	..	..	1	..	10,728	167	43	11.00
20	Methodist New Connexion,	1860	7	4	1	12	..	36	..	..	..	..	..	..	..	..	180	1,232	101.00
21	Society for Promotion of Female Education,	1864	..	..	5	5	..	..	..	1	1	..	..	2	2	..	..	1,000	150.00
22	United Presbyterian Scotch,	1865	7	6	3	16	..	14	..	1	1	..	..	2	2	20,000	67	..	..
23	China Inland Mission,	1865	161	70	135	366	10	82	..	80	5	2	2	9	18	25,316	182	2,937	676.00
24	American Presbyterian South,	1867	12	9	7	28	..	4	5	2	..	1	..	1	..	4,000	300	100	72.30
25	United Methodist Free Church,	1868	3	3	..	6	..	15	..	14	..	..	..	2	..	2,500	70	443	..
26	National Bible Society of Scotland,	1869	3	2	..	5	..	54	..	..	..	..	..	..	..	..	..	..	..
27	Irish Presbyterian,	1869	4	4	1	9	2	18	..	..	..	..	..	1	1	2,000	20	130	..
28	Canadian Presbyterian,	1871	7	6	2	15	2	50	..	..	..	..	..	..	..	1,600	..	2,719	943.00
29	Society for the Propagation of the Gospel,	1874	6	4	3	13	..	..	..	..	..	..	..	..	..	..	..	2100	..
30	American Bible Society,	1876	6	3	..	9	..	31	..	..	..	..	..	..	..	..	..	..	..
31	Established Church of Scotland,	1879	1	1	..	2	..	3	..	..	..	..	..	..	..	..	80	30	..
32	Berlin Mission,	1882	6	4	1	11	3	22	..	..	..	..	..	..	..	..	40	462	150.00
33	General Ev. Protestant Mission,	1884	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Bible Christians,	1885	4	2	..	6	..	..	..	..	..	..	..	..	..	..	17	..	..
35	Foreign Christian Missionary Society,	1886	9	5	..	14	..	..	..	..	..	..	..	..	..	..	40	11	8.00
36	Society for Diffusion of Christian & General Knowledge,	1886	2	1	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Society of Friends,	1886	1	1	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..
38	American Scandinavian Congregational,	1887	2	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..
39	Church of England Zenana Mission,	1888	..	..	5	5	..	..	..	..	..	..	..	..	..	..	..	..	..
40	United Brethren in Christ,	1889	1	1	2	4	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Independent Workers, .. .. .	..	1	..	3	4	..	..	..	..	..	..	..	..	..	..	30	..	..
Total,			559	391	316	1266	241	12	180	522	94	22	27	61	44	348,439	16,536	37,297	\$36,884.54

ACTUAL AND RELATIVE STATISTICS OF CHINA MISSION WORK

Analyzed according to Denominations and Nationalities.

DENOMINATION.	FOREIGN MISSIONARIES.				NATIVE HELPERS.			CHURCHES.				MEDICAL WORK.			PUPILS IN SCHOOLS.	COMMUNICANTS.	CONTRIBUTIONS BY NATIVE CHRISTIANS.
	MEN.	WIVES.	SINGLE WOMEN.	TOTAL.	ORDAINED.	UNORDAINED.	FEMALE.	ORGANIZED.	SELF-SUPPORTING.			HOSPITALS.	DISPENSARIES.	PATIENTS IN 1889. (See note on subsequent sheet.)			
									FULLY.	$\frac{1}{2}$	$\frac{1}{4}$						
Presbyterian ..	122	91	46	259	41	315	26	95	42	8	5	18	10	99,138	3,497	12,347	13,007.02
Methodist ..	73	62	45	180	82	198	84	177	11	9	18	13	7	69,139	4,417	6,954	8,977.58
Congregational ..	68	53	30	151	15	145	21	82	30	1	2	9	5	86,550	3,198	5,627	7,292.92
Baptist ..	50	44	17	111	16	84	36	28	3	1	..	3	3	9,448	868	3,471	1,824.91
Episcopal ..	44	29	19	92	36	156	6	19	3	..	..	7	1	43,668	3,123	3,245	3,647.53
Unclassified ..	232	112	159	503	21	368	7	121	5	3	2	11	18	40,496	1,733	5,643	2,134.58
Total ..	589	391	316	1,296	211	1,266	180	522	94	22	27	61	44	348,439	16,836	37,287	36,884.54
Nationality.																	
British ..	.21	.23	.15	.20	.19	.25	.14	.18	.45	.36	.19	.30	.23	.28	.22	.33	.35
Methodist ..	.12	.16	.14	.14	.39	.16	.47	.34	.12	.40	.67	.21	.16	.20	.26	.19	.24
Congregational ..	.11	.14	.10	.12	.07	.11	.12	.16	.32	.05	.07	.15	.11	.23	.19	.15	.20
Baptist ..	.09	.11	.05	.09	.08	.07	.20	.05	.03	.05	..	.05	.07	.03	.05	.09	.05
Episcopal ..	.08	.07	.06	.07	.17	.12	.03	.04	.03	..	..	.11	.02	.12	.19	.09	.10
Unclassified ..	.39	.29	.50	.38	.10	.29	.04	.23	.05	.14	.07	.18	.41	.12	.09	.15	.06
Total ..	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Continental.																	
British ..	.339	.194	.191	.724	.53	.785	.34	.231	.64	.9	.7	.28	.26	148.313	6,079	21,068	19,238.01
American ..	.218	.176	.119	.513	.147	.408	.144	.252	.30	.12	.20	.32	.18	195,668	9,757	13,572	16,206.95
Continental ..	.32	.21	.6	.59	.11	.73	.2	.39	..	.1	..	.1	..	4,458	1,000	2,647	1,439.58
Total ..	589	391	316	1,296	211	1,266	180	522	94	22	27	61	44	348,439	16,836	37,287	36,884.54
Nationality.																	
British ..	.58	.50	.60	.56	.25	.62	.19	.44	.68	.41	.26	.46	.60	.43	.36	.56 $\frac{1}{2}$	.52
American ..	.37	.45	.38	.40	.70	.32	.80	.48	.32	.55	.74	.53	.40	.56	.58	.36 $\frac{1}{2}$	.44
Continental ..	.05	.05	.02	.04	.05	.06	.01	.08	..	.04	..	.01	..	.01	.06	.07	.04
Total ..	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00

BIBLE DISTRIBUTION IN CHINA, 1889.

NAME OF SOCIETY.	DATE.	FOREIGN AGENTS AND COLPORTEURS.			NATIVE COLPORTEURS.	BIBLES.	NEW TESTAMENTS.	PORTIONS.	TOTAL.
		MEN.	WIVES.	TOTAL.					
British and Foreign Bible Society	1843	12	6	18	128	870	8,283	215,654	224,807
National Bible Society of Scotland	1868	3	2	5	54	2	5,398	204,860	210,260
American Bible Society	1876	6	3	9	31	582	8,721	223,617	230,920
Total	...	21	11	32	213	1,454	22,402	642,131	665,987
British and Foreign Bible Society	...	.58	.55	.56	.60	.60	.37	.33 $\frac{1}{2}$	.33 $\frac{1}{2}$
National Bible Society of Scotland	...	.14	.18	.16	.25	...	.24	.32	.31 $\frac{1}{2}$
American Bible Society	...	.28	.27	.28	.15	.40	.39	.34 $\frac{1}{2}$	.33
Total	...	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00

TRACT SOCIETY STATISTICS.

NAME OF SOCIETY.	HEAD-QUARTERS.	DATE.	PUBLICATIONS ISSUED IN 1889.	PERCENTAGE.
Central China Religious Tract Society	Hankow	1876	1,026,305	.80
Chinese Religious Tract Society	Shanghai	1879	260,922	.20
Total	..	..	1,287,227	1.00

SUMMARY.

<i>Foreign Missionaries</i>	{	Men	589
		Wives	391
		Single Women	316
		Total	<u>1,296</u>
<i>Native Helpers</i>	{	Ordained	211
		Unordained	1,266
		Female Helpers	180
<i>Medical Work</i>	{	Hospitals	61
		Dispensaries	44
		Native Students	100
		Patients in 1889*	348,439
<i>Churches</i>	{	Organized Churches	522
		Self-supporting { Fully	94
		$\frac{1}{2}$	22
		$\frac{1}{4}$	27
<i>Bible Distribution in 1889</i>	{	Bibles	1,454
		New Testaments	22,402
		Portions	642,131
		Total	<u>665,987</u>
<i>Tract Distribution in 1889</i>			1,287,227
<i>Religious Journals</i>			12
<i>Pupils in Schools</i>			16,836
<i>Communicants</i>			37,287
<i>Contributions by Native Christians in 1889</i>			\$36,884.54

GROWTH OF MISSION WORK IN CHINA.

In 1842 there were	6 Communicants.
„ 1853 „ „	350 „
„ 1865 „ „	2,000 „
„ 1876 „ „	13,035 „
„ 1886 „ „	28,000 „
„ 1889 „ „	37,287 „

* The statistics furnished in some cases have not distinguished between the number of “patients” and the “visits” paid by them to the hospital or dispensary.

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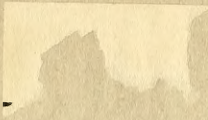
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